Reverendissimus in Christo Pater DD.
THOMAS CRANMERUS, Archiepiscopus Cantuariensis.

Printed for John Wyat at the Rose in St. Pauls Church yard.

205 f 13 Hack

THE LIFE and ACTS OF MATTHEW PARKER,

The First Archbishop of *CANTERBURY* in the Reign of Queen *ELIZABETH.*

Under whose Primacy and Influence the Reformation of Religion was happily Effected; And the

Church of England

Restored, and Established upon the PRINCIPLES whereon it stands to this Day.

WHEREIN

Are related the said Archbishop's Actions in Ecclesiastical Commissions, and Synods; His Visitations of the Dioceses, Colleges and Hospitals within his Province, with his Injunctions and Regulations: Characters and Accounts of Bishops by him Consecrated: His Endeavours for Uniformity: His Diligence in Retrieving, and Publishing many Saxon, and other Ancient Historical MSS. of this Nation: His Procuring a more correct Translation of the Holy Bible: His Government of his own Dioces of *CANTERBURY:* His sober Thoughts, Counsels and Cares for Religion and this Church:

AND

Many Particulars of the Ecclesiastical History of those Times, hitherto Unknown, or very Obscure, are discovered and brought to Light.

Compiled Faithfully from Records, Registers, State-Papers, Orders of Council, Authentic Letters, and sundry other Original MSS.

In FOUR BOOKS.

To which is Added, An APPENDIX,

Containing various Transcripts of Records, Letters, Instruments, Ordinances, Commissions, Discourses, Relations, Intelligences, and other secret Papers, above an Hundred in Number; for the Asserting or Illustrating the foregoing History.

Among which will be found the *Latin* Life of this Archbp. Entituled, *MATTHÆUS*, so much and so long wanted in the Editions of the BRITISH ANTIQUITIES.

Æqui autem omnes atque candidi alienæ vitæ Censores, *ejúsque vitæ Exploratores seduli, hæc tam summa, in uno viro sic conjuncta & copulata, eadémque ad summam Senectutem perducta, bona, non commemoranda modò, sed & stupescenda, putabant.* MATTHÆUS.

By JOHN STRYPE, M. A.

LONDON:
Printed for JOHN WYAT at the *Rose* in St. *Paul's* Church-Yard.
MDCCXI.

To His GRACE

The Moſt Reverend Father in GOD,

THOMAS,

By the Divine Providence,

Lord Archbiſhop of CANTERBURY,

Primate of all ENGLAND, *and Metropolitan: And one of Her Majeſty's Moſt Honourable Privy Council.*

May it pleaſe your Grace,

AS I did, divers Years ago, Preſent MEMORIALS of *CRANMER*, the Firſt Proteſtant Archbiſhop of *CANTERBURY*, to your immediate Predeceſſor in the ſaid See; ſo I am Ambitious to Dedicate this LIFE of *PARKER*, the Second Proteſtant Archbiſhop, unto Your Grace: Both of them Equal, as in the Great *Work* they undertook, of reforming corrupt Religion, and reſtoring the Antient Church of *ENGLAND*; ſo in their *Sufferings*, and all the Effects of Rage from evil Men, for their moſt beneficial Pains and Service therein: Whereof Wee, the ſucceeding Generations in this happy Iſland, have reaped the

 bleſſed

bleſſed Fruits in our Deliverance from the Foreign *Romiſh* Yoke, and for the Holy Primitive Religion and Worſhip eſtabliſhed among us.

And, My Lord, this Hiſtory of Archbiſhop *PARKER* is your Due, not only as Divine Providence hath placed You, his Worthy Succeſſor, in his Chair, and layd upon you the ſame weighty Office in this Church of *ENGLAND*, that he once bore; but alſo in reſpect of a more private relation Your Grace ſtandeth in to him, (which endeares his Memory to you) *Viz.* That you were bred up in his Native City, and ſent to His College, and was *His Scholar* there, (as I have heard your Lordſhip call your ſelf) and enjoyed a Part of his Noble Benefactions, for the Encouragement of Learning For which Reaſons, but chiefly for the publick Benefit, Your Grace hath been an Approver and Encourager of me in my Undertaking of this Work. A WORK, ſo long wanted, and ſo much deſired by Learned Men; eſpecially ſuch as have a Veneration for the Antient both Civil and Eccleſiaſtical, Hiſtory of this Realm, and the Conſtitution of this Reformed Church: Of both which Archbiſhop *PARKER* did ſo ſingularly Merit.

As for the Latter, *Viz. The Reformation*, all the Parts of it went through his Hand. The Methods that were uſed in this great and bleſſed Undertaking, in the beginning of Q. *ELIZABETH*'s Reign, were chiefly the Effect of his deep Deliberation and Counſel. And

this

this Work was juſtly laid upon him, out of the high Eſteem the L. Keeper *Bacon*, and Secretary *Cecil* (both very Wiſe, able, and the Queen's chief Stateſmen) had of his Learning, Wiſdom, Moderation and Piety; and likewiſe for his thorow Knowledge of Eccleſiaſtical Affairs in general, and particularly, his Underſtanding of the State of this Church, when the reforming of it was firſt enterprized under K. *HENRY* VIII. and of all the Steps that were taken in it afterwards.

And for this Cauſe, My Lord, ſuch as have been willing to look into Q. *ELIZABETH*'s Reformation, and to ſatisfy themſelves about it, at the firſt hand, (and not implicitly to depend upon later Hiſtoriographers of theſe Matters) and to underſtand aright the Particulars, how it began, and was carried on in the former part of Her Reign; have deſired ſo much to ſee an Account of the LIFE and ACTS of this chief Manager thereof. Whereof, I hope, Your Grace, as well as other learned and pious Men, will not be diſappointed, in the peruſing of theſe Commentaries.

Eſpecially, ſince what is here related may be credited; being the Effect of a great many Years Pains and Collections, not only out of great Plenty of Authentic Records, and MSS. of thoſe Times, but of the Archbiſhop's own Letters to others, and of other Eminent Men to him: Which is the beſt Supply and Storehouſe for the writing a true Hiſtory. This was the Cauſe, that the Great *Daniel Heinſius* ap-

approved much of publiſhing *Epiſtolary Conferences*, written between Perſons of public Rank or Office in the State, for the preſerving of the real Knowledge of things paſt, and for the drawing thence exact and juſt Accounts of former Tranſactions. "‖ I have always been "of that Opinion, (ſaith he in a Letter to a a Friend) that nothing more inſtructs Po- "ſterity, than the reading of Familiar Diſ- "courſes, in Letters between intimate Friends, "eſpecially Men of great Figure and Place, as "is uſual: ſince in ſuch Correſpondences "things are ſincerely related, without Colour "or Deceit.

‖ *Nihil eſſe quod Poſteritatem magis inſtruat, quàm familiaris Sermo, qualis eſt Epiſtolaris, ſi à maximis præſertim Viris, ad interioris notæ, ut ſolet fieri, amicos (apud quos nec fuco nec fallaciis eſt locus) liberè inſtituatur.* Dan. Heinſ. Nobiliſſ. Cornelio Vander Mile.

So that, I think, My Lord, nothing is wanting to the Credit of this Hiſtory, but the Aſſurance of my Fidelity in the Uſe I have made, both of the Letters and the other Originals. Which I here proteſt to Your Grace, and all the World, I have done without Favour or Affection, and with an awful Regard to Truth and Sincerity. I will not preſume to detain Your Grace any longer, after I have recommended my ſelf and my Studies unto Your Graces good Acceptance; and ſo take my leave in all due Obſervance, being,

If it pleaſe Your Grace,

Your Grace's moſt humble Servant,

John Strype.

THE PREFACE.

I HAVE some things to advertise the Reader; partly concerning this Work, and partly concerning my self.

I *The Wise Man* (Prov. X. 7.) *saith,* That the *MEMORY* of the Righteous is blessed; *or,* attended with Praises, (*according to the Vulgar*) *as a part of the Reward of his Vertues, after he is gone hence. This History is intended to contribute to this good End,* viz. *To revive and do right to the sacred MEMORY of a Righteous Man. Who was Pious, and a Confessor for pure Religion; Learned, and a great Fautor and Promoter of good Learning; and also an Illustrious Member of this Church of* England; *being both a chief Instrument in its Reformation, and a primary Defender and Patron of its Constitution. And as Honour to his Name may be perpetuated by these Memorials of him; so considerable Advantage and Benefit likewise may arise thence unto us, that read them. For the various Passages and Emergences of this Great and Good Prelat's Life will administer plentiful Matter for our own Behaviour, and Imitation of his Piety, Prudence, Liberality, Resolution, Patience, unmovable Constancy in a good Cause, Adherence to, and zealous Defence of the Church of* England, *as Reformed and legally Established. Hence also we shall be instructed in much of our Ecclesiastic and Academic History; which is necessarily, and largely interwoven in these Writings of his Life, and runs along with each Year of it.*

For though the chief Matters herein related respect the Archbishop only, and his painful Discharge of his peculiar Function and Office; yet in the Course of the History fall in many Transactions about Religion, and the Churches Affairs: As, how true Religion was first brought in, and setled: What was done afterwards in Ecclesiastical Commissions, Synods and Convocations, and Visitations both of Dioceses and Houses of Learning: What Methods and Labours were used for the preserving of Peace and Concord among Christians, and Uniformity and Unanimity in the Service of God, both against those that favoured the old Superstitions, and the Supremacy of the Roman *Bishop in the* Britannic *Dominions, and likewise against a strong Faction of the Protestant Denomination; which laboured vehemently not only to cast out the Liturgy of our Church, but to overthrow the antient Government of it by Episcopacy; and to set up a different, new Discipline and Regiment in the room thereof: And finally, what the Queen's and Court's Influences were in these Matters. Here also are shewn the Bishops that were placed in the Sees, and that succeeded from time to time, with their Characters. And withal, notice is taken of many other Learned and Eminent*

Eccle-

Eccleſiaſticks, that in thoſe Times made a Figure in their Places and Vocations. Various and Remarkable Matters are alſo here declared, that fell out in the Univerſities, and of Controverſies that happened there in divers Colleges, with reſpect either to Religion or Learning.

That which I am next to do is, to reconcile (as far as I may) a Reputation to this Hiſtory. For which purpoſe I muſt mention the Advantages I have had for the enabling me to write it, and the unbiaſſed Integrity I have uſed therein.

As to the former, I have ſeen and peruſed numberleſs Papers of thoſe times, not only in my own Cuſtody, but remaining in the beſt Archives of the Nation, and in Repoſitories of Charters, Letters, Inſtruments and other curious Monuments, belonging to divers Honourable and Reverend Men, ſome alive and ſome Deceaſed; whoſe Names, in due Reſpect and Gratitude, I have mentioned in the Margin of the Book, where I have had occaſion to cite their MSS. Beſides Regiſters of Archbiſhops, Biſhops, Cathedral Churches, the Univerſity, &c. All theſe I have converſed in for many Years, and taken Collections from, and not ſeldom whole Tranſcripts, thence, as might ſerve for my Purpoſe.

And that I have been Juſt and Faithful in the Uſe I have made of theſe Records, and made them my conſtant, ſteddy Guide in all I have writ, I do firſt ſolemnly declare and avow, that ſo I have done: And that, as I have been an unwearied Searcher after, ſo a ſincere Lover of Truth. And in this, as well as my other Writings, I have no other End to ſerve, but to leave a true Hiſtory of our Reformed excellent Church to Poſterity. I cannot better utter my Mind in this Regard, than in the Words of a late Learned Writer; "As I never found in my ſelf "any great Inclination to be led away blindfold by "any Party; ſo on the Contrary, a very great one, to "ſearch diligently after Truth: And having once "found it, never to betray it, by adding, concealing, or falſe colour-"ing.

Dr. *Hody*'s Preface to his Hiſt. of *Eng. Councils.*

But further, beſides my Proteſtation, the Truth of which I offer may appear, in that I have affected, through the Courſe of the Hiſtory, to digeſt into it the very Words, Sentences and Periods, as they ſtand in the Originals. The rigorous Care I have had to Faithfulneſs and Impartiality hath inclined me to preſent my Narrations after that manner; however the Expreſſions may ſometimes ſound odd and obſolete to the Ears of the preſent Age: And I am ſenſible, I may be cenſured therefore for my Language. But that of Modrevius (*ſometime a Learned Nobleman of* Poland) *ſpeaks my Mind;* "That in ſpeaking, TRUTH ought alto-"gether to be more regarded, than an Artificial "Stile.

Omnino magis Veritas in dicendo quàm Artificium, ſpectandum. Fric. Modrev. De Eccleſ.

The Original Papers alſo in the Appendix, (*to the Number of* CVI.) *produced at length and* Verbatim, *will be another Witneſs for me. And as I have recorded them for the Vindication of my Hiſtory, ſo alſo for further Service; Namely, as Memorials, and Tranſcriptions that will find Acceptance with the more ingenious and inquiſitive ſort of Men: Since hereby Satis-*

Satisfaction may be gathered concerning many Perſons and Things, either not known at all before, or dark, doubtful or miſtaken. And perhaps therefore the reviving of theſe old Writings out of Obſcurity, and the reſtoring them as it were out of Rubbiſh, and making them obvious to every Eye, may deſerve ſome Thanks to him that hath taken the Pains. It was this, that made Flacius Illyricus *his* Catalogue of the Witneſſes of Truth *deſervedly of ſuch Eſteem,* " That in that Work he " inſerted very many Hiſtories, both Weighty and " Profitable, and alſo whole Diſcourſes ſometimes; " which neither in Printed Books, nor eaſily any " where elſe could be found, than in his Book: ha- " ving been by him Searched out, and met with in hid- " den and duſty Holes and Corners.

Illud igitur ſolum dico, multas graviſſimas atque utiliſſimas Hiſtorias, & etiam integra Scripta hic inſerta eſſe, quæ nuſquam alioqui in impreſſis libris reperiantur, nec facile aliunde, quàm ex hoc ipſo Scripto, reperiri queant. Præfat. ad Catal. Teſt.

I muſt add here, that beſides the ſaid large Collections in the Appendix, *there be digeſted in the Body of the Hiſtory a great Number of other Original Papers, or the Contents of them: And eſpecially Letters; ſome from Perſons of the higheſt Rank, both in Church and State: As the Queen Her ſelf, and Her Privy Counſellers; Chief States-Men,* viz. Cecil *when Secretary of State, and when L. Treaſurer, L. Keeper* Bacon, *the Earl of* Leiceſter, *Sir* Francis Knollys, *Sir* Anthony Denny, *Sir* Anthony Cook, *Sir* John Maſon, *&c. Archbiſhops and Biſhops, as (beſides our Archbiſhop)* Cranmer, Latymer, Thirlby, Boner, Gardiner, Goodrick, Ridley, Cox, Grindal, Scory, Coverdale, Sandys, Gueſt, Pilkington, Parkhurſt, Loftus *Archbiſhop of* Armagh, *&c. Of other Learned and Reverend Men, as* Boxal, Pern, Whittingham, Fox, *&c. Beſides, Letters of Foreigners, as* Calvin, Beza, Bullinger, Gualter, Peter Martyr, Flacius Illyricus, *&c.*

And that Credit may be given to my Extracts from the ſaid MSS. I do ſolemnly aſſure the Reader that I have taken them with all juſt and exact Care, even to the very Letter for the moſt part; and therein have always made uſe of mine own Eyes and Hands; except in ſome few: Which the Reverend Mr. Lun, *Rector of* Elſeworth *in* Cambridgſhire, *Mr.* Thomas Harriſon, *B. D. Fellow of* Sydney Suſſex *College, and Mr.* Thomas Baker B. D. *Fellow of St.* John's *College in* Cambridge, *Learned and exact Tranſcribers, have favourably tranſcribed, and ſent me. Except alſo the MSS. in* Ireland, *ſometimes belonging to the Learned Sir* James Ware, *Knight. Printed in two Books, called* The Hunting of the Romiſh Fox, *and,* Foxes, and Firebands. *And for the Credit of the Tranſcripts therein inſerted, a very Reverend and Worthy Dean in* Ireland, *wrote thus to me,* " That he did not forget to ſpeak to Mr. *Ware,* " the Editor of thoſe Books. Who aſſured him, that " his Grandfather, Sir *James Ware,* had his Collections among the Wri- " tings of thoſe Eminent Perſons, Sir *Henry Sydney,* Knight, ſometime " L. Lieutenant of *Ireland,* Sir *William Cecil,* Knight, Sir *Robert Cotton,* " Knight, *&c. And the ſame Reverend Perſon added,* That he had the " ſame Account, many Years ſince, from Dr. *Jones,* Biſhop of *Meath,* " Deceaſed, a Man of great Learning, and a Nephew of Primate *Uſher's,* [*in whoſe Poſſeſſion, the MSS. originally were.*] And that thoſe " Printed Collections from them were generally well eſteemed among " them in *Ireland.*

Dr. *Theophil. Harriſon* Dean of *Glon-Macknois.*

I muſt make a particular Remark on one Storehouſe of MSS. eſpecially, that I have uſed, for inſtructing me in the Writing of this Hiſtory; and that is Archbiſhop Parkers *own moſt valuable Treaſure; kept in his own College of* Corpus Chriſti. *Who, as he was one of the greateſt Antiquarians of his Time; ſo was a great Collector of antient and modern Writings, and took eſpecial Care of the ſafe preſerving of them for all ſucceeding Times; as foreſeeing undoubtedly what uſe might be made of them by Poſterity: That by having recourſe to ſuch Originals and Precedents, the True Knowledge of things might the better appear. For as he was a Man of unaffected Simplicity and Truth, ſo he endeavoured by all means to promote it. And here I cannot but blame* Brian Twine, *who for the empty Glory of gaining the Univerſity of* Oxford *the Preference to that of* Cambridge *for Antiquity, makes unhandſome Reflections upon that Venerable Antiquarian; as though he were either unskilful or unfaithful, or both, in his* Britiſh Antiquities, *and in his Edition of* Matthew Paris, Matthew Weſtminſter, Thomas Walſingham, *&c. inſinuating, that he ſometimes miſtook, and ſometimes falſified his Authors. As where he chargeth him to relate a falſe piece of Hiſtory, concerning a* Synod *called at* London *by* Thomas Arundel *Archbiſhop of* Canterbury, *and about a Complaint made there by the Scholars of* Oxford. *Where after the Recitation of the Hiſtory as ſet down by our Archbiſhop, he undertakes the Refutation of it; Setting theſe bigg Words in the Margin;* Refutatio Relationis Matthæi Cantuar. *And in another Place he thus diminiſhes the Credit of the Archbiſhop's Hiſtory,* Si illis ſtandum ſit Hiſtoriis, quas Matthæus Parker Cant. Archiepiſcopus edidit. *And elſewhere in the Margin appears* Lapſus Matthæi Cantuar. *As it is not a Place here to examine* Twine's *Aſſertions, ſo upon his ſole Credit, one would not be ready to ſuſpect our Archbiſhop's Skill or Faithfulneſs in Antiquities: Who was ſo thorowly ſtudied in them; and whoſe Truth and Conſcience none could accuſe.*

Apol. lib. 3. p. 260.

The aboveſaid Declaration of my Impartiality and Truth will, I hope, Shield me againſt the Cenſure of ſome Parties, who, by reaſon of Prepoſſeſſion, may not like ſome things they read here, not ſo agreable to their eſpouſed Principles and Inclinations. For, I am only an Hiſtorian, and relate Paſſages and Events, and Matters of Fact, as I find them, without any Deſign of favouring or expoſing any ſide. And to ſuch I ſpeak in the Words of Sir George Paul, *who wrote the Life of another Archbiſhop.*

Archbiſhop Whitgift. *Pref. to his Life.*

" The diſcrete Reader will ſee, that [what I write]
" is out of Inſtructions, Records and Authors; and
" not out of mine own Diſpoſition; who deſire as well herein, as in
" other my Courſes, rather to imitate the Archbiſhop in his Mild
" and Moderate Carriage, than willfully to be offenſive or diſpleaſing to
" any.

It may be ſaid, I am ſhort and imperfect in ſome of my Relations, and leave the Reader unſatisfied in the Concluſions and Events of ſeveral Things. 'Tis true; but this is unavoidable ſometimes, when after my Searches, no more occurs. And yet often what is omitted in one Place of the Book is reſerved on purpoſe to be related in another. And not ſeldom, what is briefly told here, may be ſupplied from ſome other Hiſtory which hath before been publiſhed by me: And therefore purpoſely but only hinted, or more ſuccinctly handled in this; that I may not repeat what is elſewhere to be found: As, either in

the

the MEMORIALS *of Archbiſhop* CRANMER, *or the* ANNALS *of the Reformation under Q.* Elizabeth; *or in the Life of Archbiſhop* GRINDAL. *To which I muſt joyn the Life of* AYLMER *Biſhop of* London, *an active Biſhop, as thoſe times required. And therefore for whom our Archbiſhop* PARKER *had a great Eſteem, and more than once recommended him to the Queen for a Biſhoprick. Thus, where mention is made of the Archbiſhops Care to have the* Puritan *Book* De Diſciplina *well anſwered; that matter is more fully conſidered in the ſaid Biſhop* Aylmer's *Life. And where ſome things are ſpoken of* T. Cartwright, *the firſt Broacher of* Puritaniſm, *if any require more of his Hiſtory, and the Troubles he fell into afterwards, he may read it there. And ſuch further Accounts may be there found of* Campion *the* Jeſuit; *who is but touched in this Hiſtory. Much of the* Puritan *Story and Events are ſhewn in the ſaid Life, which will amplify much what is ſaid of them under this Archbiſhop. Divers things are read in this Hiſtory concerning the Clergy of* London; *and how they were all ſummoned before the Eccleſiaſtical Commiſſion at* Lambeth. *But we muſt apply elſewhere, if we are minded to ſee, what the ſaid* London *Clergies Behaviour was, after the Archbiſhop's Deceaſe. And this we ſhall find in* Aylmer's *Diſcharge of his Epiſcopal Function in the ſaid City; and what Concerns he had with them in his Viſitation. Again, Much is ſpoken here of our Archbiſhop's Actings in the Eccleſiaſtical Commiſſion. The Proceedings and Judgments of this Commiſſion afterwards, the ſaid Life of* Aylmer *will ſhew, while he was one of the chief there, and ſat with* Parkers *next Succeſſor,* viz. *Archbiſhop* WHITGIFT. *In ſhort, theſe Hiſtories of the Affairs of our Church, and the Lives of ſome of the chief Prelats of it, ſet forth of late by me, will mutually illuſtrate and Supply one another. And it muſt be noted, that in the ſaid* ANNALS *and* GRINDALS *Life, will be found much more of our Archbiſhops Story, omitted here, to avoid Repetition. To the reading therefore of them I refer the Reader,* Addition. p. 301. 307.

There were three great Metropolitans that preſided in the Province of Canterbury, *during Q.* ELIZABETH's Reign. *The* LIVES *of the two former,* viz. PARKER *and* GRINDAL, *by God's Permiſſion and Aſſiſtance, I have wrote, and now publiſhed to the World. Dr.* WHITGIFT *was the third, equal to both his Predeceſſors in right Godly and Epiſcopal Qualifications and Endowments. And ſo much Buſineſs occurring in his Government, and ſuch Difficulties in preſerving the Church in its primary Conſtitution, happening; and ſo great Wiſdom, Diligence, Steadineſs, Courage, (and yet Gentleneſs intermixed) accompanying all his Orders and Actions; that it is pity but that (beſides thoſe brief Notices that Sir* George Paul *hath appoſitely given of him) a juſt Account of his Life and Acts alſo might be writ by ſome able Pen. Whereby not only a due Honour might accrue to that Archbiſhops Memory alſo, but that the preſent and future Age might become better acquainted with the chief Affairs of this Church of* England, *for the laſt Twenty Years of that long and happy Reign.*

But to draw to a Concluſion: What the obſerving Reader ſees in this, and my other Hiſtorical Volumes, may juſtly reconcile a high Reſpect and Eſteem both to the Church of England *and its Hierarchy of Archbiſhops and Biſhops. The godly Prelates had the Toyle and Trouble of the Spiritual Government, accompanied with continual Diſcouragement, Slander and Detraction. But*

man-

maugre all Envy and Oppoſition, by their Vigilancy and Patience, and Learning, our Reformed Church was happily ſettled and maintained. And we enjoy the bleſſed Fruits of their Labours, Viz. *Deliverance from groſs Superſtition, opportunities of Chriſtian Knowledge, the Freedom of the Goſpel, and ſingular means of Grace and Salvation.*

And all theſe Spiritual Advantages are conferred upon us in the Communion of this Church of ENGLAND. *The Bleſſings of which Church I chooſe to expreſs in the Words of one of the moſt Eminent and Learned Biſhops of thoſe times, in a Sermon Preached at the Queen's Chappel*; " For the " Truth of Doctrine according to the Word of God; for the right " Adminiſtration of the Sacraments; for the true Worſhip of God in " our Prayers, laid down in the Book of Service; (ſince the Apo- " ſtle's Age unto this preſent Age of the reſtoring of the Goſpel) there " was never Church upon the Face of the Earth, ſo nigh the ſincerity " of God's Truth, as the Church of *ENGLAND* is at this Day. *And when* Martin Marprelate *taking notice of this Paſſage in his Sermon, and had called him* flattering Hypocrite *for theſe Words; he took occaſion, in a Book afterwards written by him, to ſay,* " That he would juſtifie what " he had ſaid to be true upon the Danger, not of his Living only, but " of his Life alſo, againſt any Man, that would withſtand it. And that " he did think, that not any Learned Man, that favoured the Goſpel, " though he miſliked ſome Things and Perſons now, would reprove it. *Though the foreſaid foul-mouthed Libeller for this called that Venerable and Godly Prelate* Deſperate Dick, *and* Shameleſs, Impudent, wainſcot-faced Biſhop: *Which rude Words he meekly bore.*

Cooper Biſhop of *Winton* An. 1588.

Admonit. to the People of *England.*

To which I will ſubjoyn the Judgment of another later very Learned, wiſe and good Biſhop in our Times, now deceaſed; expreſſing thus his Senſe of the Reformation and this Church: " There was no Refor- " mation in the World, that was more orderly be- " gun, more regularly purſued, and more ſtedfaſtly " maintained, than ours. It is a Church, which was wa- " tered with the Blood of the Reformers, and hath for this Hundred " Years [he might have added many more] been ſtill upheld by the un- " wearied Endeavours of thoſe that were in place among us. Again, it " is a Conſtitution, that we have had good Experience of, and have ſeen, " how it hath kept its Ground, and bid ſuch conſtant defiance to the " Church of *Rome*, that they have not been able to run it down with " all their Proweſs. [I may add, nor Policy.] *And a further ample Experience of this, to the laſting Honour and Reputation of this Church, we had, ſome Years after this Sermon was Preached*; Viz. *in the trying Reign of K.* James *II.*

Sermon preached before the Lord Maior, *October Anno* 1679, by Dr. *Williams*, after Biſhop of *Chicheſter.*

" And further, as to the Opinion and Eſteem this Conſtitution hath al- " ways had abroad among impartial Perſons and Learned Proteſtants, it " is lookt upon as the Top of the Reformation; and to which in diffi- " cult Caſes, others have made their Appeals. It hath been honoured " by our Friends, feared by our Enemies, and contemned by none but " our ſelves at home.

CHAP-

CHAPTERS AND CONTENTS Of the LIFE of Archbp. Parker.

BOOK I.

The Introduction: Containing the Author's Purpoſe.

CHAP. I. THE *Archbiſhop's Nativity, Stock, Education. His Removal to the Univerſity of* Cambridge; *Entrance into Holy Orders. Studies Divinity cloſely. Embraceth the Goſpel. Many now profeſs it in* Cambridge. ANNO 1504, &c.

CHAP. II. *Preaches. His firſt Preferments. Made Queen* ANNE'S *Chaplain; and Dean of* Stoke *College: Some Account thereof. Preaches before the King.* 1533 *to* 1535.

CHAP. III. *Dean* Parker, *a great Preacher. A peculiar Grace granted him by the Univerſity. Biſhop* Latymer's *Letter to him. Made the Kings Chaplain. Accuſed for his Sermons, in divers Articles preferred to the Lord Chancellor againſt him. His Anſwer thereto. A* Popiſh *Friar undermines his Doctrine. Lord* Cromwel *ſends to him to preach at* Paul's *Croſs.* 1536. 1537.

CHAP. IV. Parker *created Doctor in Divinity. His good Statutes for* Stoke *College. The Duke of* Norfolk *ſends to him for them. His Preferments, Elected Maſter of* Benet College; *By the King's Letters Recommendatory. His good Service to that Houſe. The Biſhop of* Ely's *Letter to him, to preach the Supremacy. Biſhop* Boner's *Letter to him, to procure Preachers for* Paul's *Croſs. Benefices conferred on him.* 1538 *to* 1545.

CHAP. V. *Dr.* Parker *Vice-chancellor of* Cambridge. *His Account to the Chancellor (Biſhop* Gardiner) *of an Interlude, that gave him Offence. The Chancellor's Letter hereupon; Reprimanding ſome. His Order about pronouncing* Greek. *Orders to the Vice-chancellor, from the Chancellor and Privy*

Privy Council, touching these Players. The Vice-chancellor's Regulations of certain Matters in the University.

1547. *to* 1549. CHAP. VI. Stoke *College by his Means preserved from Dissolution under King* Henry VIII. *But dissolved under King* Edward VI. *Hath a Pension for it.* Parker *maries. Hath a Son. Vice-chancellor again. The Archbishop and Bishop of* Westminster, *Summon him to preach at Court. Two Discourses of his Writing. Preaches to* Ket *and the Rebels in* Norfolk. *His Danger thereby.*

1550. *to* 1558. CHAP. VII. *Dr.* Parker *in a Commission against Anabaptists. Preaches at St.* Paul's *Cross, and at Court; And at the Funeral of* Martin Bucer, *at St.* Mary's *in* Cambridge. *Bishop* Ridley *writes to him to preach again at the Cross. A third Son born to him. Made Dean of* Lincoln. Tremellius. *His Friends: His Reputation in the University. His Writings. His Condition under Queen* Mary: *Being deprived of all.*

1558. CHAP. VIII. *Dr.* Parker *considered upon Q.* Elizabeth's *Access to the Crown. Commissions from the Dean and Chapter of* Canterbury. *Dr.* Parker's *Care now for Religion. Nominated to the Archbishoprick. His Reluctancy to accept thereof. Messages to him from Court; With his Answers. Petitions the Queen by a Letter. Dr.* Parker *L. Elect of* Canterbury.

1559. CHAP. IX. *Wherein the Archbishop Elect was now employed. The Secretary consults with him, for the New Bishops. His Advice for Reformation in* Cambridge. *He informs the L. Keeper of some present dangerous Doctrines. Commissions from the Dean and Chapter, during this Interval. Assisteth at the* French *King's Obsequies. His Endeavours about the Exchanges of Bishops Lands. A Fraud in the Church of* Dublin *signified to the Elect, from the Archbishop there. His free Advice to the Q. concerning the Crucifix in her Chapel.*

CHAP. X. *The Archbishop Elect employed. In Commission upon Ministers deprived. Divers* Romish *Bishops and Divines in the Archbishop's Custody. Bishop* Tonstal, *Bishop* Thirlby, *Dr.* Boxal, *Dr.* Tresham; *And Dr.* Richard Smith *of* Oxford. *Some Accounts of them. An Addition to his Coat of Arms, given him by* Garter. *The Patent thereof.*

BOOK II.

ANNO 1560. CHAP. I. THE *Archbishop's Election, Confirmation and Consecration. The Rites used. The Naggs-Head Fable: And Confutation thereof. The Act of Parliament* 8*vo.* Elizab. *confirming the Consecration. His Inthronization: And Temporalities restored. His Oath.*

CHAP. II. *Consecrations and Ordinations of Bishops and Ministers by the Archbishop, or his Order. His Care for the vacant Churches. Lent. The* Popish *Bishops write to the Archbishop. His excellent Answer. And so doth* Calvin *write to him, about the Union of Protestants. A Metropolitical Visitation. His Letter to the Bishops of his Province. The Bishop of* Ely *gives him a Certificate of his Dioces. Visits the Dioceses of* Canterbury *and* Rochester. *Makes Statutes for two Hospitals in* Canterbury.

CHAP.

CHAP. III. *Divers Dioceſes Viſited. Some Difference between the Archbiſhop and Biſhop* Sandys. *The Archbiſhop makes Statutes for* Chriſt's *Church* Oxon. *Statutes for St.* Peter's Weſtminſter. *Lands of the See of* Canterbury, *exchanged. Regulates his Courts; and other Matters in his Church. Moves the Queen to Mary. The Archbiſhop in Eccleſiaſtical Commiſſion; Makes a Reformation of divers Matters in the Church: Alteration of the Leſſons in the Kalendar. Book of Homilies.* Bucer *and* Fagius *reſtored. The Queen dines at* Lambeth.

CHAP. IV. *The Archbiſhop takes care of the vacant Sees; eſpecially thoſe of the* North. *His* Admonition *concerning Matrimony, ſet forth. An Order concerning Preaching. A Meſſage from the Proteſtants in* Germany. Coſins *Maſter of* Katharine *Hall*, Cambridge, *reſigns to the Viſitors. The* Popiſh *Biſhops in Priſon: The Council ſends to the Archbiſhop concerning them. The Archbiſhop writes in behalf of ſome of the* Dutch *Church* London *in the Inquiſition in* Flanders. *Appoints a ſpecial Form of Prayer for the Seaſon. Forbids the Ordination of Mechanicks.*

CHAP. V. *The Archbiſhop with his Aſſeſſus. A* Declaration *to be read by Miniſters. Orders for preſerving Uniformity among Miniſters. The Archbiſhop's Interpretation of the Injunctions. The Clergy taxed for Reparation of St.* Paul's *Church burnt. This Fire gives occaſion to a* Popiſh *Libel: Anſwered by the Biſhop of* Durham. *The Archbiſhop's Certificate concerning the Clergy. The Certificate of the* London *Clergy. Biſhop of* Hereford's *Certificate and Letter.* 1561.

CHAP. VI. *An Addreſs of the Archbiſhop and other Biſhops, to the Queen againſt Images. She is offended with a Common Prayer Book with Cutts. Articles concerning the Clergy, agreed upon in the Eccleſiaſtical Commiſſion. An Apology of the Church of* England *now preparing, by the Advice of the Archbiſhop. The Honourable Re-burial of* Peter Martyr's *Wife.*

CHAP. VII. *The Archbiſhop's doings in his Dioces. Reſtores* Eaſtbridge *Hoſpital. Certifies the Schools and Hoſpitals in his Dioces. Continues his Metropolitical Viſitation.* Eton *College Viſited by the Archbiſhop and others. A new Provoſt there.* Magdalen *College Viſited. A complaint againſt the Biſhop of* Cheſter; *Committed to him. Reminds the Privy Council for a Synod.*

CHAP. VIII. *The Queen in her Progreſs diſpleaſed with the Clergy. An Order againſt Womens Living in Cathedrals & Colleges. The Secretaries Letter to the Archbiſhop; And the Biſhop of* Ely's *to him, hereupon. The Queen declares to the Archbiſhop her Offence at Biſhops and Prieſts Mariages. The Archbiſhop's thoughts of it.*

CHAP. IX. *The Archbiſhop brings one* Rice *to Subſcribe the Supremacy.* Flacius Illyricus *to the Archbiſhop, concerning collecting Eccleſiaſtical Monuments. Application of the Archbiſhop of* Armagh *to him. A Caſe of Mariage decided by Biſhop* Jewel. *The Archbiſhop Favours Dr.* Humfrey, *for Preſident of* Magdalen *College*, Oxon: John Fox *congratulates him that Preferment.*

CHAP. X. *The Archbiſhop certifies to the Privy Council, the Schools and Hoſpitals in his Dioces.* 1562.

CHAP. XI. *Commiſſions from the Archbiſhop for Viſitation of* All Soul's *College; and* Merton, *in* Oxford. *The Univerſity of* Cambridge *apply to the Archbiſhop, concerning their Chancellor. The Archbiſhop's Sentence againſt the Earl of* Hertford's *Mariage*

CHAP. XII. *A Synod. His Doings therein. His Character of the Biſhops. Oath of the Supremacy. The Archbiſhop's Advice to the Biſhops for the moderate adminiſtring of it. His Letter to the Secretary about it.* Dr. Ackworth, *a learned Civilian, entertained by the Archbp. The Archbiſhops Reparation of his Palace; And Hoſpitality.*

1563. CHAP. XIII. *The Councils Letter to the Archbiſhop for St.* Pauls. *The Archbiſhop goes down to his Dioces. Book of Homilies, both Parts. Letter to him from the Council: Requiring an exact Account of his Dioces. His Certificate thereof. His Metropolitical Viſitation continues. The Ignorance of the Curats.*

CHAP. XIV. *The Archbiſhop at* Canterbury. *His pious Motion. An Office of Prayer and Faſting appointed for the Plague and other Judgments. The Archbiſhop's Concern in drawing it up. The State of the Church of* Durham. Whittingham, *Dean there; his Letter concerning it. An Office of Thankſgiving.*

CHAP. XV. *Some of the Archbiſhop's doings in his Dioces. Hears of ſome Writings of Archbiſhop* CRANMER. *Searches after them. Recovers them. Viſits* Sandwich. *Furthers the Free School there. The good Behaviour of the Strangers ſettled here.*

CHAP. XVI. *Biſhop* Thirleby, *and Dr.* Boxal *with the Archbiſhop at* Bekesborn. *Queen* Mary's *Biſhops and Divines favourably dealt with. Archbiſhop* Hethe: *Bp.* Bourne. John Bale *the Antiquarian, Prebendary of* Canterbury, *dies.*

CHAP. XVII. *The Archbiſhop judges in a Cauſe of Contract of Mariage. Fears of a* French *Invaſion in* Kent. *The Archbiſhop's Service, and his Letters to Court, on this Emergence. The evil Condition of the Nation at this time. The Archbiſhop's Judgment of* Commendams *for S.* Aſaph, *and ſmall Biſhopricks. His Care about the Biſhoprick of* Landaff, *now void.*

CHAP. XVIII. Coverdale *made Miniſter of the Pariſh of St.* Magnus, London. *A Meſſage to the two Archbiſhops from the Aſſembly of Divines in* Edenburgh. Muſculus *Common Places tranſlated, and Dedicated to the Archbiſhop. The Admonition prefaced thereto, (as it ſeems) by him.*

1564. CHAP. XIX. *The Archbiſhop labours an Uniformity among the Miniſters, in Habits and other Ceremonies appointed.* Dr. Turner, *Dean of* Wells, *refractary to them. Varieties uſed in the Service of the Church. Information of this to the Archbiſhop out of the Country. The Queens Letters to the Archbiſhop, for enjoyning the Habits. The Biſhop of* Durham's *Letter, occaſioned hereby: And the Archbiſhop's to the Biſhop of* London. *What the Biſhops did hereupon; And the Puritans. Dean* Whittingham's *Letter to the Earl of* Leiceſter: *And* Kingsmil *to the Archbiſhop.*

CHAP. XX. *The Archbiſhop and ſome other Biſhops, compoſe the Book of* Advertiſements. *Why ſo called. The Difficulty the Book met with at the Council Board. The Archbiſhop in ſome Heat about it. The Dean of St.* Paul's *Chidden at Court.*

CHAP. XXI. *The Archbiſhop's Proceedings for Uniformity. Excites the Biſhop of* London.

CHAP. XXII. Sampſon *and* Humfrey *of* Oxford, *ſummoned before the Archbiſhop and Eccleſiaſtical Commiſſion. Their Supplicatory Letter to the ſaid Commiſſioners, for Forbearance: And to the Earl of* Leiceſter. *The Archbiſhop conſults with the Secretary about diſplacing them. They are put up, notwithſtanding, to preach at St.* Paul's *Croſs.*

CHAP. XXIII. *Queries put by the Archbiſhop, in favour of the Apparel; with the Anſwers of* Sampſon *and* Humfrey. *Replies to thoſe Anſwers. Arguments againſt the Apparel. Anſwers to them. Arguments againſt impoſing things indifferent: With the Biſhop of* Rocheſter's *Anſwers. The Controverſie, as handled by* Bucer *and* Alaſco. *The Archbiſhop and Biſhops debate this Matter among themſelves. The Dean of St.* Paul's *Pacification. The Form of* Humfrey *and* Sampſon's *Subſcriptions.*

CHAP. XXIV. *The Archbiſhop repairs his Chancels; and his Palace at* Canterbury. *Aſſiſts at the Emperor's Funerals. The Archbiſhop's Son at* Peter *Houſe in* Cambridge. *Dr.* Perne's *Judgment in a Diſſertation, giving Offence; his Account thereof to the Archbiſhop.*

CHAP. XXV. *The Act for making* Wedneſday *a Fiſh-day. The Archbiſhop diſpenſeth with* Wincheſter *College; and with the Univerſity; for that Day: And with* Fox, *for* Lent. *Biſhop* Jewel's *Latin* APOLOGY. *The Archbiſhop's Letter to the Lady* Bacon; *that had tranſlated it into Engliſh. The Archbiſhop's Tract printed at the End. Learned Women about this time.* Dorman's *PROOF againſt* Jewel's *Challenge: And* Nowel's *REPROOF. Many other Papiſts write againſt* Jewel.

CHAP. XXVI. *The State of the Church in the* North *Parts: And particularly of* Rachdale, Whalley *and* Blackburn *in* Lancaſhire, *belonging to the Archbiſhop. At* Rachdale *he founds a Free School. The State of the Church at* Canterbury. *The Certificate thereof, ſent to the Archbiſhop. The Biſhops of* London *and* Peterborough *Commence Doctors.*

BOOK III.

CHAP. I. *Proceedings with* Sampſon *and* Humfrey. Sampſon *deprived and confined. The Archbiſhop's Kindneſs to him, in Letters wrote in his behalf. His grave Advice to him. Other Recuſants ſilenced. Among the reſt,* Withers *of* Bury. *His Letter to the Archbiſhop of Compliance. Some are winked at.* ANNO 1565.

CHAP. II. *The Archbiſhop's Orders about Licences for Preaching, and for Curates. Repairs to* Canterbury. *Great Feaſting in his Hall. He is Godfather with the Queen. Publiſhes a Dietary.*

CHAP. III. *The Archbiſhop moves the Chancellor of* Cambridge, *for regulation of Univerſity Licences.* Withers *preaches there for Reformation of Glaſs Windows. Several Heads of the Univerſity write to the Chancellor, againſt preſſing Conformity there. Dr.* Hutton *and Dr.* Beaumont *by occaſion hereof miſrepreſented. The Chancellor interpoſeth his Authority: And ſends them new Statutes, framed chiefly by the Archbiſhop. Diſorders in St.* John's, *and other Colleges. His Advice to the Chancellor hereupon.* Fanatici Superpelliciani *in* Cambridge, *complained of to him.*

CHAP. IV. *The Archbiſhop's Care of the Univerſity.* Withers *Apologizes for himſelf to the Archbiſhop. His Compliance. Afterwards Travels beyond Seas. A Controverſie between Dr.* Caius *Maſter of* Caius *College, and ſome of the Fellows; referred to the Archbiſhop. He is accuſed to the Archbiſhop of Irreligion and Popery. The Archbiſhop's Diſpleaſure at him.*

CHAP. V. *The Archbiſhop's Care in providing* Lent *Preachers before the Queen. Deliberates about appointing Dean* Nowel *to be one; with whom*

the Queen had been displeased. Reviseth the Combination of those Preachers. His Concern for filling two vacant Welsh *Bishopricks. Appointeth a Visitation for* Bangor. *Recommends* Herle, *Master of* Manchester *College, for that See. The usefulness of that College. His Judgment of certain Salt Works in* Kent.

CHAP. VI. *The* Geneva *Bible comes forth. The Archbishop's Judgment thereof. The Editions of that Bible. A new Translation of the Bible set forward by the Archbishop. The Bishops employed therein. Over which the Archbishop hath the chief Inspection. The said Bishops Letters and Advices.*

CHAP. VII. *The Archbishop conversant about antient Books. Correspondeth with Bishop* Davies, Mr. Salisbury, *and Bishop* Scory *about* British *Antiquities. A MS. in Strange and unknown Characters.*

CHAP. VIII. *The Archbishop's Proceedings about the* Habits: *Chiefly with the* London *Ministers.* Lever's *Letter to the Earl of* Leicester, *and Secretary* Cecil, *against ejecting Preachers. The Archbishop endeavours to have his Book for Apparel allowed by Authority. Tender of proceeding to Deprivation. The Queens Proclamation for Conformity. The Archbishop's Care about the Spittal Preachers. How to procede with the* London *Ministers.*

1566. CHAP. IX. *The Archbishop in Commission. His Proceedings with the* London *Clergy. The Book of* Advertisements *revived and published. Dr.* Humfrey's *Letter to the Secretary thereupon.*

CHAP. X. *Some are Sequestred and Silenced.* Crowley, *Minister of* Cripplegate, *one of them. The Stir made by him in his Church. Sent for and censured by the Archbishop. Some account of* Crowley. *The Archbp clamoured against. His Protestation and Resolution.*

CHAP. XI. *Endeavour to concern the Parliament in these Contests. Books published for and against Conformity. The Privy Councils Order against Seditious Books. The Archbishop to Dr.* Haddon *about these Matters. Some Ministers under Restraint.* John Fox, *in this Juncture, writes to the Ecclesiastical Commissioners.*

CHAP. XII. *Continuation of the History of the* London *Ministers, suspended. Supply of the vacant Churches. The Archbishop vindicates himself. His earnest Letter for more Countenance from the Court.* Becon's *Postills printed, for the help of Curats.*

CHAP. XIII. *The Judgment of Bishop* Cox, *in a Letter to the Archbishop, and of Bishop* Grindal, *of these Controversies. The Bishops Arguments with the Dissenters. Their Practices. A Letter to the Bishops from the Church of* Scotland. *The deprived Ministers remitted their First-fruits. A* Dominican *pretends himself a Puritan. Examined by the Archbishop.*

CHAP. XIV. *The Archbishop makes Enquiry into the Clergy of his Province. Appoints publick Prayers against the* Turk. Robinson *Consecrated Bishop of* Bangor. *His Sermon. The Archbishop receives Information where* Cranmer's *and* Ridley's *Disputations at* Oxford *were. Desires of* Grafton *a sight of certain antient Authors used in his Chronicle. This Historian's Condition. The Archbishop informed of the Misbehaviour of one* Day, *Curate of* Maidston; *Who had preached at the Burning of certain Protestants there. The Earl of* Oxford *holds by Knight Service of the Archbishop.*

CHAP.

CHAP. XV. *A* Saxon *Homily with two Epiſtles of* Elfrick, *ſet forth by the Archbiſhop, and a Learned Preface. The Great Bible Printed. The Convocation adjourned to* Lambeth. *A Suffragan of* Nottingham. 1567.

CHAP. XVI. *Many ſeparate and withdraw Communion. They uſe the* Engliſh Geneva *Book. Some are taken at a private Meeting in* London. *The Council's Orders concerning them. The Learneder ſort will not ſeparate.* Beza's *Advice to wear the Habits. Papiſts declaim againſt the* Engliſh *Liturgy. The Impoſture of a* Friar *before mentioned, that pretended himſelf a* Puritan *Miniſter; brought before the Council. Examined there by the Archbiſhop.*

CHAP. XVII. *The Archbiſhop Viſits* Norwich *Dioces. His Commiſſions, and Articles of Enquiry. The Diſorders there. The Archbiſhop's Endeavours to rectifie them. Blames the Biſhop of* Norwich. *The Archbiſhop will not diſpenſe with an Order for three Prieſts in* Merton *College. A Conſpiracy in that College againſt the Archbiſhop, diſperſed. He founds Scholarſhips in* Norwich; *and Sermons anniverſary. His Ordinances for them.*

CHAP. XVIII. *The Archbiſhop's Kindneſs to* Petrus Bizarrus. Curwen *Confirmed Biſhop of* Oxford. *Some account of him. The Biſhop of* Bangor *ſends the Archbiſhop the State of his Dioces; and his Purſuit of* Britiſh *Antiquities there. The Biſhop of* Peterborough *informs the Archbiſhop, of abuſes done to his Clergy. The Biſhop of* Carliſle *moves the Archbiſhop to prevent the danger of the Alienation of a Benefice from the Church.* Ælmer *of* Lincoln *writes to the Archbiſhop concerning antient Books there. Dr.* Caius *ſends the Archbiſhop his Book of the* Antiquity *of* Cambridge. *Conteſt in* Cambridge *about the Deſcent into Hell. The Clergy makes Waſt. The Secretary informs the Archbiſhop of both. The Queen and L. Keeper offended with the Archbiſhop. His Conſtancy notwithſtanding. His Advice of Dangers from* Spain; *and of Informers againſt the Clergy.*

CHAP. XIX. *The Archbiſhop's Care for preſerving Hoſpitality at* Canterbury. *Attempteth to make the River there Navigable. Conſecrates a Suffragan of* Dover. *Orders to the Archbiſhop to enquire into the Religion and Condition of all Strangers. The Archbiſhop, by Letters of the Privy Council, hath the Care of Records and Monuments. The Biſhop of* Sarum *ſends up a* Saxon *Book to the Archbiſhop. Sir* John Southworth *a* Lancaſhire *Gentleman, ſent by the Council to be examined by the Archbiſhop. Committed afterwards to the Biſhop of* London. *The Archbiſhop repairs* Bekesborn *Chancel.* 1568.

CHAP. XX. Corpus Chriſti *College* Oxon. *Viſited by the Biſhop of* Winton: *And more effectually by Commiſſion from the Queen. The Archbiſhop of* Canterbury *his Privilege to Viſit* Oxford. *The Commiſſioners Eccleſiaſtical appoint a Viſitation of* Corpus Chriſti *in* Cambridge. *The Univerſity refuſe their Viſitation, on account of their Privileges. The Commiſſioners call the College up to* Lambeth. *The Archbiſhop ſatisfieth the Chancellor of* Cambridge *of their Doings. Papiſts baniſhed the Court. Some in the Dioces of* Glouceſter *officiate without Orders. The Archbiſhop pacifieth Differences in* Corpus Chriſti *College*, Cambridge. *The Queen's Appointment of* Latin *Prayers, diſobeyed in moſt Colleges. The Archbiſhop's Advice to the Chanceller hereupon. Procures new Statutes for* Corpus Chriſti *College. Gives the Advouſon of* Abb-Church, London *to that College. His Advice for a Biſhop of* Chicheſter. *Appoints* Lent *Preachers for the Queen.* Tremellius *and* Corranus *apply to him. His Brother, Maior of* Norwich.

CHAP.

1569. CHAP. XXI. *The Archbiſhop ſets out a new Edition of the Great Bible. And of a Smaller, for Families. The Clergy find Arms. Their Taxation put into a Method by the Archbiſhop. Makes a Rate of Arms for his own Dioces. His own Taxation of himſelf.*

CHAP. XXII. Sherborn *Houſe in Diſorder.* Lever's *Application to the Archbiſhop for Redreſs thereof. Perſons nominated for vacant Biſhopricks. Conſulted with about them. His Judgment of* Ælmer, *Biſhop* Grindal, *and* Curteis. *Stands up for his Courts. His excellent Letter to the Secretary about* Diſpenſations. *Favours* Binniman *the Printer.*

CHAP. XXIII. *An Edition of* Matthew Paris, *now preparing by the Archbiſhop. Cenſured about it; and Vindicated. His Labour to prevent Inceſtuous Mariages. His Table of Mariage.*

CHAP. XXIV. *Letters from the Council to the Archbiſhop to take account of his Dioces. Viſits by Commiſſion. Viſitation of the Archdeaconry, certified to the Archbiſhop. A Debate between the Dean and Canons referred to the Archbiſhop.* Eaſtbridge *Hoſpital Viſited. The Archbp makes new Statutes for it.*

CHAP. XXV. *Papiſts in the Temples; brought before the Archbiſhop. Interrogatories for ſome of them. The Council writes to the Benchers.* John A Laſco *dies. Some account of him.* Matthew *and* John Parker *have Offices conferred on them by their Father. By the Means of the Archbiſhop, the Maſter of* Benet *College reſigns. Founds certain Scholarſhips, and Fellowſhips in this his College. Makes Ordinances for them. Provides them Chambers and Books. Gives a great Gilt Baſon and Ewer to the City of* Norwich.

BOOK IV.

ANNO 1570. CHAP. I. A *Dangerous Year.* Bomelius *an Aſtrologer, impriſoned by the Archbiſhop. Foretells great Dangers impending. He ſends Meſſages thereof to the Archbiſhop; And to the Secretary. The Archbiſhop conſulted with for the vacant Biſhopricks. His Judgment of Perſons nominated to them. The Biſhop of* Worceſter *reſolved upon for* London. *His unwillingneſs to accept it.*

CHAP. II. Mancheſter *College in danger. The Archbiſhop interpoſeth with the Secretary about it. The Court of* Faculties, *a vexation to the Archbiſhop. Refuſes to give a Diſpenſation to a Boy. Diſpleaſure taken againſt him by the Earl of* Leiceſter, *for the denyal. His Plea for himſelf. He makes Rules for his* Faculty *Court. A Latin Catechiſm by his means comes forth; To be taught in Schools.*

CHAP. III. *The Archbiſhop at* Canterbury. *Makes great Feaſtings. The Biſhop of* Chicheſter *Conſecrated. The Archbiſhop Viſits his Church. His Injunctions. Archbiſhop of* York *and Biſhop of* London *Elects, Confirmed there. The Archbiſhop's good Deeds this Year. Mrs.* Parker's *Death; and Character. Her charitable Legacy to* Matſal *Pariſh. Controverſie about the Form and Kind of the Sacramental Bread. The Archbiſhop writes to the Secretary hereupon; And concerning the Crucifix in the Queen's Chapel. Diſorders in the Cathedral Church of* Norwich.

CHAP. IV. *New Statutes for the Univerſity of* Cambridge. *Novelty there.* 1571.
Cartwright's *new Diſcipline. The Archbiſhop's Thoughts of it. His Letter to the Queen concerning the State of the Clergy, and Univerſity. Sued in the Exchequer for felling Wood, in* Longbeach *Wood. Writes to the Queen concerning his Right there. Conſecrates* Cooper *Biſhop of* Lincoln. *His great Character: And* Bradbridge *Biſhop of* Exeter. *Dr.* Cradock, *a learned Man of* Oxford, *preferred by the Archbp. Dr.* Yale, *the Archbiſhop's Chancellor, his Collections.*

CHAP. V. *Biſhop* Jewel *dies: Whom the Archbiſhop had made his Commiſſary for* Briſtol. *mppoints other Commiſſaries for that Dioces. A Convocation. Matters done there. The Biſhop of* Glouceſter *excommunicated; and abſolved. The thirty nine Articles ſubſcribed; And enjoyned anew. The Archbiſhop's MS. of them conſidered. A Book of Canons of Diſcipline. The Archbiſhop of* York's *thoughts of it. Preachers Licences called in. A Bill in Parliament for Eccleſiaſtical Laws. Proteſtation to be taken by Papiſts; And by Puritans. The Queen's Command to the Archbiſhop, for reſtraining them.*

CHAP. VI. *The Archbp. acting in the Eccleſiaſtical Commiſſion. Divers Leading* Puritans *dealt with there.* Robert Brown. Robert Johnſon. *The Archbiſhop's Complaint of the Innes of Court. The Queen's Command to him, to proceed in reforming Diſorders. Proſecutes the Book of Articles, and Diſcipline. The* Dutch *Church. The Archbp. preſents* Bullinger's *Book againſt the Pope's* Bull, *to the Queen. The 29th Article of Religion. Repair* Lambeth *Houſe. Confirms the Biſhop of* Sarum. *Conſecrates the Biſhop of* Rocheſter. *Grants Diſpenſations to Dr.* Whitgift, *&c.*

CHAP. VII. Marlorat's *Latin Comment upon St.* Matthew, *Printed in* Engliſh. *Conteſt between the Miniſters of the Strangers Church in* Norwich. *The Archbp's. Concern therein. The Biſhop of* Norwich *interpoſeth. He refuſeth to inſtitute certain ſcandalous Miniſters. The Archbp's. Directions to the ſaid Biſhop about ſome Preachers.*

[CHAP. VII.] *The Archbp. gives away much Plate; to* Benet *College,* Caius *College, and* Trinity *Hall; and the* Arches. *Other Gifts to thoſe Colleges. An* Irenicum Anno 1353, *between thoſe Colleges. A Letter of Thanks from* Norwich *to the Archbp. Sets forth* Matthew Paris.

CHAP. VIII. *The Archbp. prepares new Statutes for Cathedrals, lately* 1572.
founded. Beza's *Letter to the L. Treaſurer for* Diſcipline. *Lord* Henry Howard *committed to the Archbp. A Cauſe in* All Soul's *College, put over from the Queen to him. The Archbp's Reſolution. Decides a Matter between the Biſhop of* Lincoln, *and* Ælmer *the Archdeacon.*

CHAP. IX. Admonition *to the Parliament; A Book now in great Vogue, for the* new Diſcipline. Beza's *and* Gaulter's *Letters, inſerted there. Bp.* Cox's *Letter to* Gualter; *and his Anſwer; and* Bullinger's *Letter to the Bp. of* Winton, *on theſe Points.* Gaulter *dedicates his Homilies upon the Epiſtle to the* Corinthians *to the* Engliſh *Bps. His thoughts of the Rights and Cuſtoms of Churches. A Popiſh Bull in* Spaniſh *brought to the Archbp.*

CHAP. X. *The Maſſacre at* Paris. *The* Pope's *Jubile for it. The Archbp's. Conſternation; and Judgment of it. His ſecret Letter to the L. Treaſurer thereupon. Apprehends danger of the Queen's Life from Papiſts. Orders to the Eccleſiaſtical Commiſſion, to look to them. His Apprehenhenſion of* Puritans. *The* Vidame *of* Chartres *eſcapes from the Maſſacre. His Letter, for the Queen to revenge it. The Archbp's. private, but free*

Speech,

Speech, concerning the Queen's Favour to Papiſts; and her too much Security. Papiſts impudent. His thoughts thereon.

CHAP. XI. *Further Conſiderations of this Maſſacre; by the Bp. of* London, *and* Beal *Clerk of the Council.* French *Proteſtants fly out of* France. *Prayers appointed on this Occaſion. Remarkable Judgments upon ſome concerned in the Maſſacre.* Green *a Maſs prieſt eſcapes.* Cotton *a Papiſt in* Norfolk. *The Archbp's Letter to the Bp. of* Norwich, *concerning him; and Popiſh Propheſies. The Archbp's Advice concerning Prieſts in the* North; *Favoured by Judges and Juſtices there.*

CHAP. XII. *Dr.* Whitgift *anſwereth the* Admonition: *The Anſwer reviewed by the Archbp; and others.* Norton *vindicates himſelf to the Archbp. about ſome Advice he gave to* Whitgift. *Finiſhes* Bekesborn *Palace. Purchaſes a Houſe there. Grants a Patent for hunting to his Son* Matthew. *Dr.* Haddon *dyes; And* Cavalerius, Hebrew *Profeſſor at* Cambridge; *And* John Knox *of* Scotland. *A Church of Strangers at* Stamford. Isbrand Balkius, *their Miniſter.*

CHAP. XIII. *The Archbp. recommends* Jewel's *Apology for the Churches in* Norwich *Dioces. The Concealers forge a Letter from the Archbp to the Bp of* Norwich. *That Bp. writes to him for Advice in ſome Caſes: Partly about a Woman uſing Conjuration. Information ſent to the Archbp. concerning* Cotton *and* Kilburn, *Papiſts in* Norfolk.

CHAP. XIV. *The Archbp. an Umpire between Dr.* Willoughby *and his Tenant.* Snoring *and* Alborough, *Dr.* Willoughby's *Livings; Deprived of both; And why. The Queen's Favour for him. The Archbp's Proceedings with* Stowel, *for two Wives. The Earl of* Leiceſter *offended with the Archbp. His diſcreet Courſe hereupon. His ſtout and reſolute Spirit in doing Juſtice. How far he followed his Lawyers.*

CHAP. XV. *The Archbp's Judgment of* Campion, *by his Book of* Ireland. *Conferences held with him about the Year* 1580. *Books written againſt his Ten Reaſons. Harbourers of him. Indictment againſt him, and other Prieſts.* Lovelace, *the Archbp's Lawyer.* Saunders, *the Jeſuit. Some Account of him. His Book* De Viſibili Monarchia. *The Archbp ſent to, to have it anſwered. His thoughts of it; And the Bp. of* Ely's.

CHAP. XVI. *The Archbp commits ſome Part of* Saunder's *Book to* Dering *to anſwer. The Temper and Spirit of that Man. The Archbp. contrives the anſwering of that Book. One he pitches upon for this Work was Dr.* Clerk *of the* Arches. *His Abilities. The Archbp. aſſiſts him. His Account of King* Henry's *Divorce; And of the Supremacy.* Day *Prints his Book.*

CHAP. XVII. Clerk's *and* Ackworth's *Books come forth againſt* Saunders. *Characters of them. The Archbp. prefers* Clerk *to the* Arches. *But the Queen ſends to the Archbp. to remove him. The Archbp. ſtruggles with the Queen on his behalf. His expoſtulatory Letter to her.* Clerk *Viſits at* Canterbury *for the* Archbp. *His earneſt Letter from thence to the L. Treaſurer.*

CHAP. XVIII. *Meſſage from the Council to the Archbp; To know, how he and the Eccleſiaſtical Commiſſioners proceeded. His anſwer about the* Puritans *and their Books. Notes their Favour at Court. The Bp. of* Ely *writes to the Archbp. concerning them.* Clerk's *Sermon at St.* Mary's *in* Cambridge *againſt the Hierarchy. A Libel ſet up there againſt Dr.* Whitgift. Browning *of* Trinity *College, his trouble upon his Sermon preached there. His Caſe in the College. One* Nicolas Brown *of the ſame College, preaches alſo ſeditiouſly. Makes his Retractation.*

CHAP.

CHAP. XIX. *Upon a Report of a Diſputation, the Queen ſends to the Archbp. His Anſwer. A Parliament. The Archbp is diſcouraged. His Concern about a Bill for Rites and Ceremonies. The ill State of the Church. The L. Treaſurer's Draught for a Reformation. The Parliament runs high againſt the Queen of* Scots. *A Convocation. The Archbp's excellent Speech at the opening of it. Dr.* Whitgift *Prolocutor. The Archbp grants a Protection to a Members Servant.*

CHAP. XX. *An account of the Archbp's new Edition of the* Great Bible. *The Archbp's Prefaces. The Tables. The Reviſors,* viz.. *the Biſhops, and ſome other Divines.*

CHAP. XXI. Concealers. *The Archbp laments their ſpoiling of the Clergy. Sends to the Bps for Information of their Doings. Solicits in behalf of the poor Clergy. Is minded to repair and enlarge* Bekesborn *and* Canterbury *Palaces with the Ruines of* Ford *Houſe. His Requeſt to the Queen for that Purpoſe.*

CHAP. XXII. *The Archbp. Liberal; but repreſented otherwiſe. Relieves the* French *Proteſtants: And* Citolinus *an* Italian*: And two* Iriſh *Biſhops. Biſhop* Malachias, *falſe. The Archbp's Pains with* Stourton, *a Young* Popiſh *Lord. His Compliance.* 1573.

CHAP. XXIII. Puritans *taken up: Examined about* Cartwright's *Book; in ſeveral Enquiries. Some Expreſſions of* Dering *in his Lectures. The Councils Judgment upon theſe Men. The Archbp of* York *to our Archbp concerning them. The Archbp Conſtitutes Dr.* Clerk *Official of the* Arches. *Sends the Lord Treaſurer the Book of* Gervaſius Tilburienſis; Lambard's *Perambulation: And his own* Antiquitates Britannicæ. *His Account and Reaſon, in writing thereof. Reſolution to ſome Doubts about this Book.* Joſcelin's *aſſiſtance in it. His own Life omitted in his Book. Some Account thereof. His Additions to his Book.*

CHAP. XXIV. *The Archbiſhop encourages* Whitgift *to defend his Book againſt* Cartwright. Whitgift's *Letter the Archbp hereupon. The Archbp gives the Council warning of that Faction. Comes to the* Star Chamber; *Where ſome* Puritans *appear. A Proclamation for Reſort to Common Prayer, and againſt the* Admonition. *The Archbp's deep Reſentment of theſe Innovations.*

CHAP. XXV. *The Archbp vindicates himſelf and the Bps againſt* Cartwright's *Accuſations. His Court of* Faculties. *His thoughts concerning the taking it away. His Charitable Gifts, and Expences.*

CHAP. XXVI. Dering *Reader of St.* Paul's, *ſuſpended. The Biſhop of* London's *Favour to him. The Council ſets him at Liberty, without conſulting the Eccleſiaſtical Commiſſioners. Which the Archbp and Bps expoſtulate with the Council for. Seditious Preachers at St.* Paul's *Croſs. Subſcriptions laboured in the City to* Cartwright's *Book. The Bp of* London's *Advice for a Check to be ſent to the* French *Miniſters; And to the City; that favoured theſe Men. The Biſhop and* Dering *have Words together. He is outed of his Lecture.*

CHAP. XXVII. Aldrich, *Maſter of* Benet *College, contends with the Archbp. His Ingratitude. Labours in ſpight of the Archbp, to get a Diſpenſation contrary to the Statutes. The Archbp and Eccleſiaſtical Commiſſioners ſend for* Aldrich. *But the College refer their Cauſe to the Chancellor. The Archbp argues with him here upon. His Remarks upon* Aldriches *Letter. His Advice to the Chancellor for trying this College Affair.* Aldrich's *Prebend. The Chancellor reproves him. He reſigns his Maſterſhip: And ſubmits to the Archbiſhop.*

CHAP. XXVIII. *A notable Letter of the Archbp and Bp of* London, *concerning the* Puritans. *A Proteſtation by them to be taken. The Archbp vindicates the Title of LORD Biſhop. A dangerous new Sect in* Ely *Dioces. The Bp of* London *moves the Archbp and L. Treaſurer for a National Council.*

CHAP. XXIX. *Dangerous* Popiſh *Deſigns upon the Kingdom.* Sandys *Bp of* London, *defamed in Print.*

CHAP. XXX. *The Archbp at* Canterbury, *ſends MSS. of* Kent *to the L. Treaſurer: Entertains the Queen there. The Order and Solemnity thereof. His own Relation of it. A Popiſh Libel againſt the L. Treaſurer. His Letter to the Archbp about it: And the Archbp's Anſwer.*

CHAP. XXXI. *The Archbp Viſits his Church. Gives Orders and Injunctions. Obſervations thereupon. Returns to* Lambeth. *His Obſervations on his Viſitation. Viſits* Eaſtbridge *Hoſpital; And returneth the State thereof into the Exchequer.*

CHAP. XXXII. *A Continuation of the Viſitation, of his Church and Dioces. Anſwers to his Injunctions. That Churches Preſent to their Archbp. Orders for Apparitors. Regulates the* Arches.

CHAP. XXXIII. *A Proclamation againſt Seditious Books of Papiſts. Another againſt deſpiſers of the Common Prayers. Eccleſiaſtical Commiſſions in very County. The Archbp obſerves how Biſhop's are neglected. His Judgment of Puritaniſm tending to a popular Government.* Sampſon's *Letter to the L. Treaſurer. The Number of Preachers. The Councils Letter to the Biſhops to promote Uniformity.*

CHAP. XXXIV. Birchet's *foul Act. The Archbp's Apprehenſion of Danger to the Queen from Papiſts. Recommends able Men for the Vacancies in the Church. Writes to the Lord Treaſurer in favour of the Bp of* Lincoln, *who diſplaced* Chapman *a Puritan Appoints Searchers after dangerous Books. Moves for* Still *to be Dean of* Norwich. *Some againſt Founts. His Judgment of them.*

CHAP. XXXV. *Various Matters in the Dioces of* Norwich, *wherein the Archbp was concerned.* Aylſham *School. Writes to the Biſhop againſt placing one* Harriſon *a Puritan, School Maſter there. A Popiſh Roodloft in S.* Gregory's *Church. Receives a Letter from the Bp about it.* Crick *a Puritan, belonging to this Cathedral. A Commiſſion for a Parochial Viſitation of this Dioces. The Bp gives the Archbp an Account thereof. Certifies him of the State of his Dioces. Deſires the Archbp's Direction, what kind of Bread to be uſed in the Sacrament. The Archbp's Anſwer.*

CHAP. XXXVI. *The Council's Letter to the Biſhops, for a Parochial Viſitation, to enquire into the Conformity of the Clergy.* York *and* Ely, *their Letters to the Archbp hereupon. L. Keeper and L. Treaſurer, their Speeches in the* Star *Chamber, for puniſhing Eccleſiaſtical Diſorders. Propoſals to the Council for reſtraining* Puritans. *Grants made by the Archbp. A Bp of St.* Aſaph *Conſecrated. The Archbp's Letter Conſolatory, to the L. Treaſurer being Sick. The Life of Bp* Jewel *ſet forth.*

CHAP. XXXVII. *The Archbp forbids Propheſying in* Norwich *Dioces. A Letter to that Bp from ſome of the Council, allowing it. The Archbp's Meſſage to him hereupon. Propheſies are forbid. The Archbp's Council to the Bp of* Norwich. *He dies. Dr.* Styward, Cuſtos Spiritualitatis.

CHAP. XXXVIII. *Dr.* Whitgift *preaches at Court. His Reply to* Cartwright *comes forth.* Cartwright *anſwered by another. Maſs ſaid in* London. *Popiſh Fugitives, their Malice. Expoſition upon the Sunday Leſſons,*

by

by the Biſhop of Lincoln; *recommended by the Archbp. A Conſpiracy againſt the L. Treaſurer and the Archbp. Hath a Fit of the Stone. A pretended Poſſeſſion diſcovered by the Archbp. The Cheats do Penance.*

CHAP. XXXIX. *The L. Chamberlains Friendſhip to the Archbp. His Care of his Church. Matters between the Archbiſhop of* York, *and* Sampſon *the Puritan. The Archbp refuſes* Dering. *One* Bignon *nominated for* Hebrew *Reader in* Cambridge. *The Archbiſhop ſets forth K.* Alfred's *Life by* Aſſerius.

CHAP. XL. *Religious Societies at* Balſham, *&c. An unjuſt Charge laid againſt the Bp of* Ely *at St.* Paul's, *becauſe of them. The Archbp vindicates him. The Death of* Matthew *the Archbp's younger Son. His Will. His Widow. Her ſecond Mariage. Her Vertues. Her Death. Her Deſcent.* John Parker's *Iſſue.*

CHAP. XLI. *The Archbp's Dealing with* Cartwright's *Brother, Frantic. Order from the Council to him about Papiſts. Popiſh Books brought in, and ſeized. His Behaviour with reſpect to the Earl of* Leiceſter, *his Enemy. Diſcountenanced at Court. An Earthquake. Viſits* Norwich *by Dr.* Styward *in this Vacancy. Gets a Puritan Book* De Diſciplina, *anſwered.* Lowth *a Puritan in the* North, *informed againſt to the Archbp, by the Archbp of* York. *Wrongful payment of Penſions diſcovered.*

CHAP. XLII. Corranus *the* Spaniſh *Preacher, Reads a Divinity Lecture at the* Temple; *Complained of to the Archbp for Pelagianiſm.* Marlorat's Theſaurus *recommended by the Archbp. Grants a Licence for his Sons Chapel. Makes a new way to the Schools in* Cambridge. *Gives Books to the Univerſity Library. Dr.* Perne's *and the Univerſities Letters to him hereupon. More of his Benefactions to* Benet *College. A Book called* The Life of the Seventieth Archbp, *abuſive of him, and the* Britiſh Antiquities. *The Commiſſion for Concealments ſtopped.*

CHAP. XLIII. *A pretended Conſpiracy of Strangers and Puritans. The Archbp Conſecrates* Blethyn *Biſhop of* Landaff. *The Archbp's Care for* Norwich *Dioces. Viſits* Wincheſter *Dioces. His Apprehenſions of the Puritans. Many* Anabaptiſts *taken. His Thoughts occaſioned thereby. His two laſt Letters.* 1575.

CHAP. XLIV. *The Archbp's Commiſſion for Proctors. Makes his Will. Writes to the L. Treaſurer on his Deathbed: And to the Queen. Dies. His Meditations on Death. His Funerals. His Tomb Violated. His Body taken up, and buried elſewhere. Re-entombed. A New Inſcription upon his Monument. Epitaphs made on him.*

CHAP. XLV. *The Archbp's laſt Will. His Family. The Order of it. His Servants and Chaplains. His Table. His Cuſtom at home. His Habit. His Studies and Writings. His Book in Defence of Prieſts Mariage. His Study of Antiquities.*

CHAP. XLVI. *His Chaplains. His Relations; Wife, Children, and Poſterity. His Eldeſt Son, Sir* John Parker, *Kt. his Eſtate and Family.*

CHAP. XLVII. *His Benefactions: To the Univerſity of* Cambridge: *And to ſeveral Colleges there;* Viz. Caius *College,* Trinity *Hall; But eſpecially to* Corpus Chriſti. *Bequeathed them his Library, and MSS. Some Account of them. His Gifts to* Norwich; *To* Canterbury; *To* Lambeth; *To* Croyden. *His Regard of Hoſpitals. And his Service to the Church.*

Obſervations *upon this* Archbiſhop.

SECT. I. THE *Archbiſhop a Man of Courage. His Modeſty. Unmoveable. His Judgment.*
SECT. II. *Learned. He recovered, and publiſhed divers* Saxon *Books.*
SECT. III. *Antiquarians his Acquaintance.*
SECT. IV. *His Epiſcopal Qualities: And Care of the Church.*

To the Printed Books mentioned, or made uſe of in this Work, placed in a Table at the End of the Book, let theſe be added.

PArkhurſti *Epigrammata.*
Dr. *Haddon*'s Latin Orations, Epiſtles and Poems. Collected by *Thomas Hatcher*. Pr. 1567.
Proteſtants condemned. By *Knot*. Pr. 1654.
Torturi Torti. By Bp *Andrews*. Pr. 1609.
Anſwer to *Saunder*'s Book, intituled, *Fidelis ſervi ſubditi infidelis Reſponſio; cum examinatione Errorum*, N. Sanderi. *Per* Bar. Clark, LL. D. Pr. 1573.
Περιλειμμενα Being another Anſwer in *Latin* to *Sander* the Jeſuits Book. By *Ackworth*, LL. D. Pr. 1573.
Learned Prefaces before the *Old* and *New Teſtament*, ſet forth *Anno* 1573. By Archbiſhop *Parker*.
A Teſtimony of Antiquity: Shewing the Antient Faith of the Church of *England*, touching the Sacrament of the Body and Blood of Chriſt. Pr. 1566.

ERRATA.

PAge 8. line 26. *ab imo* inſtead of 10*d* read 1. *ob.* p. 9. l. 4. dele *and.* p. 12. l. 20. *ab im.* after *Which* add *He.* Ib. l. ult. r. *Favour.* p. 30. l. 12. Margin r. *given.* p. 60. l. 7. marg. r. *Politicians.* p. 61. l. 10. r. *re latâ.* p. 64. l. 12. This is a miſtake. For theſe two Biſhops here mentioned were not Conſecrated this Year, but the next. *Vid.* p. 67. p. 75. l. ult. in marg. r. B. 2. p. 86. l. 5. r. *Reſignation.* p. 100. l. 21. r. *Frideſwide's.* Ib. l. 9. *ab im.* r. *Proteſtants.* p. 101. l. 24. r. *VII.* p. 126. l. 8. *ab im.* r. *by his prudent.* p. 133. l. 8. ab im. r. *Tome.* p. 136. l. 21. r. *ran.* Ib. l. 14. *ab im.* r. *Look into.* p. 139. l. 8. in marg. r. *Commends.* p. 154. l. 25. ab im. r. *Scrupling.* p. 160. l. 6. r. *but little.* p. 164. l. 34. r. *depart.* p. 173. l. 10. r. *MINISTRY.* Ib. l. 13. in marg. r. *qui non.* p. 175. l. 5. *ab im.* r. *the Deanry.* p. 187. Title. r. *Chap.* I. p. 189. Title. r. *Chap.* II.

P. 243. l. 31. r. *quum.* p. 261. l. penult. r. *Navigable.* p. 272. l. 27. r. *refu—* p. 273. l. 7. r. *having.*

P. 313. l. 4. in. marg. r. *the Secretary.* p. 318. l. 4. in marg. r. *Synods. Penes Rev.* p. 322. l. 1. in marg. r. *Synodal.* Ib. l. 3. marg. r. *Framers.* Ib. l. ult. r. *Biſhops.* p. 331. l. 9. *ab im.* r. *Bullingeri* S. p. 337. l. 11. r. [*CHAP. VII.*] p. 345. l. 3. marg. r. *Souls.* p. 348. l. 9. del. the Apoſtrophe in *Biſhops.* p. 349. l. 4. marg. After LXVI. add *LXVII.* p. 365. l. penult. marg. r. *Haddon.* p. 366. l. 5. r. *Biſhop.* Ib. l. 11. r. *Whither.* p. 384. l. 1. del. *the whole Line.* p. 396. l. 6. marg. r. *Convocation.* p. 417. l. 12. r. *Univerſity.* Ibid. l. 23. r. *partim.* Ib. l. 3. *ab im.* r. *and readines.* Ib. l. 2. *ab im.* r. *ther in the.* p. 418. marg. r. *ANNO* 1573. p. 419. l. 8. r. *Doctrinam.* p. 423. l. 13. r. *Eccleſiaſtical.* p. 426. l. 25. r. *Biſhops Commiſſioners.* p. 427. l. 2. r. *Sacer—.* p. 434. l. 12. r. *Goodman.*

P. 526. l. 18. ab im. r. *Succinctè.* p. 544. l. 3. a Comma after *Antiquity.*

In the Appendix.

PAge 48. line. 8. Sect. I. before *Articles.* p. 78. l. ult. r. *THOMAS.* p. 93. l. 8. ab im. r. *for the.* p. 94. l. 1. r. *quantum cum.*

A LIST

A LIST of the *SUBSCRIBERS* to this *WORK.*

A

THE Right Reverend Father in God *William* Lord Biſhop of S. *Aſaph.*
The Reverend Francis *Atterbury*, D. D. Dean of *Carliſle*, Archdeacon of *Totneſs*, and Prolocutor of the Lower Houſe of Convocation.
——William *Aſheton*, D. D. Rector of *Beckenham* in *Kent.*
—— Charles *Alſton*, D. D. Archdeacon of *Eſſex.*
——-William *Aſheton*, B. D. Rector of *Preſtwich*, cum *Oldham*, *Lanc.*
——Richard *Allin*, B. D. Fellow of *Sidney Suſſex* Coll. *Cambridge.*
——Chriſtopher *Anſtey*, B. D. Fellow of S. *John*'s Coll. *Cambridge.*
——John Maximilian de L' *Angle*, Prebendary of *Canterbury.*
——William *Allen*, Fellow of *Trinity Hall*, *Cambridge.*
——John *Alkin*, M. A. Vicar of *North Myms*, *Hertford.*
Chriſtopher *Appleby*, of the middle *Temple*, Gent.
Maurice *Atkins* of *London*, Bookſeller.

B.

The moſt Noble *Wriotheſly*, Duke of *Bedford.*
The Right Honourable William *Bromley*, Eſq; Speaker of the Houſe of Commons.
The Honourable James *Bridges*, Eſq;
William *Banaſtre* Serjeant at Law.
The Reverend John *Balderſton*, D. D. Maſter of *Emanuel College*, *Cambridge.*
——-Thomas *Burnet*, D. D. Maſter of the *Charter-Houſe*, *London.*
——Thomas *Bray*, D. D. Preacher of S. *Bottolphs Aldgate.*
——Nicholas *Brady*, D. D. Miniſter of *Richmond*, and Chaplain in ordinary to Her Majeſty.
—— John *Bowes*, D. D. Prebendary of *Durham.*
——Nicholas *Bacon*, B. D. Fellow of *Corpus Chriſti* College, *Cambridge.*
—— Francis *Bragge*, B. D. Vicar of *Hitchin*, and Prebendary of *Lincoln.*
——Thomas *Baker*, B. D. Fellow of S. *John*'s Coll. *Cambridge.*
——John *Bowtel*, B. D. Fellow of St. *John*'s College, *Cambridge.*
——Thomas *Browne*, B. D.
——Thomas *Bennet*, B. D. Rector of Saint *James*'s in *Colcheſter.*
——Thomas *Brett*, LL. D. Rector of *Betſhanger* in *Kent.*
——Richard *Berry*, LL. D. Fellow of S. *John*'s Coll. *Cambridge.*
——John *Brookbank*, LL. D. Fellow of *Trinity Hall*, *Cambr.* and Chancellor of the Dioces of *Durham.*
——Matthew *Brailsford* M. A. Chaplain to his Grace the Duke of *Newcaſtle.*
——Charles *Brent* M. A. Rector of *Chriſt's-Church* in *Briſtol.*
——Benjamin *Bayly* M. A. Rector of S. *James*'s in *Briſtol.*
John *Broughton*, M. A. Lecturer of St. *Andrew*'s *Holbourn.*
——William *Brownbill* M. A. Rector of *Perrivale* in *Middleſex.*
——John *Barton* M. A. of *Great Brickhill* in *Bucks.*
——John *Button* M. A. Schoolmaſter at *Edmonton* in *Middleſex.*
——William *Bedford* M. A. Rector of *Aſhwater* in *Devon.*
——William *Baker* M. A. Fellow of S. *John*'s College *Cambridge.*
——Robert *Bernard* M. A. Vicar of *Thaxted* in *Eſſex.*
——Ambroſe *Bland* Vicar of *Wareſly* in *Cambridgſhire.*
——Roger *Bolton* M. A. Fellow of *Mancheſter* Coll. *Lancaſhire.*
——Michael *Bull* M. A. Rector of *Braſted* in *Kent.*
——————*Beaſly* M. A. Fellow of *King*'s Coll. *Cambridge.*
——Adam *Brown* M. A. Lecturer of *Richmond* in *Surrey.*
Mr. Robert *Blount* Fellow of St. *John*'s Coll. *Oxon.*
——James *Braſſalay* Chaplain to the Right Honourable the Earl of *Galway.*
Captain Robert *Boſwel* of *Stratford Langthorne* in *Eſſex.*
Major William *Beyer* of *Richmond* in *Surrey.*
George *Baker*, Eſq; of S. *John*'s Coll. *Cambr.*
Daniel *Baker*, Eſq; of *Pen* in *Buckinghamſhire.*
Daniel *Brown* of *London*, Bookſeller.
Andrew *Bell* of *London*, Bookſeller.
Jonah *Bowyer* of *London*, Bookſeller.
William *Bowyer*, Printer.
Francis *Buckridge*, Bookſeller in *Marlborough*, *Wilts.*

The

C.

The moſt Reverend Father in God, *Thomas* Lord Archbiſhop of *Canterbury*.
The moſt Reverend Father in God, *William* Lord Archbiſhop of *Caſhell*, in *Ireland*.
The Right Reverend Father in God, *Thomas* Lord Biſhop of *Chicheſter*.
The Right Honourable *George*, Lord Viſcount *Caſtleton*.
The Reverend Arthur *Charlet* D. D. Maſter of *Univerſity* Coll. *Oxon*.
——William *Cave* D. D. Canon of *Windſor*.
——John *Colebatch* D. D. Fellow of *Trinity* College, and *Caſuiſtical* Profeſſor of Divinity in the Univerſity of *Cambridge*.
——Joſeph *Craven* B. D. Fellow of *Sidney Suſſex* Coll. *Cambridge*.
——John *Croſſe* M. A. Rector of *Long Stow*, *Cambridgſhire*.
——Cradock *Creed* Rector of *Stanton*, *Nottinghamſhire*.
——Chriſtopher *Clarke* M. A. Rector of *Keſton* in *Kent*.
——Edmund *Chiſhul*, B. D. Vicar of *Walthamſtow*, in *Eſſex*.
——Gilbert *Crokat* Rector of *Crayford* in *Kent*.
——*Curtis* M. A. Fellow of *Kings* College *Cambridge*.
The Right Honourable George *Clark*, Eſq; one of the Lords Commiſſioners of the Admiralty.
Sir Richard *Child* of *Wanſted* in *Eſſex*, Baronet.
John *Conyers* of the *Middle Temple*, Eſq;.
Mr. Gerard *Conyers* of *London*, Merchant.
Spencer *Cowper* of the *Middle Temple*, Eſq;.
Francis *Cholmondeley*, Eſq.
John *Cuthbert*, Eſq; Recorder of *Newcaſtle* upon *Tyne*.
Anthony *Collins*, Eſq;.
Thomas *Cartwright* of *Aynho* in *Northamptonſhire*, Eſq.
George *Carter* Fellow Commoner of S. *John*'s College in *Cambridge*, Eſq;.
Corpus Chriſti College Library in *Cambridge*.
The Society at *Caxton* in *Cambridgſhire*.
Captain John *Churchil* of *London*, Bookſeller.
Henry *Clements* of *London*, Bookſeller.
Nathaniel *Cliffe* of *London*, Bookſeller.

D.

The moſt Noble *William* Duke of *Devonſhire*.
The moſt Reverend Father in God, *William* Lord Archbiſhop of *Dublin*.
The Reverend Edward *Drury* D. D.
—— John *Dean* M. A. Fellow of *Corpus Chriſti* College *Cambridge*.
—— Matthew *Diſney* M. A. Rector of *Blechley*, *Bucks*.
——Thomas *Dreſſer* M. A. Conduct of *Kings* College, *Cambridge*.
——Joſeph *Dunſtan* Maſter of St. *Olave*'s School in *Southwark*.
Mr. William *Dawſonne* of *Hackney* in *Middleſex*, Merchant.
Mr. John *Denne* Student of *Corpus Chriſti* College, in *Cambridge*.

E.

The Right Reverend Father in God, *John* Lord Biſhop of *Ely*.
The Reverend William *Edmundſon* B. D. Fellow of St. *John*'s College in *Cambridge*.
——Thomas *England* M. A.

F.

Thomas *Foley* of *Witley* in *Worceſterſhire*, Eſq;.
The Reverend Thomas *Fuller* D. D. Rector of *Biſhops Hatfeild*, in *Hertfordſhire*.
——Bardſey *Fiſher* D. D. Maſter of *Sidney Suſſex* College, *Cambridge*.
——Peter *Foulkes* D. D. Canon Reſidentiary of *Exeter*.
——James *Fynney* D. D. Prebendary of *Durham*.
——John *Fawcet* B. D. Fellow of *Corpus Chriſti* College *Cambridge*.
——Thomas *Felſted* M. A. Rector of *Chriſt-Church*, *Southwark*.
——John *Flaſby*, M. A. of *Groton* in *Suffolk*.
——Mr. Thomas *Freke*.
James *Fraſer*, Eſq;.
William *Freeman* of *London*, Bookſeller.
William *Freeman* of *Durham*, Bookſeller.

G.

The Right Reverend Father in God, *Edward* Lord Biſhop of *Glouceſter*.
The Reverend Thomas *Green*, D. D. Archdeacon of *Canterbury*, and Maſter of *Corpus Chriſti* College, *Cambridge*.
——Edmund *Gibſon*, D. D. Rector of *Lambeth*, and Archdeacon of *Surrey*.
——Humfrey *Gower*, D. D. Maſter of St. *John*'s College *Cambridge*, Deceaſed.
——John *Gaskarth*, D. D. Rector of *Allhallowes Barkin*, *London*.
——Edward *Gee*, D. D. Prebendary of *Weſtminſter*.
——John *Graſty*, M. A. Miniſter of S. *James*'s *Dukes Place*, *London*.
—— Godfrey *Gardiner*, M. A. Rector of *Walkerne*, *Hertfordſhire*.
—— John *Garnet*, M. A. Rector of *Sigleſthorn*, in *Yorkſhire*.

—Robert

——Robert *Garret*, M. A. Rector of *Wotton* in *Kent*.
Christopher *Green* M. D. Regius Professor of Physick in the University of *Cambridge*.
Robert *Grove* M. A. Fellow of St. *John*'s College, and Register of the University of *Cambridge*.
Samuel *Gale* Gent.
David *Gansel* Jun. of *Low-Leyton* in *Essex*, Gent.

H

The Right Honourable Robert *Harley* Esq; Chancellor of the Exchequer, and one of the Lords Commissioners of the Treasury.
The Reverend Theophilus *Harrison* D. D. Dean of *Clonmacnois* in *Ireland*.
The Reverend Matthew *Hutton* D. D. Rector of *Aynho*, in *Northamptonshire*.
——Thomas *Hawley*, Arch-deacon of *Dublin*.
——Moses *Hodges*, D. D.
——Thomas *Harrison*. B. D. Fellow of *Sidney Sussex* College *Cambridge*.
——Jonathan *Hall* B. D. Fellow of St. *John*'s College *Cambridge*.
——John *Haley* B. D. Fellow of *King*'s College *Cambridge*.
——Edward *Haddon* M. A. Rector of *Gransden Parva* in *Cambridgeshire*.
——Thomas *Hawes* M. A.
——John *Harrison* M. A. Rector of *Southstoke*, in *Lincolnshire*.
——Samuel *Holcombe* M. A. Minister of *Southgate*, in *Middlesex*.
——Henry *Hanvers* M. A. Vicar of St. *Maries*, in *Marlborough*, *Wilts*.
——John *Hildrop* M. A. Schoolmaster of *Marlborough*, *Wilts*.
——George *Hemsworth* M. A. late of *Christs* College, *Cambridge*.
——James *Henwood* M. A. Rector of *Warkley* in *Devon*.
——Thomas *Heton* M. A. Vicar of *Layston* in *Hertfordshire*, and Chaplain to his Grace, the Duke of *Norfolk*.
——James *Hanscomb* M. A. Vicar of *Biggleswade*, *Bedfordshire*.
John *Hunt*, M. A. of *Corpus Christi* College, *Cambridge*.
Sir Henry *Hatsell* Knight.
Edward *Harley*, Esq; Auditor of the Impress.
Nicholas *Hooper*, one of her Majesties Serjeants at Law.
John *Hoo*, Serjeant at Law
Matthew *Holworthy* of *Hackney* Esq;
John *Harrison* of *Perivale* in *Middlesex* Esq;
Wyn *Houblon* of *London*, Esq;
Joseph *Hodges* Esq;
Edward *Haulsey* of *Staple Inn* Gent.
James *Howard* of *Kedderminster* in *Worcestershire*, Bookseller.
Richard *Harwick* of *Lyn Regis* in *Norfolk*, Bookseller.
John *Heptinstall* of *London* Printer.

I

Sir Joseph *Jekyll* Knight, Chief Justice of *Chester*, and one of her Majesties Serjeants at Law.
The Reverend William *Jephson* Dean of *Lismore* in *Ireland*.
——Benjamin *Ibbot* M. A. Chaplain to his Grace the Lord Arch Bishop of *Canterbury*.
——Richard *Idle* M. A. Rector of *South Dalton*, in Yorkshire.
——John *Jenings* M. A. Vicar of *Gamlingay*, and Great *Gransden*, and Late Fellow of *Clare Hall* in *Cambridge*.
——Timothy *Johnson* M. A. Vicar of *Bubwith*, in *Yorkshire*.
——William *Iliffe* Schoolmaster of *Stevenage*, *Hertfordshire*.
William *Innys* of *London* Bookseller.

K

The Reverend White *Kennet* D. D. Dean of *Peterborough*.
——John *King* D. D. Preacher of the *Charter House*.
Sir Peter *King*, Knight, Recorder of the City of *London*.
Charles *Killegrew* Esq;
James *Knapton* of *London* Bookseller
Robert *Knaplock* of *London* Bookseller.
Charles *King* of *London* Bookseller.

L

The Honourable, and Right Reverend Father in God, *Henry* Lord Bishop of *London*.
The Right Reverend Father in God, *William* Lord Bishop of *Lincoln*.
The Reverend Robert *Lambert* B. D. Fellow of St. *Johns* Colledge *Cambridge*.
——Thomas *Langford* B. D. Rector of *Snoring*, and Fellow of St. *Johns* College *Cambridge*.
——William *Lunn* M. A. Rector of *Elsworth*, *Cambridgshire*.
——Edward *Lunn* M. A. Rector of *Denton*, near *Canterbury*.
——John *Lewis* M. A. Vicar of *Minster* in *Kent*.
——John *Laughton* Prebendary of *Worcester*, and Keeper of the University Library in *Cambridge*.

——Mr.

C.

The most Reverend Father in God, *Thomas* Lord Archbishop of *Canterbury*.
The most Reverend Father in God, *William* Lord Archbishop of *Cashell*, in *Ireland*.
The Right Reverend Father in God, *Thomas* Lord Bishop of *Chichester*.
The Right Honourable *George*, Lord Viscount *Castleton*.
The Reverend Arthur *Charlet* D. D. Master of *University* Coll. *Oxon*.
——William *Cave* D. D. Canon of *Windsor*.
——John *Colebatch* D. D. Fellow of *Trinity* College, and *Casuistical* Professor of Divinity in the University of *Cambridge*.
——Joseph *Craven* B. D. Fellow of *Sidney Sussex* Coll. *Cambridge*.
——John *Crosse* M. A. Rector of *Long Stow*, *Cambridgshire*.
——Cradock *Creed* Rector of *Stanton*, *Nottinghamshire*.
——Christopher *Clarke* M. A. Rector of *Keston* in *Kent*.
——Edmund *Chishul*, B. D. Vicar of *Walthamstow*, in *Essex*.
——Gilbert *Crokat* Rector of *Crayford* in *Kent*.
——*Curtis* M. A. Fellow of *Kings* College *Cambridge*.
The Right Honourable George *Clark*, Esq; one of the Lords Commissioners of the Admiralty.
Sir Richard *Child* of *Wansted* in *Essex*, Baronet.
John *Conyers* of the *Middle Temple*, Esq;.
Mr. Gerard *Conyers* of *London*, Merchant.
Spencer *Cowper* of the *Middle Temple*, Esq;.
Francis *Cholmondeley*, Esq.
John *Cuthbert*, Esq; Recorder of *Newcastle* upon *Tyne*.
Anthony *Collins*, Esq;.
Thomas *Cartwright* of *Aynho* in *Northamptonshire*, Esq.
George *Carter* Fellow Commoner of S. *John*'s College in *Cambridge*, Esq;.
Corpus Christi College Library in *Cambridge*.
The Society at *Caxton* in *Cambridgshire*.
Captain John *Churchil* of *London*, Bookseller.
Henry *Clements* of *London*, Bookseller.
Nathaniel *Cliffe* of *London*, Bookseller.

D.

The most Noble *William* Duke of *Devonshire*.
The most Reverend Father in God, *William* Lord Archbishop of *Dublin*.
The Reverend Edward *Drury* D. D.
—— John *Dean* M. A. Fellow of *Corpus Christi* College *Cambridge*.
——Matthew *Disney* M. A. Rector of *Blecheley*, *Bucks*.
——Thomas *Dresser* M. A. Conduct of *Kings* College, *Cambridge*.
——Joseph *Dunstan* Master of St. *Olave*'s School in *Southwark*.
Mr. William *Dawsonne* of *Hackney* in *Middlesex*, Merchant.
Mr. John *Denne* Student of *Corpus Christi* College, in *Cambridge*.

E.

The Right Reverend Father in God, *John* Lord Bishop of *Ely*.
The Reverend William *Edmundson* B. D. Fellow of St. *John*'s College in *Cambridge*.
——Thomas *England* M. A.

F.

Thomas *Foley* of *Witley* in *Worcestershire*, Esq;.
The Reverend Thomas *Fuller* D. D. Rector of *Bishops Hatfeild*, in *Hertfordshire*.
——Bardsey *Fisher* D. D. Master of *Sidney Sussex* College, *Cambridge*.
——Peter *Foulkes* D. D. Canon Residentiary of *Exeter*.
——James *Fynney* D. D. Prebendary of *Durham*.
——John *Fawcet* B. D. Fellow of *Corpus Christi* College *Cambridge*.
——Thomas *Felsted* M. A. Rector of *Christ-Church*, *Southwark*.
——John *Flasby*, M. A. of *Groton* in *Suffolk*.
——Mr. Thomas *Freke*.
James *Fraser*, Esq;.
William *Freeman* of *London*, Bookseller.
William *Freeman* of *Durham*, Bookseller.

G.

The Right Reverend Father in God, *Edward* Lord Bishop of *Gloucester*.
The Reverend Thomas *Green*, D. D. Archdeacon of *Canterbury*, and Master of *Corpus Christi* College, *Cambridge*.
——Edmund *Gibson*, D. D. Rector of *Lambeth*, and Archdeacon of *Surrey*.
——Humfrey *Gower*, D. D. Master of St. *John*'s College *Cambridge*, Deceased.
——John *Gaskarth*, D. D. Rector of *Allhallowes Barkin*, *London*.
——Edward *Gee*, D. D. Prebendary of *Westminster*.
——John *Grasty*, M. A. Minister of S. *James*'s *Dukes Place*, *London*.
——Godfrey *Gardiner*, M. A. Rector of *Walkerne*, *Hertfordshire*.
——John *Garnet*, M. A. Rector of *Siglesthorn*, in *Yorkshire*.

—Robert

——Robert *Garret*, M. A. Rector of *Wotton* in *Kent*.
Christopher *Green* M. D. Regius Professor of Physick in the University of *Cambridge*.
Robert *Grove* M. A. Fellow of St. *John*'s College, and Register of the University of *Cambridge*.
Samuel *Gale* Gent.
David *Gansel* Jun. of *Low-Leyton* in *Essex*, Gent.

H

The Right Honourable Robert *Harley* Esq; Chancellor of the Exchequer, and one of the Lords Commissioners of the Treasury.
The Reverend Theophilus *Harrison* D. D. Dean of *Clonmacnois* in *Ireland*.
The Reverend Matthew *Hutton* D. D. Rector of *Aynho*, in *Northamptonshire*.
——Thomas *Hawley*, Arch-deacon of *Dublin*.
——Moses *Hodges*, D. D.
——Thomas *Harrison*. B. D. Fellow of *Sidney Sussex* College *Cambridge*.
——Jonathan *Hall* B. D. Fellow of St. *John*'s College *Cambridge*.
——John *Haley* B. D. Fellow of *King*'s College *Cambridge*.
——Edward *Haddon* M. A. Rector of *Gransden Parva* in *Cambridgeshire*.
——Thomas *Hawes* M. A.
——John *Harrison* M. A. Rector of *Southstoke*, in *Lincolnshire*.
——Samuel *Holcombe* M. A. Minister of *Southgate*, in *Middlesex*.
——Henry *Hanvers* M. A. Vicar of St. *Maries*, in *Marlborough*, *Wilts*.
——John *Hildrop* M. A. Schoolmaster of *Marlborough*, *Wilts*.
——George *Hemsworth* M. A. late of *Christs* College, *Cambridge*.
——James *Henwood* M. A. Rector of *Warkley* in *Devon*.
——Thomas *Heton* M. A. Vicar of *Layston* in *Hertfordshire*, and Chaplain to his Grace, the Duke of *Norfolk*.
——James *Hanscomb* M. A. Vicar of *Biggleswade*, *Bedfordshire*.
John *Hunt*, M. A. of *Corpus Christi* College, *Cambridge*.
Sir Henry *Hatsell* Knight.
Edward *Harley*, Esq; Auditor of the Impreſt.
Nicholas *Hooper*, one of her Majesties Serjeants at Law.
John *Hoo*, Serjeant at Law
Matthew *Holworthy* of *Hackney* Esq;
John *Harrison* of *Perivale* in *Middlesex* Esq;
Wyn *Houblon* of *London*, Esq;
Joseph *Hodges* Esq;
Edward *Haulsey* of *Staple Inn* Gent.
James *Howard* of *Kedderminster* in *Worcestershire*, Bookseller.
Richard *Harwick* of *Lyn Regis* in *Norfolk*, Bookseller.
John *Heptinstall* of *London* Printer.

I

Sir Joseph *Jekyll* Knight, Chief Justice of *Chester*, and one of her Majesties Serjeants at Law.
The Reverend William *Jephson* Dean of *Lismore* in *Ireland*.
——Benjamin *Ibbot* M. A. Chaplain to his Grace the Lord Arch Bishop of *Canterbury*.
——Richard *Idle* M. A. Rector of *South Dalton*, in Yorkshire.
——John *Jenings* M. A. Vicar of *Gamlingay*, and Great *Gransden*, and Late Fellow of *Clare Hall* in *Cambridge*.
——Timothy *Johnson* M. A. Vicar of *Bubwith*, in *Yorkshire*.
——William *Iliffe* Schoolmaster of *Stevenage*, *Hertfordshire*.
William *Innys* of *London* Bookseller.

K

The Reverend White *Kennet* D. D. Dean of *Peterborough*.
——John *King* D. D. Preacher of the *Charter House*.
Sir Peter *King*, Knight, Recorder of the City of *London*.
Charles *Killegrew* Esq;
James *Knapton* of *London* Bookseller
Robert *Knaplock* of *London* Bookseller.
Charles *King* of *London* Bookseller.

L

The Honourable, and Right Reverend Father in God, *Henry* Lord Bishop of *London*.
The Right Reverend Father in God, *William* Lord Bishop of *Lincoln*.
The Reverend Robert *Lambert* B. D. Fellow of St. *Johns* Colledge *Cambridge*.
——Thomas *Langford* B. D. Rector of *Snoring*, and Fellow of St. *Johns* College *Cambridge*.
——William *Lunn* M. A. Rector of *Elsworth*, *Cambridgshire*.
——Edward *Lunn* M. A. Rector of *Denton*, near *Canterbury*.
——John *Lewis* M. A. Vicar of *Minster* in *Kent*.
——John *Laughton* Prebendary of *Worcester*, and Keeper of the University Library in *Cambridge*.

——Mr.

——Mr. *Laſſels.*
——Wilfred *Lawſon* Vicar of *Galtrim* in *Ireland.*
——John *Leigh* M. A.
——John *Littlejohn*, Rector of *Holcot* in *Bedfordſhire.*
——William *Lytton* M. A. Rector of *Knebworth* in *Hertfordſhire*, and late Fellow of *Kings* College *Cambridge.*
—— *Lambe* M. A. Fellow of *Kings* College *Cambridge.*
Narciſſus *Luttrel* of *Grays Inn* Eſq;
George *Lawſon* of *Eaſt Harlſey* in *Yorkſhire* Eſq;
Bernard *Lintott* of *London* Bookſeller.

M

The Honourable, and Reverend John *Montague*, D. D. Dean of *Durham.*
The Reverend John *Morton* D. D. Prebendary of *Durham.*
——Robert *Moſs* D. D. Preacher of *Grays-Inn*, and Chaplain in Ordinary to Her Majeſty.
——John *Millington* D. D. Vicar of *Kenſington* in *Middleſex.*
——George *Martin* M. A. Rector of St. *Mildreds Poultry London*, and Chaplain to the Right Honourable the Lord *Somers.*
Sir James *Montague* Knight.
Samuel *Mead* of the *Middle Temple* Eſq;
Charles *Moſs*, of London Gent.
Daniel *Midwinter* of *London* Bookſeller.

N

The Right Reverend Father in God, *Charles* Lord Biſhop of *Norwich.*
The Reverend William *Nichols* D. D. Rector of *Selſea* in *Suſſex.*
——Henry *Newcome* M. A. Rector of *Middleton* in *Lancaſhire.*
——Peter *Newcome* M. A. Vicar of *Hackney* in *Middleſex.*
——Daniel *Newcome.* M. A. Chaplain to his Grace the Duke of *Bedford.*
——John *Newcome* M. A. Fellow of St. *Johns* College *Cambridge.*
——Robert *Newton* M. A. Rector of St. *Auguſtin*, and S. *Faith*'s, *London.*
——William *Nichols* M. A. Rector of *Stockport* in *Cheſhire.*
——Mr. *Newey* of *Kinvare* in *Staffordſhire.*
——John *Newte* M. A. Rector of *Tiverton* in *Devon*, and one of the Proctors in Convocation for the Dioces of *Exon.*
The Honourable Francis *Nicholſon* Eſq;
Peter *Le Neve* Eſq; Norroy King at Arms.
John *Nicholſon* of *London* Bookſeller.

P.

The Right Reverend Father in God, *Richard* Lord Biſhop of *Peterborough.*
The Right Honourable Sir Thomas *Parker*, Knight, Lord Chief Juſtice of the *Queen's Bench.*
The Right Honourable Sir Conſtantine *Phipps*, Knight, Lord Chancellor of *Ireland.*
The Reverend Robert *Parſons*, D. D. Archdeacon of *Glouceſter.*
—— John *Potter*, D. D. Regius Profeſſor of Divinity, *Oxon.*
——Thomas *Paget*, D. D.
—— Theophilus *Pickering*, D. D. Prebendary of *Durham*, Deceaſed
—— Ralph *Perkins*, LL. D. Rector of *Stretham* in *Cambridgſhire.*
——James *Pound*, M. A. Rector of *Wanſted* in *Eſſex.*
——John *Pemberton*, M. A. Rector of *Wrinton* in *Somerſetſhire.*
——John *Poſtlethwaite*, M. A. Head Maſter of St. *Paul*'s School, *London.*
——S. *Payne*, M. A. Rector of *Barnack* in *Northamptonſhire.*
——Edward *Pocock*, M. A. Rector of *Mildenhall*, *Wilts.*
——Vere *Philips*, M. A. Vicar of *Lewis Weeden*, in *Northamptonſhire.*
—— George *Plaxton*, M. A. Rector of *Berwick* St. *Elmet*, in *Yorkſhire.*
—— William *Parker*, M. A. Fellow of S. *John*'s College in *Cambridge.*
——John *Perkins*, M. A. Fellow of S. *John*'s College in *Cambridge.*
——Robert *Parkinſon* Vicar of *Athboy* in *Ireland.*
Grymbald *Pauncefort* of the *Inner Temple*, Eſq;.
William *Peck* of *Sandford Hall* in *Eſſex*, Eſq;.
Granado *Pigot* of *Baſſingborn* in *Cambridgſhire*, Eſq;.
William *Parker*, of *Grays-Inn*, Eſq;
David *Polhill* of *Kent*, Eſq;.
Sylveſter *Pettit* of *Bernard's Inn*, Gent.
Thomas *Prime* of *London*, Gent.
Richard *Parker* of *London*, Bookſeller.
John *Philips* of *London*, Bookſeller.
John *Pemberton* of *London*, Bookſeller.

R.

The Reverend Thomas *Rivet*, Chancellor of the the Dioces of *Clonfert* in *Ireland.*
——Edmund *Rudd*, B. D. Fellow of *Trinity* College, *Cambridge.*

—Ezekiel

——Ezekiel *Rowse*, M. A. Rector of *Ampthill* in *Bedfordshire*, and Fellow of St. *John's* College *Cambridge*.
Mr. Peter *Reneu* of *London*, Merchant.
Mr. John *Reneu* of *London*, Merchant.
William *Rogers* of *London*, Bookseller.
Jonathan *Robinson* of *London*, Bookseller.

S.

The Right Honourable *Charles* Earl of *Sunderland*.
The Right Honourable *John* Lord *Somers*, Baron of *Evesham*.
The Reverend George *Stanhope*, D. D. Dean of *Canterbury*.
——William *Stanley*, D. D. Dean of St. *Asaph*.
——John *Stearn* D. D. Dean of St. *Patricks*, *Dublin*.
——Edward *Synge*, D. D. Chancellor of S. *Patricks*, *Dublin*.
——John *Smith*, D. D. Prebendary of *Durham*.
——Elias *Sydal*, D. D. Prebendary of *Canterbury*.
——Richard *Smalbrooke*, D. D. Chaplain to his Grace the Archbishop of *Canterbury*.
——James *Stillingfleet*, B. D. Rector of *Hartlebury* in *Worcestershire*.
——William *Stuart*, B. D. Fellow of S. *John's* College, *Oxon*.
——Robert *Strutt*, M. A. Vicar of *Yardly*, in *Hertfordshire*.
——Ely *Stansfeild*, M. A. Rector of *Newark* in *Nottinghamshire*.
——John *Sponer*, M. A. Rector of *Aldham* in *Suffolk*.
——Charles *Seward* Clerk, of *Kensington*.
——John *Sykes*, M. A. Rector of *Cottered* in *Hertfordshire*.
——Arthur *Sykes*, M. A.
——Henry *Shute*, M. A. Lecturer of S. *Mary White Chappel*.
Sir Philip *Sydenham*, Baronet.
Peter *Short* of *London*, Gent.
John *Slatter*, Bookseller in *Eton*.
George *Strahan* of *London*, Bookseller.
Egbert *Sanger* of *London*, Bookseller.
Richard *Sare* of *London*, Bookseller.
Ralph *Smith* of *London*, Bookseller.

T.

The Reverend Edward *Tenison*, LL. B. Archdeacon of *Caermarthen*.
——Thomas *Travers*, D. D. Chancellor of *Christ Church Dublin*.
——Thomas *Thurlin*, D. D. President of St. *John's* College, *Cambridge*.
——George *Thorpe* D. D. Prebendary of *Canterbury*.
——*Thompson* D. D. Minister of *Darlington*, *Durham*.
——John *Turner*, D. D. Vicar of *Greenwich* in *Kent*.
——Charles *Trumball* LL. D.
——Robert *Taylor*, Rector of *East Barnet*, *Hertfordshire*.
——William *Trimnel*, M. A. Rector of *Wicking*, in *Northamptonshire*.
——David *Trimnel*, M. A. Rector of *Stoke-Hammond* in *Bucks*.
——Clement *Tookie*, M. A. of St. *Pauls* School, *London*.
——Henry *Twisseton*, M. A. Rector of *Westmill Hertfordshire*.
——Mr. Taylor.
Ralph *Thoresby* of *Leeds*, Esq; and *F. R. S.*
John *Thorpe* M. D. *F. R. S.*
Fisher *Tench*, of *Low Leyton* in *Essex*, Esq;
Mr. Christopher *Tod* of *London*, Apothecary.
Mr. Nathaniel *Toriano*, of *London*, Merchant.
Benjamin *Took* of *London*, Bookseller
William *Taylor*, of *London*, Bookseller.
Eben *Tracy*, of *London*, Bookseller.
Jacob *Tonson*, of *London*, Bookseller.

V

The Honourable George *Verney* D. D. Prebendary of *Windsor*.
Thomas *Vernon* of the *Middle Temple* Esq;
University College Library in *Oxford*.

W

The Right Reverend Father in God *William* Lord Bishop of *Worcester*.
The Right Honourable *Thomas* Lord Viscount *Weymouth*.
The Right Honourable *Archibald* Lord Viscount *Wandells*.
The Reverend Sir George *Wheeler* Baronet, Prebendary of *Durham*.
——Edward *Waddington*, D. D. of *Hackney* in *Middlesex*.
——William *Wotton*, D. D. Prebendary of *Sarum*.
——Thomas *Wise*, D. D. Rector of St *Alphage*, in *Canterbury*.
——James *Williams*, D. D. Rector of St. *Magnus*, *Bridgfoot*, and Chaplain to the Lord Bishop of *London*.
——Josiah *Woodward*, D. D. Minister of *Popler*.
——John *Waller* B. D. Fellow of *Corpus Christi* College, *Cambridge*.

——Henry *Williams*, B. D. Fellow of *Corpus Chriſti* College, *Cambridge*.
——William *Woodroffe* B. D. Rector of *Balſham*, *Cambridgſhire*.
——Robert *Wake*, M. A. Vicar of *Ogborn* St. *Andrew*'s, *Wilts*.
——Michael *Woodward* M. A. Rector of St. *Nicholas* and *Trinity* Pariſhes in *Guildford*, *Surrey*.
—— Iſaac *Walton* M. A. Canon Reſidentiary of the Cathedral Church of *Sarum*.
—— James *Wall*, M. A. Rector of *Woodbrough*, *Wilts*.
——George *Ward*, M. A. Fellow of *Univerſity* College *Oxon*.
—— Robert *Wats* LL. B. Fellow of St. *John*'s College, *Oxon*.
—— Richard *Wilding*, M. A. Rector of *Aſpeden*, *Hertfordſhire*.
——*Wood*, M. A. Fellow of *Kings* College *Cambridge*.
——John *Witty*, M. A. Chaplain to his Grace the Duke of *Devon*.
John *Ward* of *Hackney*, Eſq;.
Sir Robert *Worſley*, Baronet.
Salwey *Winnington* of *Stamford Court*, in the County of *Worceſter*, Eſq;.
Sir Joſeph *Wolfe*, Knight, Alderman of the City of *London*.
John *Woodward*, M. D. Phyſick Profeſſor of *Greſham* College, and *F. R. S.*
Mr. Edward *Webſter* of the Treaſury.
Humphrey *Wanley*, Gent.
John *Worth*, Eſq;.
Richard *Wilkin* of *London*, Bookſeller.
Matthew *Wotton* of *London*, Bookſeller.
John *Waltho* of *London*, Bookſeller.

Y.

The moſt Reverend Father in God, *John* Lord Archbiſhop of *York*.
The Reverend Cornelius *Yeate*, M. A. Archdeacon of *Wilts*.
——— Alexander *Young*, M. A. Rector of *Clipſton* in *Northamptonſhire*.

SUBSCRIBERS who ſent in their *Names*, ſince the former *Liſt* was Printed off.

The Reverend Samuel *Bradford*, D. D. Rector of St. *Mary L' Bow London*, and Chaplain in Ordinary to her Majeſty.
—— Henry *Dobſon*, D. D. Prebendary of *Durham*.
—— *Neile* M. A. Vicar of *Northallerton* in *Yorkſhire*.
——William *Price* M. A. Rector of *Whitfield* in *Yorkſhire*.
——Mr John *Evans*.
Mr. Richard *Bailey* of *Rumford* in *Eſſex*. *Jeſus* College Library in *Cambridg*.
Mr. John *Barnes*, Mr. John *Graves*, Mr. John *Harding*, Mr. Thomas *Horn*, Mr. James *Holland*, Mr. Richard *Standfaſt*, Mr. George *Harris*, Mr. Benjamin *Barker*. All of *London* Bookſellers.

The AUTHOR has Publiſhed

MEmorials of the moſt Reverend *Thomas Cranmer*, ſome time Lord Archbiſhop of *Canterbury*. Wherein the Hiſtory of the Church and the Reformation of it, are greatly Illuſtrated, in Three Books. *Fol.* Price 18 *s.*

Annals of the Reformation and Eſtabliſhment of Religion, and other various Occurrences in the Church of *England*, during the firſt Twelve Years of Queen *Elizabeth*'s Happy Reign. *Fol.* Price 1 *l.*

The Hiſtory of the Life and Acts of the moſt Reverend *Edmund Grindal*, the firſt Biſhop of *London*, and the ſecond Archbiſhop of *York* and *Canterbury* ſucceſſively, in the Reign of Q. *Elizabeth*. *Fol.* Price 12 *s.*

The Life of *John Aylmer*, Lord Biſhop of *London*, in the Reign of Queen *Elizabeth*. *Octavo.* Price 4 *s.*

The Life of Sir *Thomas Smith* Knight. *Octavo.* Price 4 *s.* 6 *d.*

The Life of the Learned Sir *John Cheke* Knight, Firſt Inſtructer and afterwards Secretary of State, to King *Edward* the VI. one of the great Reſtorers of Good Learning and true Religion in this Kingdom. *Octavo.* Price 3 *s.* 6 *d.*

All Sold by *John Wyat*.

THE

THE LIFE and ACTS OF MATTHEW, Archbiſhop of *Canterbury*.

The INTRODUCTION.

Containing the Author's Purpoſe.

The Author's Purpoſe.

MY Purpoſe in this Undertaking is, according as Matters have occurred to me, to diſplay the Reformation of this Church of *England*, and the Tranſactions accompanying it; as they began and were carried on, next under God and Queen *Elizabeth*, by the Influence, Wiſdom and Conduct of Archbiſhop *Parker*: But with a more eſpecial Eye unto his Life, Actions, Manners and Converſation, in his high and holy Function.

Cranmer and *Pole* immediate Predeceſſors to *Parker*.

He ſucceeded the next but one to the ever memorable Archbiſhop *Cranmer*; *Reginald Pole*, Cardinal, being the intervening Archbiſhop, who immediately followed the ſaid *Cranmer* in this tranſcendent Charge and Honour; and was the great Inſtrument made uſe of for the Reconciling and Subjecting of this Church and Kingdom to the Papacy; and lived but Sixteen Hours after his Royal Miſtreſs, Queen *Mary*; She dying in the Morning, and he at Night. Of him deſigning to ſay ſomething elſewhere, I ſhall refrain my Pen from any Diſcourſe concerning him in this place; it being my Intent to treat only of ſuch of our Archbiſhops as were Reformed.

Nominated by the Queen to ſucceed.

Queen *Elizabeth* being at her firſt Acceſs to the Crown to Nominate a fit Perſon for the Metropolitical See of *Canterbury*, now void, it was reſolved, that he that ſhould fill this Chair in this Critical Time, ſhould be a Perſon that might govern the Province with great Prudence and Moderation, and (Popery being abandoned) might promote the true Religion by Perſuaſion and Gentleneſs, rather than by other ſharp and rigorous Methods. Therefore, in that plentiful Choice of learned and godly Men of Sound Religion, that then beyond Expectation appeared, after long and ſerious Deliberation with her Counſellors, She pitched upon *MATTHEW PARKER*, Doctor in Divinity, as the beſt Qualified in all reſpects for that Office: And whom She knew from her Childhood; having been Chaplain to Queen *Ann Bolen*, her Mother, King *Henry* VIII. her Father, and King *Edward* VI. her Brother, ſucceſſively.

The Distribution of the Work.

My Accounts which I have to make of this moſt Reverend Father, and of divers Eccleſiaſtical Affairs that fell out during his Primacy, I ſhall digeſt under Four diſtinct Portions of Time. The Firſt whereof ſhall be from his Youth to his Conſecration: And the Fifteen Years and ſome Months following, (that is, from his Conſecration to his Death) being diſtributed into Three equal Portions, ſhall compleat the Three other Parts. In the writing of which, I humbly implore the Aid and Conduct of the Spirit of Truth and Peace.

BOOK I.

CHAP. I.

The Archbiſhop's Nativity, Stock, Education; Remove to Cambridge; *His Entrance into Holy Orders. Studies Divinity cloſely. Embraces the Goſpel. Many now profeſs it in* Cambridge.

ANNO 1504.

WE begin with his Birth, Parentage and Education; Matters, which tho' the leaſt of thoſe that are worthy to be ſet down and obſerved concerning our Archbiſhop, of whom we have ſo great Things to ſay, yet do not uſe to be unacceptable to hear, nor ought to be omitted by one that undertakes to be a Biographer.

Parker Born.

He was born in the Pariſh of S. *Saviour's*, in the ancient City of *Norwich*, (that gives Nomination to a Biſhop) the Sixth day of *Auguſt*, in the 19th Year of K. *Henry* VII. and in the Year of our Lord MDIV. Which was the Year of the ſplendid Enthronization of his Predeceſſor *Warham*; and the very Year alſo wherein the great Light of the *Helvetian* Churches, *Henry Bullinger*, came into the World. So that he was fifteen Years younger than his glorious Predeceſſor *CRANMER* the Martyr, and four Years elder than his immediate Predeceſſor *POLE*, the Cardinal. He had his Education in the Pariſh of S. *Clements*, near *Fibrig*, in the ſame City.

His Father, *William Parker*.

His Father was *William Parker*, an honeſt and free Citizen of *Norwich* aforeſaid, and by Trade a Calender of Stuffs; if we may believe what a peeviſh Man, and Enemy of the Archbiſhop, notes in the Margin of the *Engliſh* Tranſlation of the Life of the Seventieth Archbiſhop of *Canterbury*. Which *William* being aged Forty eight Years, died in the Year MDXVI, when *Matthew* his Son was but twelve Years of Age: leaving Iſſue ſurviving (beſides *Matthew* his eldeſt Son,) *Botolph*, *Thomas*, and *Margaret*. *William* was the Son and Heir of *John*, and *John* of *Nicolas Parker*, a Man of Note in his Time, being Principal Regiſtrary of the Archbiſhop of *Canterbury*, and Keeper of the Regiſters belonging to his Court of *Canterbury*. The Authentic Letters whereof ſtill remain (and I have ſeen them) in the Regiſter of *Chriſt's-Church*, *Canterbury*, Entitled, *Literæ de Officio Regiſtrarij Curiæ* Cant. *Conceſſæ magiſtro* Nic. Parkero, *Publico Authoritate Apoſtolicâ & Imperiali Notario, & Curiæ noſtræ* Cant. *Clerico jurato*. By Virtue whereof, this *Nicolas Parker*, being, as is here ſpecified, by Apoſtolical and Imperial Authority Public Notary, and ſworn Clerk of the Court of *Canterbury*, was conſtituted Public Regiſtrary of the ſaid Court, and Keeper of the Regiſtry, and of all Acts, Muniments and Regiſters belonging to the ſame Office. This Place was conferred upon him by *John Stafford*, Archbiſhop of *Canterbury*, *Jan.* 26. 1450. For of that Date are the foreſaid Letters. Wherein the Archbiſhop beſtowed this Commendation upon the ſaid *Nicolas*; *The Honeſty of your Behaviour, and your other Gifts of Integrity and Virtue, wherewith We know you to be furniſhed, do deſervedly induce us to have a particular Favour for you.* In this Office he continued

His great Grandfather *Nicolas Parker*.

Regiſt. Cant.

Honeſtas Morum, cæteráq; Probitatis & Virtutum Dona, quibus te novimus inſignitum, meritò nos inducunt, ut Perſonam tuam favore benevolo proſequamur.

continued Three and thirty Years, and more, *viz.* to the Year 1483. when, by an Inſtrument in the ſame Regiſter extant, dated *Febr. ult.* he is ſaid to be *Senio confractus, ac diverſis paſſionibus ac infirmitatibus detentus*; that is, *Broken with Age, and hindred from Buſineſs by many Maladies and Infirmities.* Which was the Cauſe that *Thomas Bourchier*, then Archbiſhop, joyned with him *Richard Spencer*, Public Notary, as his Aſſiſtant. This *Parker*'s Houſe was in *Ivy-Lane*, in the Pariſh of S. *Faith*'s *London*; and there he was alive in *June* 1484. as appears by an Inſtrument of that Date, wherein he is mentioned. ANNO 1504.

The Family of the *Parkers* was of ancient Standing in the City of *Norwich*, and allied to other creditable Citizens there. One *Margaret Parker*, who I ſuppoſe might be the Archbiſhop's Grandmother, had a Legacy bequeathed her by one *Thomas Aylmer* of *Norwich*, Grocer, in his laſt Will, dated *Aug.* 13. 1500. therein ſtiling her his Aunt *Margaret Parker.* Which makes it probable, that *John Aylmer*, being a *Norfolk* Man, and perhaps of *Norwich*, (ſometime the Learned and Painful Biſhop of *London*, and before that, Tutor to one of the Learnedeſt and beſt Women of that Age, *viz.* the Lady *Jane Grey*) was related to our *Parker.* One of this Name, and I ſtrongly conjecture of this Family (not unlikely to be Brother to *William*) namely, *Thomas Parker*, I find living in *Colcheſter*, a Weaver by Trade, and a *Known Man*, as the earneſt Profeſſors of the Goſpel were called in thoſe dark times. For about the Year 1525 (*Tonſtal* being Biſhop of *London*) a ſtrict Inquiſition was held, in thoſe Parts of *Eſſex* eſpecially, by the Biſhop and his Officers, chiefly for the detecting and puniſhing of theſe *Known Men.* This *Thomas* was then diſcovered by one that had uſed great Converſation with him; informing, "That he had in divers Places, and at divers Times, ſpoken againſt "Pilgrimages, Pardons, and other Articles; and that they were not profitable, "and ſhould not be uſed. And affirming, that we ſhould worſhip God only, and "no Saints. And that the Sacrament of the Altar was but an Hoſt, and not the "Body of Chriſt. That Pilgrimages to *Walſingham*, *Ipſwich*, and all other Pil-"grimages were nought. And that thoſe Saints ſo repaired unto, were but Idols. For which Words and Doctrines he was afterwards fain to abjure. And yet it ſeems after his Abjuration he could not let go his former Opinions. For about the Year 1531. I find *John Mully* the Apparitor certified, "That he had uſed his Di-"ligence perſonally to cite *Thomas Parker* of *Colcheſter*, ſuſpected and detected of "Heretical Pravity, (ſo the Words of the *Acts* run) and, as it is ſaid, Abjured; "and that he had ſought for him at his Houſe, but could not take him, for that "he fled". (And it was time for him ſo to do. For, for his Relapſe after Abjuration, he was to expect nothing but Burning.) Upon which the Apparitor took his Oath. And at this time Dr. *Jeffery Wharton*, the Biſhop of *London*'s Vicar General, gave *Margery Parker* of *Colcheſter*, Wife as it ſeems to the ſaid *Thomas*, her Oath to make true Anſwer unto Articles to be miniſtred to her. His Family. *Tho. Parker* of *Colcheſter*. *Acta Inquiſit. int. Foxii MSS.*

But to return to our *William* again, Father to the Archbiſhop. He lived in very good Reputation and Plenty, and was a Gentleman, bearing for his Coat of Arms in a Field Gules, Three Keys erected. To which Shield, in Honour of the Archbiſhop, a Chevron was added afterwards, charged with Three reſplendent Eſtoilles. This Man, beſides our *Matthew*, who was his third Son, but the Eldeſt ſurviving, had a Fourth named *Botulph Parker*, who alſo was in Orders, and a Fifth named *Thomas.* Who afterwards obtained the chief Place, Magiſtracy and Honour of his City, and was Mayor of *Norwich*, when his Brother *Matthew* had acquired the chief Dignity, and held the higheſt Place of Eminency in the Church. He with *Alice* his Wife lye buried in the Churchyard of St. *Clements*; over whoſe Bodies was erected a Tomb, which *Matthew* his Son, when Archbiſhop, appointed 12 *d.* yearly to the Clark of the Pariſh to take care of, and defend from being miſuſed. His Father's Quality; And Children.

His Father dying, as was ſaid, while this his Son *Matthew* was young, left him to the Care of his Mother, as his Predeceſſor Archbiſhop *Cranmer* was left to his by his Father, dying alſo while he was young. His Mother was *Alice*, of the Worſhipful Houſe of the *Monins*, or *Monings*, of *Suffolk*, which alſo ſpread into *Norfolk.* There are now, or lately were, ſome of that Name and Blood in *Kent*, being a Stock of long Duration and Credit in that County. An Ancient Gentleman of which Family, lately living in *Kent*, told a Reverend Friend of mine, now deceaſed, The Archbiſhop's Mother and her Family. *Monins.* *Nic. Battly.*

ANNO 1504. ceaſed, that he had heard his Father often ſay with much Complacency, *Good Archbiſhop* Parker *lay in the Belly of a* Monins: And that he had ſeen in a Parchment Roll belonging to their Houſe, that *Monins* was maried to *Parker*. There is a private Seat in the Pariſh of *Bekesburn*, formerly an Houſe of Archbiſhop *Parker's*, and his Son's after him, where is a Glaſs Window with the Coat of Arms of *Parker* and *Monin's* impaled Baron and Femme, being the Archbiſhop's Father and Mother. *William Monins* of *Norfolk*, of whom our Archbiſhop was deſcended, was ſeveral times Knight of the Shire for the County of *Norfolk*. Which ſhews his Family on his Mother's Side to have been Ancient, and of good Rank and Quality.

The Family of the *Monins*. *Nic. Battly.*

Of this Ancient Family of the *Monins* of *Kent*, let me add but this further, as I have learned of one who hath deſerved well of this Work. Of it were three Branches. The firſt lived in *Walderſhire*, a Village in Eaſt *Kent*. Of that Family was Sir *William Monings*. And of this Houſe all the Heirs Male are Extinct; the laſt of them leaving Four Daughters, Coheireſſes; the Eldeſt of which is, or lately was, the Wife of Sir *John Knatchbul* in *Kent*, and Knight of the Shire for that County. The ſecond Branch of the Family lived in *Lydden*, a ſmall Village near *Walderſhire*. The third Family ſeemed to have been tranſplanted into *Suffolk* or *Norfolk*, whence the Archbiſhop's Mother was derived. For in her Coat of Arms, impaled with that of his Father, was the Mullet, the ordinary Diſtinction of a third Houſe.

His Mother Maries again to *Baker*.

This Gentlewoman his Mother lived Thirty ſeven Years after the Death of her Husband, namely to the Year 1553. dying in the Month of *September*, being aged Three Years above Eighty; and had the Satisfaction to ſee her Son *Matthew* advanced to great Preferment and Honour in the Univerſity, Court and Church; and the Happineſs likewiſe to die juſt before the Time when he was ſtripped of all: To ſee his Proſperity, but not his Adverſity. But being Young, within three or four Years after her Husband Mr. *Parker's* Death, ſhe maried again to one Mr. *Baker* of *Norwich*, Gentleman. By whom ſhe had *John Baker*; who afterwards lived at *Cambridge*, and was one of the Witneſſes for our Archbiſhop at his Conſecration, and whom he made his Treaſurer, and to whom by his laſt Will he remitted a Bond of Two Hundred Pounds, and Conſtituted him one of his Executors.

John Baker, the Biſhop's half Brother.

Roll of the Biſhop's Pedigree.

We could perhaps more perfectly have ſet forth theſe Things relating to his Parentage, had we that Roll and Pedigree of the Archbiſhop's, which is found mentioned in a Note-book of *John Parker*, Eſq; his Son; where be theſe Words, written with his Hand, *My Father's Birth, and divers Proceedings of his, under Seal*; And, *A Roll of my Father's Birth and Pedigree.* Theſe he mentioned as being in his Cuſtody: And probably were both written by the Archbiſhop himſelf, as willing to leave ſome Memorials of himſelf to his Poſterity. The former of theſe is ſafely lodged in *Parker's* MS. Library in *Benet* College. And of this I have made uſe occaſionally. The other MS. *viz.* The Roll of his Birth and Pedigree, I am afraid is utterly loſt. However to make ſome Amends for it, I have procured ſomewhat of the Archbiſhop's Family, and the Deſcent from him, found by an Inquiſition of *Kent*, made by the Office of Heralds in the Reign of Queen *Elizabeth*; when the Coat of Arms of *John Parker*, Eſq; Son and Heir of the Archbiſhop, was given in and entred into their Books. An Exemplification whereof was in much Favour and Readineſs communicated to me by Sir *Henry St. George*, then *Clarentieux*, now *Garter*, King at Arms. Which may be ſeen in the *Appendix*.

Numb. I.

Matthew Parker's Eduea-tion.

Nothing was wanting to the forming of *Matthew's* tender Years; as tho' he were to be nurtured up on purpoſe to fill ſome eminent Places in the Church or State. For he had ſeveral Maſters for his Education in ſeveral Faculties. His firſt Maſters for *Reading* were one *Benis*, Rector of St. *Clement's* in *Norwich*, and one *Pope* a Prieſt. For *Writing* he was inſtructed by one *Prior*, Clerk of S. *Benedicts*. For *Singing*, *Love* a Prieſt, and *Manthorp*, Clerk of S. *Stephens*, were his Maſters. Of both whoſe Harſhneſs he felt ſo much, that he could never forget it. But he had amends in *W. Neve*, his School-Maſter for Grammar Learning, a Man of a more gentle and mild Diſpoſition: Who was provided to Teach him at Home.

And

And being by him ſufficiently fitted for the Univerſity, thither he was tranſplanted in the Year 1520. a Year remarkable for the *Theatrum imaginis Crucifixi, i. e.* a Roodloft then firſt Magnificently built in S. *Mary*'s Church in *Cambridge*, and partly gilt. Which ſtood to the 4th Year of Q. *Elizabeth*, when, by the means of this ſometime young Scholar, being now Archbiſhop of *Canterbury*, it was for the moſt part demoliſhed. In this Year, I ſay, about the beginning of the Month of *September*, in *Sturbridge* Fair time, being then entred into his Seventeenth Year, and ſo of more Maturity to ſet about Manly Studies, he was removed to *Cambridge*, and admitted into the College of *Corpus Chriſti*, and the Bleſſed Virgin, now commonly called *Benet* College. To which Houſe are appropriated peculiar Encouragements for ſuch young Men as ſhall be ſent thither from the City of *Norwich*. There he was at firſt maintained wholly at his Mother's Charge. His Lodging was in St. *Mary Hoſtle*, ſituate within the Pariſh of Great St. *Mary*'s. The Title and Government of which *Hoſtle*, tho' at that diſtance, belonged to *Benet* College, till he afterwards purchaſed it of the Maſter and Fellows, as we ſhall hear hereafter. Through this *Hoſtle* was a fair Way afterwards made to the Publick Schools at the Archbiſhop's Charge, and named *Univerſity Street*, but now commonly called *the Regent Walk*.

ANNO 1520.

Sent to *Cambridge*.

S. *Mary Hoſtle*.

It hath been obſerved as no ſmall Honour and Happineſs to the Univerſity, that *Parker*, *Bacon* and *Cecill* were all Contemporary here: Who afterwards at the ſame time alſo were all advanced to the higheſt Places and Dignities in the Kingdom; the One to be Archbiſhop of *Canterbury*, and Primate of all *England*; the Other to be a Privy Counſellor, and Lord Keeper of the Great Seal; the Third to be Secretary of State, and Privy Counſellor alſo, and High Chancellor of the ſaid Univerſity, and not long after Lord High Treaſurer of *England*: 'Who, as they all at the ſame time ſtudied at *Cambridge*, 'and flouriſhed in their Studies there; ſo after, at one time 'were the chiefeſt States-Men under Q. *ELIZABETH*. 'Grave, Wiſe, and Sound in their Adminiſtrations, and 'ſtudied to their utmoſt to be Furtherers of good Learning. But to return to our Student.

Which received Honour from him.

Qui ut eodem tempore Cantabrigiæ *omnes ſtuduerunt ſtudiiſq; floruerunt maximè; ita in adminiſtranda Rep. ſub Clementiſſ. noſtra principe* ELIZABETH, *eodem tempore omnes graviter, ſanè & ſapienter præſunt, omnibuſq; modis prodeſſe Muſis ſtudent.* De Antiq. Cantab. p. 173.

He had the Misfortune to be placed under a Tutor, one *Cooper*, of ſmall Learning. Yet ſix Months after his Admittance, *viz. March* the 20th, he behaved himſelf ſo well, that he was choſen a Scholar of the Houſe, called a Bible Clark, and ſetting cloſe to his Studies, he employed himſelf in Reading and Digeſting Logick and Philoſophy: Till the Year 1523. when he Determined, and took his Degree of Batchelor of Arts.

Made Scholar of the Houſe.

ANNO 1523.

Regiſt. Cantab.

And at the ſame time two others, that after proved alſo very eminent for Religion, even to the ſhedding of their Bloods for it, commenced the ſame Degree, *viz. Bradford* and *Ridley*, both of *Pembroke* Hall. And ſo alſo did on *Scot*, who ſeems to be he that was afterwards Biſhop of *Cheſter*, but a Zealot on the contrary ſide.

Bradford, Ridley.

The Year following, our *Parker* was made Subdeacon under the Titles of *Barnwell*, and the Chapel in *Norwich* Fields.

Batchelor of Arts.

Anno 1527. in *April* he was made Deacon, in *June* Prieſt, and in *September* created Maſter of Arts, and choſe Fellow of the College, being now aged about Twenty Four. And minding to inform himſelf thoroughly in the Matters of Religion then controverted, he plied the Reading over the Volumes of the Fathers of the Church, and Eccleſiaſtical Writers, becoming an hard Student in the ſacred Science of Theology. And that with ſo great a vehemency of Mind, that in a ſhort ſpace he arrived to very conſiderable Knowledge therein, and Acquaintance with the truly ancient State and Doctrins of the Church.

ANNO 1527.

Maſter of Arts, and Fellow.

Such Notice had been by this time taken of him, that he was one of thoſe in this Univerſity that ſhould have gone to *Chriſt*'s and S. *Frideſwide*'s College in *Oxford*, newly Founded by Cardinal *Wolſey*. For after this Houſe was built, Care was taken to furniſh it with Men of the beſt Parts and Learning, to Study and Read there, and to adorn that Magnificent Foundation. For which purpoſe, many Scholars of ripe Wits and Abilities in *Cambridge*, were invited thither, with Promiſe of great Encouragement and Reward. And this Buſineſs was committed to *Robert Shirton*, Maſter of *Pembrook* Hall. Some went, and ſome refuſed.

Invited to the Cardinals College at *Oxford*.

Antiq. Cantab. p. 202.

Thoſe

ANNO 1533. Thoſe that went, were *Richard Cox*, afterwards Biſhop of *Ely*. *John Frier*, a Learned Phyſician, *Henry Sumner*, *John Clark*, Excellent Divines; *William Betts*, *Nicolas Herman*, *Richard Taverner*, *Flor. Dominick*, *John Drumm*, *John Akars*, *John Frith*, and ſome others. But *Cranmer*, afterward Archbiſhop of *Canterbury*, *John Skip*, afterward Biſhop of *Hereford*, *Walter Haddon*, Publick Profeſſor of the Civil Law, and our *Parker*, all then of great Reputation for their Wit, Learning, Authority or Experience,) tho' theſe were invited alſo) by the Perſuaſion of their Friends went not. Our Student therefore ſtay'd where he was, diligently following his Studies.

So that within five or ſix Years, having read over the Fathers and Councils, being now about Nine and Twenty Years of Age, he thought fit to go forth out of his more private Retirements, and render himſelf uſeful to the World, by Preaching the Word of God unto the People. And the firſt *Sunday* in *Advent*, in the Year 1533. he preached his firſt Sermon to the Univerſity, being the ſame Year wherein his Predeceſſor *Cranmer* was made Archbiſhop. The Places where he preached his firſt Sermons, were firſt at *Grantcheſter*, within a Mile or two of *Cambridge*, which belonged to *Benet* College; next at *Beech*, then at S. *Benet's*, then at *Madingly*, after that at *Barton*. So that he preached, and that with good Applauſe, firſt in the Neighbourhood about *Cambridge*, and in the Town, and then afterwards further off, and ſometimes in Towns and Auditories of the greateſt Eminency and Note. And being ſoon obſerved for his ſolid and profitable Diſpenſing of God's Word, a thing very rare in thoſe Days, *Cranmer*, Archbiſhop of *Canterbury*, granted him a Licenſe to Preach throughout his Province, and K. *Henry* VIII. a Patent for the ſame: It being needful at this time to Licenſe and Encourage ſuch with publick Countenance and Authority, as could and would undeceive the People in the groſs and ſtupid Superſtitions, that then ſo much prevailed, and in the exceſſive Encroachments of Popes upon the Imperial Power of the Kings of this Land; Exalting themſelves over them in their own Dominions, and Commanding the Purſes of the People, when they pleaſed.

Becomes a Famous Preacher.

Licenſed by the King, and Biſhop *Cranmer*.

So that our Archbiſhop was an ancient Lover of the Goſpel, and embraced the Profeſſion of it in his younger Years at *Cambridge*, when *Bilney* and *Stafford*, and *Arthur* were there. Beſides which moſt Pious and Learned Men, there were divers others about the ſame time, and ſurviving them in the ſame Cauſe; as Friar *Barnes*, and *Latymer*: By whoſe Means Religion and Learning (for they went together) did then begin to flouriſh exceedingly in that Univerſity. And of theſe in *Benet* College, were Mr. *Fooke* and Mr. *Soude*. From whom our *Parker*, being a Scholar of the ſame College, may be preſumed to have firſt taſted of the Truth. And ſuch was the great Veneration he had for the ſaid *Bilney*, that he travelled to *Norwich* on purpoſe to ſee his Martyrdom. And out of the Honour he had for his Memory, and for the Vindicating him from the Report that Sir *Thomas Moore* had given out, That he Recanted before his Death, and read a Scroll of Paper at the Stake to that Effect; the ſaid *Parker*, when Archbiſhop, having before been a diligent Eye and Ear Witneſs, gave a large and diſtinct Account of all Particulars relating to him, from his Condemnation to his Death: Aſſerting alſo, that he had no ſuch Scroll or Bill in his Hand, neither did read any ſuch Recantation. This Relation of the Archbiſhop, Mr. *Fox* hath preſerved in his *Martyrology*.

Imbibed the Goſpel when young.

Bilney.

Parker's Teſtimony of him.

Fox.

For *Parker's* Lot was to fall into the Univerſity in thoſe Days, when Learning and Religion began to dawn there. When divers Godly Men reſorted together for Conference ſake: Who alſo oftentimes flocked together in open ſight, both in the Schools, and at Sermons in St. *Mary's*, and at St. *Auguſtine's*, where Dr. *Barnes* was Prior, and at other Diſputations. Of which ſort were ſeveral; and of theſe Colleges eſpecially; *Viz.* *King's* College, *Queen's* College, St. *John's*, *Peter* Houſe, *Pembroke* Hall, *Gonwell* Hall, and *Benet* College. Their Meetings to confer and diſcourſe together for Edification in Chriſtian Knowledge, were chiefly at an Houſe called *The White Horſe*: Which was therefore afterwards Nicknamed *Germany* by their Enemies. This Houſe was choſe, becauſe they of *King's* College, *Queen's* College, and St. *John's*, might come in with the more Privacy at the Back-Door. The Names of ſome of theſe early Profeſſors, beſide thoſe abovementioned, were Mr. *Cambridge*, Mr. *Field*, Mr. *Colman*, Mr. *Coverdale*, BB. D.

The Dawning of the Goſpel in *Cambridge*.

Early Profeſſors of it.

of

of the *Auguſtine*'s, and Mr. *Parnel*, *Barnes*'s Scholar: Dr. *Farman*, and Dr. *Heins*, of *Queen*'s: Dr. *Thiſtel*, or *Thixtel*, of *Pembroke*, and *Thomas Allen* Fellow there, who was preſent at *Bilney*'s Burning. Here alſo were Dr. *William Turner*, Dr. *Nicolas Ridley*, Dr. *Crome*, of *Chriſt*'s College, I think, Dr. *Warner*, an old Acquaintance of *Bilney*'s at *Cambridge*, and was with him alſo at his Burning, being then Parſon at *Winterton*; whom *Bilney* choſe to be with him, to comfort him in his Extremes: *Rodolph Bradford* of *King*'s, Dr. *Smith* of *Trinity* Hall; *Simon Smith*, *Shaxton*, *Skip*, and *Segar Nicolſon*, of *Gonvil* Hall; together with thoſe beforementioned of *Benet* College. To which I may add Dr. *Edmunds*, Maſter of *Peter*-Houſe, who kept a Wife privately, and had a Son, if I miſtake not much, who was afterwards Mayor of *Cambridge*, and (ſomewhat ungratefully) proved a great Sider with the Town againſt the Univerſity. *ANNO* 1534.

CHAP. II.

Preaches. His firſt Preferments. Made Queen Anne's *Chaplain: And Dean of* Stoke *College. Some Account of it. Preaches before the King.*

BUT to return to our Divine. He was commonly appointed to Preach in the ſolemn Time of *Lent* in the moſt publick Auditories: An Office, for which the beſt Learned Preachers were ſought out. On this Occaſion he preached often before K. *Henry* VIII. K. *Edward* VI. and Q. *Elizabeth*. Nevertheleſs he was a Man of modeſt Manners; and tho' his Learning and Abilities were ſo well known, that he was often ſolicited to take publick Places, and to go abroad into the World, and make himſelf more known, yet he was unwilling to be brought thereunto, affecting an Univerſity and cloſe Life. His firſt publick Sermon was preached at *Balſham*, before the Biſhop of *Ely* in his Viſitation, *An.* 1534. And when without his ſeeking, being about 31 or 32 Years of Age, he was ſent for up to Court into the Service of Queen *Anne*, he earneſtly declined it. It was in the Year 1533 or 1534, that Mr. *Betts* her Chaplain died, who was one of thoſe ſelected *Cambridge-men*, that Cardinal *Wolſey* placed in his new founded College at *Oxford*. Of whom *Fox* gave this Character, That *he was a good Man and zealous, and ſo remained.* He, with divers other Learned Students there, being Favourers of the Goſpel, and Readers of the Scriptures, were put into a doleful Dungeon in that College for that Reaſon, and endured much Hardſhip, to that Degree that many of them died. After ſome time *Wolſey* ordered they ſhould be delivered thence. But *Betts* not long after eſcaped, and went back to *Cambridge*; and afterwards became Chaplain to Q. *Anne Bolen*, and was in great Favour with Her. In whoſe room, being dead, *Parker* was ſent for to ſucceed. For *John Skyp*, Almoner to that Queen (afterwards Biſhop of *Hereford*,) from *Hampton* Court writ two Letters to him to *Cambridge* to come up; and the ſecond, the Week before *Eaſter*, more earneſt, upon his declining the Summons of the former: For that, (as he wrote him plainly) the Queen was minded upon *Betts*'s Death to make him her Chaplain: Bidding him bring with him a long Gown, and that ſhould be enough.

Preaches often at Court.

Preaches a Viſitation Sermon.

Betts Q. *Anne*'s Chaplain.

Act. and Mon. p. 941.

In whoſe Room *Parker* ſucceeds.

Mr. *Parker* ſoon came in great Favour with his Miſtreſs the Queen, liking him for his Learning, and for his prudent and godly Behaviour. Inſomuch that not long before her Death, he being with her, ſhe gave him a particular Charge to take care of her Daughter *Elizabeth* (afterwards the Glorious Queen of *England*) that ſhe might not want his pious and wiſe Counſel, with ſome other private Inſtructions concerning Her.

Parker's Favour with the Queen.

And as a token of the Intereſt he had with her, I find *Cheke* the Learned Man of St. *John*'s College in *Cambridge*, (afterwards Tutor to Prince *Edward*) writ a Letter

Cheke writes to *Parker* to obtain a Favour of the Queen.

ANNO 1534. Letter to *Parker* then at Court, desiring him to acquaint the Queen, That there was a very hopeful Scholar chosen Fellow of their College, but so poor that he could not pay some Dues required, before he entred into that Society: And so earnestly intreated him to obtain some Liberality for him at her hand. For it was well known in the University how extraordinary Munificent she was towards poor Scholars, that were Studious and Virtuous; and how Liberal in her Exhibitions towards them. She only required some good Character from Dr. *Skip*, or *Parker*, or some other of her Chaplains, of any Scholar that expected or sued for her Bounty.

Is Bachelor of Divinity, and made Dean of *Stoke* College.

After he had spent about eight Months or more in her Service, having now Commenced Bachelor in Divinity, *July* 14. the College of *Stoke* by *Clare*, in *Suffolk*, fell void, by the Death of *Robert Sherton*, the last Dean thereof. This the Queen having the Right of Presentation, preferred her Chaplain *Parker* to, *Novemb.* 4. being now 32 Years of Age, under the Title of Dean of the College of S. *John Baptist De Stoke*, in the Diocese of *Norwich*. Into which he was inducted *Novemb.* 13. 1534. (or, according to a MS. 1535.) and in the 27th of King *Henry* VIII. This happened to him to his great Satisfaction; not so much because of the Value thereof, (which was but indifferent, being but 43 *l.* 6 *s.* 8 *d. per Annum*,) as because it was a pleasant solitary Retirement for him, when he pleased to withdraw himself from the Court, or the University, from which it was within twenty Miles distant. This College, his Friend Dr. *Walter Haddon* used to call *Parker*'s *Tusculanum*: And in a Letter to him from *Cambridge*, about the latter end of King *Henry*'s Reign, the Plague being then in the University, the said *Haddon* wanting a Retirement, writ his Desire to be admitted into some Corner of that pleasant College; adding, "How that "Place seemed in a manner to be made on purpose for Scholars, both to Learn "themselves, and to Teach others; and that its Situation was such, that above "all others it best suited for honest and ingenuous Pleasures.

MS. in C.C.C.C.

Solus is locus ad delectationes honestas & ingenuas aptissimus, & ad docendum & discendum pœnè factus esse videtur. Int. MSS. C.C.C.C.

This College was in former Times a Priory of *Benedictins*, but by *Edmund Mortimer*, Earl of *March*, (by whose Ancestors it had been founded) it was changed into a Collegiate Church, for a Dean and Six Secular Canons, Eight Vicars, two greater Clerks, and five Chorists. Which Change was ratified by Papal Authority of *John* XXIII. and *Martin* V. *Barnesley* being the first Dean, in the Year 1422. made Statutes for the Government of it; which are preserved in the *Monasticon Anglicanum*. It was valued at 324 *l.* 4 *s.* 10 *d.*

This College formerly a Priory.

Vol. III. p. 165, *&c.*

Bekensaw Dean of *Stoke*.

This Deanry seems to have been appropriated for the Chaplains of Queens. For K. *Henry*'s former Queen, *Katherine*, procured it to *Bekensaw*, Professor of Divinity, her Chaplain and Almoner in the Year 1517. But to this he had a large Accumulation of other Preferments, as was customary in those Days. For he was Treasurer of the Church of *Lincoln*, Canon of *Windsor*, Subcentor of the Church of *Wells*, Vicar of *Croxton*, Rector of *Bradwell*, (that in *Essex*, I suppose) Rector of *Chagforth* in *Devonshire*, Master of *Queen's College Cambridge*, and Fellow of S. *Michael College* there; as I find them set down by *Parker*, in a certain MS. shewing the Names, Titles and Dignities of all the Deans of *Stoke*, from the first Foundation to his own Time.

In Biblioth. C. C. C. C.

Parker founds a School in his College of *Stoke*.

While Mr. *Parker* was Dean, he laboured to reform the Superstitions here used. And for this purpose, within his College, even at his first Coming, he founded a Grammar School for Children, to be instructed in good Learning, and in the Principles of Christian Religion: And constituted a yearly Stipend for a School-Master. And here Youth were taught not only Grammar, but brought up in all other Studies of Humanity. Thither soon flocked in great Plenty, the Children as well of Gentlemen, as other poor Men; and those of the poorer sort had their Schooling *gratis*. The Scholars here were taught also to Sing, and to play upon the Organs, and other Instrumental Musick, with other Exercises according to their Ages and Capacities. And there were sundry Teachers attending accordingly.

His other Benefactions here.

In one of his Papers relating to this College, he made this *Memorandum* concerning his Building of this School, and other his Works, for the Advancing of the College; *viz. Erexit & ædificavit*, &c. *i. e.* "He erected and built a Gram-"mar School, in the *North* Part of the College near the Gate, and adorned the old

old Houſe called the *The Celerers Hall*, for a Hall for the Dean, Prebendaries and Vicars. He paved it, and decked it with Hangings. *ANNO* 1535.

And to purge the College the more from Abuſes and Superſtitions, and to make it ſerviceable to the Realm, he cauſed new Statutes to be made for it, and conſtituting Queen *Anne* Founder. Makes new Statutes for it. *Bibl. C.C.C.C. Miſcellan.* O.

The firſt whereof was, That the Dean and Canons preach continually, every one of them by themſelves, or their lawful Deputy; eſpecially once in the year, in every ſuch Town and Pariſh, where the College have an annual Rent or Penſion. I.

Item, That the Money that remains after the whole Charges and Expences of the College, be employed in this manner. A reaſonable Stipend to be made, by the appointment of the Dean and Chapter, for ſome one that is learned and able, to read a Lecture of Scripture four days a week at the leaſt in the College. And the Canons Reſident and Vicars, ſhall be bound to be preſent. The Lecture to be read by one of them, or by ſome choſen out of *Cambridge* or *Oxford*; and his Commons allowed him among the Vicars of the ſaid College. II.

Item, That the Reader endeavour himſelf unfeignedly to open, and plainly to entreat his Lecture the firſt half hour in the vulgar Tongue, for the capacity of thoſe that be not Learned; and then the next half hour in the *Latin* Tongue, without curious or ſuperfluous Diſcourſes, or Invections. III.

Item, That there be one that is Able and Learned ſufficiently, to teach Grammar in the ſaid College to the Youth of the Country about the College. And he to be allowed for his Stipend yearly Ten pounds. IV.

Item, To be found in the College henceforth a more number of Queriſters, to the number of Eight or Ten, or more; as may be born conveniently of the Stock, to have ſufficient Meat, Drink, Broth, and Learning. Of which ſaid Queriſters, after their Breaſts be changed, We will, the moſt apt of Wit and Capacity, be helpen with Exhibition of Forty Shillings, Four Marks, or Three Pounds apiece, to be Students in ſome College in *Cambridge*. The Exhibition to be enjoyed but Six years. Theſe Statutes Dean *Parker* procured to be tranſlated into *Latin* by the elegant Pen of *John Cheke*. We may ſafely conclude, that theſe new Statutes added unto the antient ones (which were noted to be very good) made this Religious Foundation of conſiderable uſe and benefit, both to the Neighbourhood, and thoſe of the College too. And withal, the Dean ſeemed hereby to have an eye to the Securing of his College in theſe Times, when Religious Houſes were in ſuch a tottering Poſture, being in the greater likelihood of eſcaping the threatning Ruin, as now put under the peculiar Patronage of the King's Favourite and Royal Conſort Queen *Anne*, the new Founder. V.

As he by other ways and means endeavoured the Good of this his College, and to promote the Credit and Uſefulneſs of it; ſo he was not wanting to preſerve its Wealth and Revenues. Once there happening ſome Conteſt with the Tenants, and among the reſt with one Mr. *Colt* of *Clare*, a Gentleman, as it ſeems, of Worſhip, the Dean ſent *Pory*, one of the Prebendaries, I ſuppoſe, and his Man, to Mr. *Nicolas Bacon*, a great Lawyer, and his good Acquaintance and Collegian (afterwards Lord Keeper) with his Queſtions for the ſaid Lawyer to reſolve, together with the Evidences. One Caſe ſeemed to have been, the detaining of a Gift, which *Colt* an Executor upon ſome pretence refuſed to make good. And another was about a Debt, owing to the College by the laſt Dean deceaſed; Whether they might require it of the Tenant, the ſaid Dean having Let it to him by himſelf without the Chapter, or elſe ſhould require it of that Dean's Executors. *Bacon* returned Dean *Parker* a Letter, giving his Opinion at large in the foregoing Caſes. And beſide his own, he had the Judgments of two Judges, whereof the one was the Lord Chief Juſtice, whom *Bacon* had conſulted for the ſake of his Friend the Dean. And, in concluſion, he adviſed him not to attempt the Law: Telling him, That tho' in Common Law they had no Remedy in this Caſe, yet before the Lord Chancellor they might have remedy in Conſcience. But then by way of Poſtſcript, leſt Mr. Dean ſhould (as probably he might ſometimes have argued about that Point with his Friend Mr. *Bacon*) charge the De- Some Law-Caſes put by *Parker* to *Bacon* concerning the College.

 fectiveneſs

ANNO 1535. fectiveneſs of the Common Law; "He prayed him however to ſpeak well of "the Law, till he next met with him, tho' it appeared by his Letter, that Con- "ſcience and the Law ſtood Sub-contrary *in Figura:* Adding, that the Reaſon of "that required a Quire of Paper at the leaſt. And this he left therefore for a "further Leiſure. But he that is minded to ſee this Letter of this Learned Coun- ſellor to *Parker*, may have it in the *Appendix*. *Numb.* II.

Parker favoured by the King. And as the Queen had given *Parker* this College of *Stoke*, ſo the King already took notice of him. And as a token of the Favour he had at Court, I will ſet down one thing, how ſmall ſoever it be, which I find remaining among his Papers, namely, a Warrant from the King himſelf in the Year 1535. to the Keeper of the Forreſt of *Waybridg*, for a Doe of the Seaſon for Mr. *Parker*, Chaplain to Queen *Anne*. Perhaps this was a Reward for a Sermon which he preached before the King this year the third *Sunday* in *Lent*. But before this he was brought up this year alſo, to preach a Sermon before the Lady *Elizabeth* at *Hunſdon*.

Preaches at Court.

CHAP. III.

ANNO 1536. *Dean* Parker *a great Preacher. A peculiar Grace granted him by the Univerſity. Biſhop* Latimer's *Letter to him. Made the King's Chaplain. Accuſed for his Sermons in divers Articles, preferred to the Lord Chancellor againſt him. His Anſwers thereto. A Popiſh Friar undermines his Doctrine.* L. Crumwel *ſends to him, to Preach at* Paul's *Croſs.*

Parker Preaches much. ACCORDING to the Tenor of the new Statutes, the Dean gave a good Example to his College, and preached often and excellently well, upon all Opportunities, both here at *Stoke*, and at his other Reſidence at *Cambridge*, and the Parts adjoining to either. And it may be mentioned here as the Univerſities great Reſpect to him, and Value for his Preaching, That a Grace paſt this year for granting the Dean, that, by reaſon of a pain in his Head, he might preach to the People *Cooperto Capite*, i. e. with his Head covered, notwithſtanding the Statute; as a learned Fellow of S. *John*'s College in *Cambridge* hath obſerved to me out of the Univerſity-Regiſter, together with one or two Graces more of the like nature. But tho' the Reverend Man was not wanting to put forth his Talent of Preaching God's Word in and about *Cambridge*, yet he cared not to be known further. Affecting thus to lie hid, and to ſhew his Light no further than within theſe Bounds. Whereupon good *Latymer*, Biſhop of *Worceſter*, knowing him and his Merits very well, excited him by a Letter, *to ſhew himſelf to the World.* *Parker*'s acquaintance with *Latymer* commenced, I ſuppoſe, in the Univerſity: and ſo it continued afterwards. And *Latymer*'s Converſation and Events were ſo well known to him, that long after Dr. *William Turner*, in a Letter to *Fox*, adviſed him, That if he wanted further Notices concerning *Latymer*, he might but repair to the Archbiſhop of *Canterbury*, (that then was our *Parker*) to whom he joyned Dr. *Lancelot Ridley*, and they would ſufficiently inſtruct him. But *Latymer*'s Letter to *Parker* at this time was to this tenor:

Rev. *T. Baker*, D. D.

Bp. *Latymer*'s Advice to him.

Bp. *Latymer* to *Parker*. E Biblioth. C.C.C.C. Vol. intit. *Epiſt. Principum*, &c. "Mine own good Maſter *Parker*, *Salutem*; And as I have deviſed nothing, "nor yet will, till I have ſpoke with the King's Grace, or have paſſed through "the next Parliament: And thus what I ſhall alter or change, *&c.* Which words of his relate, I ſuppoſe, to the amending ſome of the Superſtitious Statutes of the Univerſity, which *Parker* might have put him upon: a matter which the Biſhop thought not ſafe to meddle at all in, till he had ſpoken with the King to know his mind, and had ſeen how the next Parliament ſtood affected. And then he adds in the Concluſion of his Letter, "And do as Maſter *Latymer* ſhall move you "to do. *Oſtende te mundo. Deliteſcere diutius nolito. Operare bonum, dum tempus habes*

bes. Veniet nox, quum nemo poterit operari. Notum eſt quid potes, fac, non minus velis quàm potes. Vale.

Tuus of *Worceſter.*

H. Latymer.

ANNO 1537.

And much longer he could not lie hid. For when he had loſt his Beloved Lady and Miſtreſs, Q. *Anne*, the King ſoon after, *viz. March* 1. 1537, knowing the Worth of the Man, called him to the Court, took him into his own Service, and made him one of his Chaplains.

Made the King's Chaplain.

About the time of the Rebellion that fell out this Year, our Dean happened to preach on *Eaſter* Holy-day at *Clare*, near *Stoke*, a very populous Town, and repleniſhed at that time with Soldiers for the King; where he took occaſion to preach againſt the Superſtitions uſed on the Reſurrection-day, and many other Superſtitions, and againſt the abuſive Worſhip of Relicks: And withal excited the People to a willing Payment of their Taxes, to defray the King's Charges of War. But ſoon after his Popiſh Enemies, namely, Mr. *George Colt*, and ſome other Inhabitants of the Town of *Clare*, picked out what invidious Matter they could from this and other innocent Sermons, preached by *Parker*, and drew all up into Articles againſt him: Which they delivered to the L. *Audley*, L. *Chancellor*. Theſe Articles, with the Anſwer under *Parker*'s own hand, were as follow.

Accuſed for a Sermon at *Clare*.

I. *The manner as they uſed the Reſurrection, with the Ceremonies appertaining, was but a Pageant, or an Enterlude.* Then follows the Anſwer made by *Parker*.

Articles againſt him, with his Anſwers. *Bibl.* C.C.C.C. *Miſcellan.* O.

Upon *Eaſter* Monday, I had this Text of St. *Poule* to my Theam, *Si conſurrexiſtis cum Chriſto, quæ ſurſum ſunt Sapite, &c.* At what time I moved them to conſider, ſpiritually, what was meant by their Proceſſion on Eaſter Morning, when they followed the Quere about Church with *Chriſtus Reſurgens*. I ſaid, that it was an open Proteſtation of their Faith, to believe that Chriſt died for their Sins, and roſe again for their Juſtification. And that the Ceremony of ſuch Following in their Proceſſion, was to declare and teſtifie openly to the World, that they would henceforth follow Chriſt in their Converſation; that as Chriſt onys died, and died no more, ſo would they ceaſe and die to Sin, no more to live therein: And as he roſe from Death to Life, that ſo would they riſe to a new Life. And without this Meditation and Purpoſe, their Proceſſions, with the Solemnities thereof, was to them but a vain Pageant, whereof they had no Profit.

II. *That Croſs that Chriſt died on, was no holier than the Croſſes which the Thieves died on.*

Reſp. Upon Relick Sunday, I declared unto them what were the true Reliques, which we ſhould worſhip, and moved them not to put their Truſt and Affiance in the Holineſs and Vertue of Mens Bonys and Cotys, [*i. e.* Bones and Coats,] whereof we have no Certainty, whether they were the Reliques of Saints or no. And I ſaid, that be it in Caſe they were ſo, as we have been made believe; as if we had indeed ſome Pieces of Chriſt's Croſs; yet to forget the Myſtery of Chriſt's Croſs, and fall to the worſhipping of the Tree of his Croſs, was a ſuperſtitious Worſhip, and reproved of *Ambroſe*. Which ſaith thus, *Invenit Helena Titulum, Regem adoravit, non Lignum utiq;. Nam hic Gentilis eſt error & Vanitas impiorum, Si [non] adorent illum, qui pependit in Ligno, Scriptúſq; in Titulo.*

De Obitu Theodoſij.

Alii, qui Sanctiores ſe oſtendere volunt, partem fimbriæ aut Capillorum alligant & Suſpendunt. O! impietas, majorem Sanctitatem in ſuis Veſtimentis oſtendere volentes quàm in carne Chriſti, ut qui Corpus ejus manducans ſanatus non fuerit, Fimbriæ ejus Sanctitatem ſalvent, ut deſperans de miſericordia Dei, confidat in Veſtimentis, &c.

III. *The King with the Money that he gathered of his Commons, bought Peace with other Realms.*

Reſp. In the Inſurrection Time, I conſidered the Reſort of Soldiers, and of divers others to the Town of *Clare*, being one of the moſt People in that Quarter of *Suffolk*. And thereupon I thought it then moſt expedient to go thither to courage their Hearts with God's Word, to ſerve their Prince, notwithſtanding ſuch Traitors as were then riſen. And in my Sermon I inveighed againſt Sedition, and declared the Authority of a Prince, and what Commodities every Realm enjoyed by ſuch Authority, inſtituted by God. And among others, I entreated of Peace, what a Benefit it was, by the Means whereof we had the quiet Fruits of our Life, Goods and Lands: And thereby moved them with good and ready Wills to pay their Taxes, which was to be levied to ſome Supportation

ANNO 1537. of ſuch Charges as our Peace was bought with: And ſaid thus, "Think you "that our Prince can maintain and defend us in ſo long continual Peace againſt "Foreign Realms, without Charges and Expences? And what is this little "which is required of you, compared to the reſt of your Goods, which ye do "peaceably enjoy, or compared to the Charges that your Prince is at for your "Protection and Defence, *&c?*

The Lord Chancellor ſatisfied therewith.

What Succeſs this Anſwer of *Parker* found to the diſcharging him of this Accuſation, we may gather from theſe Words following, written by the ſame Hand, that the foregoing were, namely that of our *Matthew Parker*. "Theſe Articles "objected, were thus anſwered by *M. P.* and ſent to the Lord Chancellor: "Which heard, he blamed the Promoters, and ſent word, That *I ſhould go on, and* "*fear not ſuch Enemies.* So well did our Dean come off in this Cauſe, by giving this true and fair Account of his own Sermons, and ſtripping them of the Slanderous Repreſentations made of them: And inſtead of Reproof gained Encouragement from the Court in his Labours.

A Prior from *Norwich*, undermines *Parker*'s Doctrine.

Upon this Countenance, the Dean went on in his Doctrine, exciting the People every where to Obedience to the King, and informing them out of the Word of God, about many Abuſes of Religion. So that the Knowledge of God was happily ſown in theſe Quarters by Mr. *Parker*'s Means. But this ſo nettled *Nix*, the Biſhop of *Norwich*, and the Popiſh Party thereabouts, that to unravel and diſappoint theſe good Beginnings, Dr. *Stokes*, Prior of the *Auguſtins* in *Norwich*, and one of thoſe that were ſent to *Bilney*, a little before his Execution, to diſcourſe with him in Priſon, this Man, I ſay, is ſent now to *Clare*, (the aforeſaid Town near *Stoke*) pretending to ſettle there, and to preach out of good Will, and ſo he told *Parker*: But indeed, as *Parker* eaſily ſmelt it out, it was to ſupplant his Doctrine, and to reduce the People to the Old Superſtitions, and to keep them in their Blindneſs and Popery. Whereupon our Divine, ſoon after *Stokes*'s coming, wrote him a Letter, dated from *Stoke*, telling him boldly and plainly, "That if he came to de-

Parker writes to him.

"coy the Truth, which he had preached, or to make Invectives, to the decay of "the King's Authority and Lawful Ordinances; and to ſow Schiſm and Con-"fuſion among the People, he muſt, and would, according to his Duty, give "Information above againſt him. But that if it were his ſincere Intention to "declare the Truth, and edifie the King's Subjects, he would promiſe to join "Hands with him, and therein their Friendſhip ſhould conſiſt. But the Letter being ſo well and piouſly penned is transferred into the *Appendix*.

Numb. III.

He is impriſoned for Popiſh preaching.

But Friar *Stokes* it ſeems, took little warning by this ſober and ſound Admonition of Mr. *Parker*'s, but followed his firſt purpoſe of preverting the People by his Preaching againſt the King's Proceedings; and ſo in the end was laid up in Priſon, for a Complaint made againſt him to the L. *Crumwel*, by the King's Viſitors, who had received ſome Informations againſt him at *Clare*. Whereupon they left ſome Precepts with him concerning his Preaching, which obſerved not. Out of Priſon he ſent a Letter to the Lord *Crumwel*, the King's VicarGeneral, vindicating himſelf to have preached up the King's Authority againſt the Biſhop of *Rome*; whom, he ſaid, he did deteſt and abhor with all his Papiſtical Factions. That whereas he was accuſed to have preached againſt the Dean of *Stoke*, he ſaid, he commended him in his Sermon by Name for declaring of certain Rites. And whereas ſome informed, that he preached ſeditiouſly, he referred himſelf to all the Audience, and four Perſons would teſtifie, that he preached the Word of God ſincerely. He acknowledged indeed, that he had been much addicted to the old Ceremonies. But he intended by God's Grace to reform himſelf. And at laſt he deſired that the King would permit him to change his Habit. But his Letter may be read in the *Appendix*.

Numb. IV.

Crumwel ſummons *Parker* to Preach at *Paul's* Croſs.

About this time, if not before, our *Parker* was ſent for up by the Lord *Crumwel* to take a Turn at *Pauls Croſs*, by a Letter from the ſaid Lord, appointing him to preach a Sermon there, "For the honeſt Report (as the Letter runs) of his "Learning in holy Letters and incorrupt Judgment in the ſame. And having aſſigned him his particular Day, he added, "Preparing in the mean time "with ſuch pure Sincereneſs, truly to open the Word of God at the ſaid Day, "as I may therefore take occaſion to think the Report made of you to "be true. Meaning, in reſpect of his Favours to the Goſpel.

CHAP.

ANNO 1538, &c.

CHAP. IV.

Parker *created Doctor of Divinity.* Parker's *good Statutes for* Stoke *College: The Duke of* Norfolk *ſends to him for them. His Preferments. Elected Maſter of* Benet *College; by the King's Letters Recommendatory. His good Services to that Houſe. The Biſhop of* Ely's *Letter to him, to preach the* Supremacy. *Biſhop* Boner's *Letter to him, to procure Preachers for* Paul's *Croſs. Benefices conferred on him.*

IN the Year 1538, July 1. *Parker* was created Doctor in Divinity: And the next Year he was ſent for into Prince *Edward*'s Court, to give him a Sermon. And the next, *viz.* 1540. He preached before the Lady *Elizabeth* at *Hatfield.*

Becomes Dr. in Divinity.

ANNO 1540.

The good Statutes mentioned before, which this our Dean of *Stoke* College had framed for it, added to the Original Ones, made this a very good and uſeful Foundation. And the Fame of it was ſo great, that about the Year 1540, the Old moſt Noble and Illuſtrious Duke of *Norfolk*, ſent a Letter to our Dean, that he would ſend him the Original Foundation of that his College of Secular Prieſts, being founded as he heard of an honeſt Sort; and that he would but detain it, till he had cauſed it to be written out, or had taken ſome Notes out of it. Becauſe the Monaſtery of *Thetford*, being now the King's, upon the Act for Diſſolution of Religious Houſes, having been founded by a Duke of *Norfolk*, the King had granted it back to this Duke, to turn it into a College of Secular Prieſts; and ſo he ſhould have occaſion to furniſh it with good Statutes. Here his Father, and other his Anceſtors lay, and here he intended himſelf alſo to be buried, as he wrote the Dean.

The Duke of *Norfolk* founds a College by the Statutes of *Stoke* College. MSS. C.C.C.C. *Epiſt. Princip. &c.*

In *Octob.* 1541. he was inſtalled in the Second Prebend in the Church of *Ely*, by the Collation of his gracious Maſter King *Henry.*

ANNO 1541.

Made Prebend of *Ely.*

Thus Dr. *Parker* continued diſcharging his Duty, ſometimes in his Colleges, ſometimes in his Attendances at Court, and not ſeldom in the Pulpit, having no Cure of Souls as yet, till the Year 1542. when he was Preſented to the Rectory of *Aſhen* in *Eſſex*; ſo conveniently ſituated both for *Cambridge* and *Stoke*, in reſpect of the eaſy diſtance from either, that he might the more frequently be upon his Living, and take the better care of his Flock.

ANNO 1542.

Preſented to the Rectory of *Aſhen.*

December the 4. 1544. by the King's Letters Commendatory to the College, dated *Novemb.* 3. he was, in the room of the laſt Maſter of *Benet*, named *Sowde*, or *Sowode*, made Head of the ſaid Houſe, and was the 14th Maſter from the firſt Foundation, to the great Honour as well as Benefit of it. In the ſaid Letter the King ſtiled him his *Beloved Chaplain*, and declared to the Fellows of the Houſe, 'That it was for the Zeal and Love he bore to the Advancement of good Letters, that he deſired to ſee them furniſhed with ſuch a Governor, as in all 'points might ſeem worthy of that Room. And that therefore he commended 'the ſaid Dr. *Parker* unto them, both for his approved Learning, Wiſdom and 'Honeſty, as for his ſingular Grace and Induſtry, in bringing up Youth in Vertue 'and Learning. And that he was ſo apt for the Exerciſe of the ſaid Place, that 'he thought hard to find his like in all reſpects. And that therefore his Truſt 'was, that at the Contemplation of him, they would with one Aſſent elect him 'for their Head, whom he judged worthy for that Office; and finally, that he 'doubted not they would have cauſe to think themſelves furniſhed with ſuch a 'Maſter, as appertained. But the whole Letter of the King may be found in the *Appendix.* Upon the foreſaid Letters he was elected immediately, and received by the Fellows with all the greateſt Alacrity and Readineſs poſſible, as knowing well his Merits. And to this his College he was ever after an extraordinary Friend and Benefactor: and even when he was Archbiſhop, took as much care of it, as tho' the Members thereof were his own Children.

ANNO 1544.

Made Maſter of *Benet* College.

E Collect. T. Baker. Soc. D. Joh. Cant. MSS. C.C.C.C.

Numb. V.

As

ANNO 1544.

Makes Acts for *Bilingford Hutch*;

As ſoon as *Parker* became Maſter of the College, he began to think of doing good Service to it. So he with the Fellows had a ſerious Meeting together to conſult for the Good of it. And on the 15th of *December*, he, and the reſt of the Fellows, made certain Acts concerning *Billingford Hutch*: Which were entred down and ſubſcribed accordingly by him and the Fellows. They began thus; *Quoniam ratio dictat, &c. i. e.* in *Engliſh*, 'Since Reaſon dictates, and Honeſty perſuades, 'that what any one hath received from Anceſtors, he deliver again in as good 'Meaſure to Poſterity; and whereas it is commanded by the Sentences of the 'Wiſe, in matter of giving and receiving, that he that hath given a Benefit ſhould 'forget that he gave it, but he that receiveth ought always to remember it: 'Moved with theſe Reaſons, We, *MATTHEW PARKER*, Maſter of the College 'of *Corpus Chriſti* and S. *Mary* in *Cambridge*, and the Fellows of the ſame, treating ſeriouſly among our ſelves of the Affairs of our College, by unanimous 'Conſent have thought fit, that ſome Deeds of our Anceſtors ſhould be called to 'mind, that thoſe things may be for the time to come more diligently obſerved 'by us and our Succeſſors, which our Anceſtors have ordained for our profit; 'We have therefore cauſed to be ratified and eſtabliſhed certain Statutes which follow, for Us and our Succeſſors, *&c.*

The Particulars of which Statutes were, That whereas *Ric. Billingford S. Th. P.* formerly Maſter of the College, had left a Cheſt in the College, in which he would have 20 *l.* to be kept for the Aid of the College: and that his Appointment, how he would have the ſame Sum be kept and diſpoſed, was wanting; they by Conjecture of the Will of the ſaid *Richard*, thought convenient to make this Order, That every Year after the Accounts of the College were diſpatched, there ſhould be choſen Keepers of the ſaid Cheſt or Hutch; to whom Two Keys ſhould be delivered. And that the ſaid Sum ſhould by them be left whole and entire to the following *Cuſtodes*, or Keepers. And that ſo ſuitable a Diſtribution be made of it among the Fellows, that all might be Partakers, as much as might be, of the ſame Aid.

It was furthermore appointed, that if any Debtor to the foreſaid Cheſt ſhould depart from the College before he had given ſome ſuitable Pledge of his Goods to the Keepers of that Year, and found ſome convenient Sureties for the reſtoring of what was taken out and borrowed thence, then that they or either of them might diſtrain on his Goods for Pawn: and the Keepers to be anſwerable to the College.

Gratefully to remember him;

It was appointed, that in the laying out and calling in of Money, and in renewing the Regiſter, that Form of Counſil be always obſerved that was deſcribed by them in a certain new Book by them made for that purpoſe.

That whoſoever ſhould hereafter borrow Money out of theſaid Cheſt, preſently upon the opening of the Cheſt, ſay with the Keepers that Verſe, *Adoramus te Chriſte*; and the *Pater noſter*, with ſome other pious and grateful Remembrance of the Worſhipful Name of *Richard Billingford*, the Founder of that Cheſt.

And *Elizabeth* Dutchefs of *Norfolk*.

That whereas the Lady *Elizabeth*, ſometime Dutcheſs of *Norfolk*, had been munificent to their College out of her Goods, and thoſe of her Siſter *Eleonore Butler*, as appeared more largely in ſome of their Orders; that the Memory thereof might be alſo preſerved gratefully, it was ordered, that whenſoever any Fellow or Bible-Clerk was to be admitted, preſently after his Admiſſion, the foreſaid Ordinance be read, and a Copy thereof to be always left with him who laſt ſhould be admitted into the Fellowſhip of their Houſe.

Care to be taken of Books given by *Nobis*.

That whereas *Peter Nobis S. Th. P.* formerly Maſter of the College, among other his Charitable Gifts to the College, gave a great Number of Books, as appeared more fully in the Regiſter; of which Books many were chained, but others ſcattered about in the Library without any ſafe keeping, not without danger of loſing: therefore they appointed, that the Keepers of the ſaid *Billingford* Hutch ſhould diligently overſee that Library, to be kept ſafe and clean: And that if by chance any Chains of the Books were broke, or any other Damage happened there, it ſhould be made good at the Coſt of the College. And the ſaid Keepers were to take care that none ſhould carry home any of thoſe Books that were chained.

That

That whatever Goods belonged to the College ſhould be inſcribed into Inventaries: Wherein ſhould be moſt exactly written the Qualities and Quantities of all the Moveables. The Copy whereof to be kept in the Common Cheſt: and from three years to three years to be overſeen and renewed by the Maſter and Fellows. *ANNO* 1544.

That the yearly Steward anſwer for the Things committed to his Truſt: And that the Butcher and other Servants in their Admiſſion, ſwear to keep ſafely and without Fraud, all things which ſhould be delivered to them.

Theſe Orders were ſigned by *Matt. Parker* the Maſter, and *John Pory*, *Tho. Cob*, *Edmund Flaunce*, *Ri. Luſher*, *Ri. Maddi*, *Andrew Peerſon*, Fellows. So carefully, diſcreetly, and ſo much to the good Eſtate of the College did Dr. *Parker* begin his Government.

The further good Services he did the College. *Hiſt. de Fundat. Coll.*

Likewiſe in the firſt Year of his Maſterſhip, he reformed the Accounts of the College; wherein was ſuch Confuſion, that the Society could not come to know the true State of it, by reaſon of their want of Knowledge of the Things relating to it. Add, that the particular Receipts and Expences were wont to be committed to Writing only in their Books, whoſe Office it was to give in their Accounts. Whence this Inconvenience fell out, that when any ſuch, or any Burſer of the College died, or by chance was called away elſewhere, oftentimes the College was at a Loſs to know the State of their Accounts; and ſo ſuſtained Damage thereby, when there was nothing left to direct them for Arrears of Rent, or other Debts due. For the remedying of this, he deviſed a Way advantageous to the College, whereby the Accounts of the Houſe ſhould be fully and completely rendred: As might be ſeen in a Form (perhaps yet extant) which he firſt wrote with his own Hand, with the Engroſſing of the ſame in Parchment to be made every Year. So that by comparing the Rentals, the particular Receipts and Expences, with the Arrearages of the whole Year, might clearly appear to every Eye. He alſo writ out with his own Pen all the Rentals of the College, and expreſſed the Nature of the Rents of the Farms, and the Times of Payment. All which he ſigned by the Letters of the Alphabet ſet to them. He alſo recovered divers Rents (before denied) in *Cambridge*, in *Landbeach*, (where he was Parſon) in *Ovir*, and *Hiſton*. And for the better preſerving the Remembrance of the Foundation and Hiſtory of his College, and the Maſters thereof; he appointed a Book to be made, and compiled out of divers Writings and Monuments of the College. Which is ſtill preſerved in the College; and was ſome Years ago favourably lent me to peruſe, by the Reverend Dr. *Spencer*, late Dean of *Ely*, then Maſter of that College; out of which I have collected divers Things already, and more that ſhall be hereafter written: It is entitled *Hiſtoria de Fundatione & Statu Collegij Corporis Chriſti*; Or *Hiſtoriola*: and reacheth to the Year 1569. A good Pattern for thoſe of that Foundation, to continue the Hiſtory of their Ancient College. And great pity it is, that there are not ſuch Hiſtories compoſed of all the reſt of the Colleges in that Univerſity of *Cambridge*, and in that of *Oxford* too. And it ſeems to lye as a great Blot upon Univerſity-Men, and to be charged on them as a piece of Sloth and Ingratitude, that Perſons, who by the Favour of their Founders enjoy ſo much learned Eaſe and Leiſure, ſhould beſtow none of their Spare Hours, in preſerving the Antiquities of their Colleges, and in framing ſome brief Hiſtory of their Foundations, Benefactors, Heads and Learned Men, and the Accidents of Remark that have befallen their reſpective Houſes.

Hiſtoriola.

A Platform of the College-Rents by him ordered.

But to proceed in our Relation of the good Deſerts of this Maſter towards his College. When King *Henry* VIII. Commiſſioned him about the Year 1544, or 1545. being then Vicechancellor, together with Dr. *Redman* and Dr. *May*, that they ſhould diligently make a View of the State and Condition of the Univerſity, and all the particular Colleges; and were ordered to ſee it accurately written down: At that time he cauſed to be committed to Writing briefly, the whole State of the Rents of the College, and the Order of the ſame.

Compiles a new Book of Statutes for the College.

In King *Edward*'s Reign, he put the College Book of Statutes in that Form wherein it appeared long after under Q. *Elizabeth*, being drawn for the moſt part out of the old Statutes; Uſing herein the Help of *William May* aforeſaid, a Pious and Learned Civilian, and at that time one of the ſaid King's Viſitors for the Univer-

ANNO 1544.

Univerſity. And for the greater Confirmation and Authority of the ſaid Statutes, Dr. *May*, and the others joint Commiſſioners with him (whereof Dr. *Parker* himſelf was one) ſubſcribed their Hands thereunto.

Eaſeth the College of a Payment to the Crown.

While he was Maſter of the College, one that farmed the Rectory of *Grantcheſter* did endeavour to defraud the College, by putting upon it the Burden of a Rent of Six and twenty Shillings and Eight-pence, for a Portion of the Monaſtery of S. *Neots*, (now payable to the King by reaſon of the Diſſolution thereof) which by right the Farmer ought to have paid, becauſe he farmed of the College all the Tithes of that Portion of S. *Neots*, beſides the Rectory of *Grantcheſter*. But the Maſter finding at laſt the Cheat, made the Farmer, as Right and Juſtice was, to pay the Rent, and eaſed the College of the Charge of it for the future. Many other good Services he did for his College, while he was Archbiſhop, and at his Death was a great Benefactor to it, as we ſhall ſee in due place.

The Biſhop of *Ely* ſends to Dr. *Parker* to preach up the King's Supremacy.

Near about this time (as I conjecture) the King being reſolved to maintain his Supremacy againſt the Pope, (who was now ſtirring up the Neighbouring Potentates againſt him) gave Command to his Biſhops, as they had lately themſelves ſigned a Declaration againſt the Pope's Pretenſions, that they ſhould enjoin all the Clergy in their reſpective Dioceſes, to preach up the Supreme Power of the King in his own Dominions; and that all Incumbents of Livings, on *Sundays* and Holidays, ſhould make Conſcience to preach the Word of God ſincerely to the People, and declare their juſt Renunciation of that pretended Juriſdiction of the *Roman* Biſhop in this Kingdom; that the People might be truly informed in this Matter: And that Sermons ſhould be made to the ſame Purpoſe in the Univerſities. Accordingly, *Goodrich* Biſhop of *Ely* ſent a Letter to Dr. *Parker*, to take this Order for his College; and particularly, that he, and his Fellows, having a Pariſh Church in *Cambridge*, (perhaps S. *Benets* by the College) ſhould obſerve the ſame Order there. For thus did the ſaid Biſhop write to him from *Somerſham*, *June* 27.

Epiſt. Illuſt. veror. in C. C. C. C.

Mr. Doctor,

" IN my moſt harty wiſe I commend me unto you. Theſe be to ſignify unto you, that I have received the King's moſt Honourable Letters, commanding me to charge all Parſons, Vicars and Curates, and other Eccleſiaſtical Perſons, abiding within the Precinct of my Dioceſe, to preach every *Sunday* and ſolemn Feaſt the very ſincere and true Word of God; and to ſet forth his Title, Dignity, and Stile of Supreme Head; as the Truth thereof may be thorowly ſhewn, and appear to his People and Subjects: And to declare alſo unto the ſame his juſt Renunciation of the Biſhop of *Rome*'s uſurped Authority, and all other foreign Potentates.

" I therfore do charge you on the King's behalf, as you wol aunſwere unto his Hyghneſs for the ſame, not only to preach in proper Perſon, but alſo to commaund the Fellows of your Houſe to do the ſame, in Order every *Sunday* and ſolemne Feaſt, in your Pariſh Church in *Cambridge*. So that the Pariſhoners thereof may have, every of the ſaid Feſtival Days the Word of God, and the other Things abovementioned, either by you, or by any of your Fellowes, ſhewed unto them. Thus the Lord keep you. From *Somerſhome*, the 27th of *June*.

Thomas Eley.

Biſhop *Boner* writes to Dr. *Parker* for Preachers to ſupply *Paul*'s Croſs.

The Univerſity was now grown very backward in ſome Thing, which in former time was more commonly practiſed; and that was, in ſending up their moſt Florid and Learned Men to preach at *Paul*'s Croſs. But now few cared for that Office, upon what Account I know not; whether it were occaſioned by the great Decay of the Univerſity, which upon the late Spoiling of the Church and Religious Houſes declined much, or becauſe they bore little Affection to *Boner* the Biſhop, or by reaſon of the Danger that might incur, if they ſhould, in thoſe public Sermons, chance to ſay any thing that might give Exception in thoſe

thoſe tickliſh Times. But hereby the Biſhop ſeemed to be under ſome Streights in procuring Preachers for the *Croſs*. Whereupon he addreſſed a Letter to Dr. *Parker* in the Month of *October*, without Date of Year; but, I ſuppoſe, it being of a public Concern, was while he was Vicechancellor; *viz. Anno* 1543, or 1544. In which Letter he complained of the Scarcity of *Cambridge* Men to ſupply that Audience, and wondred thereat; and incited him very earneſtly to move the Learned Preachers to ſpend their Pains at the *Croſs* ſometimes, as heretofore they uſed, both for God's Honour, and the Advancement of the *Goſpel*. For about this time politic *Boner* gave out himſelf for a Favourer of the Goſpel, and got his Preferment by that means. The Biſhop's Letter ran to this Tenor: *ANNO* 1544.

Right Worſhipful,

The Biſhop's Letter. MS. C. C. C. C. *Epiſt. Princip. &c.*

" IN my very harty manner I commend me unto you: And where contrary to " the accuſtomed Uſage of your Univerſity, there of late hath not been " many here at *Paul*'s Croſs to preach the Word of God, to the Edifying of the " King's Subjects, and the Honour of the ſaid Univerſity, beſide the Exerciſe " of themſelves, and Demonſtration of their Learning; whereof I greatly mar- " vel, and ſuppoſe the ſame rather to proceed for that they have not been ſpeci- " ally incited thereunto; either elſe for that their Zeal is not now as heretofore " it hath been, to the Commendation of the Univerſity: I thought it good for " the honeſt Love particularly I bear to you for your good Qualities, beſides the " Love I bear to you for your Brother's ſake; and alſo for the very harty Affe- " ction I bear to your Univerſity, to write unto you hereby, that ye will exhort " ſuch as ye know apt and meet for that purpoſe; being both of good Learning, " Vertue and good Diſcretion, both in your Name and alſo in mine, and eſpeci- " ally for God's Honour, and the Advancement of his Goſpel; to take the pains " to come and preach here, as heretofore hath been accuſtomed. And in their " ſo doing, they ſhall do both Honour to the Univerſity and themſelves, and alſo " unto me thankful Pleaſure, to be recompenſed unto the beſt and utmoſt of my " Power.

" I promiſe you, I take it ſtrangely, that they have not heretofore more often " come. And if they object the Fault unto me not deſiring them, I now " provoke them by you and theſe my Letters, to do the thing which many ways " is honourable. And thus ye will very effectually ſet theſe Things forth with " the Heads of your Univerſity, making my very harty, and moſt harty Com- " mendations unto them all; and Certifying me of your Gentleneſs and their " Towardneſs herein, with the Conformity of others, I very hartily deſire you. " Thus committing you to God, as well to fare as mine own ſelf. *London*, the " 9th of *October*, by the running Hand of

Al-hartily your Own,

Edmond London.

Having now held the Rectory of *Aſhen* not full two Years, he reſigned it on the 30th of *April*: And the next day took the Rectory of *Birlingham* S. *Andrews*, in his own Country of *Norfolk*, being preſented thereunto *May* 1. Preſented to *Birlingham*.

January 25. he was firſt choſen to the Office of Vicechancellor of the Univerſity. Choſen Vicechancellor.

September the 22*d.* in the Year 1545. he obtained the Rectory of *Landbeach* in *Cambridgeſhire*; a Living whereof the College was Patron. The Manor of which Place being alſo in the College, he made a Terrier of all the Lands therein with his own Hand, deſcribed in various diſtinct Tables or Plats; for the Uſe and Benefit of the ſaid College: That in no Times after, any Part or Portion thereof might be loſt from the Lordſhip. He did alſo recover divers Rents in the ſaid Pariſh of *Landbeach*, formerly denied: Taking all Occaſions to render himſelf uſeful. *ANNO* 1545. Becomes Rector of *Landbeach*.

ANNO 1545. To this Living of *Landbeach* he was preſented by *John Pory*, Clerk, one of the Fellows of *Benet* College; and *John Mere*, Gent. one of the Univerſity Beadles, if I miſtake not; the College granting them the Advouſon for that Turn. And he was admitted Rector there by the Biſhop of *Ely*, *Decemb.* 1. In which Church of *Ely* he had now ſometime been Prebendary.

Regiſt. Elien.

CHAP. V.

Dr. Parker *Vicechancellor of* Cambridge. *His Account to the Chancellor (Bp.* Gardiner*) of an Interlude, that gave him Offence. The Chancellor's Letter hereupon; Reprimanding ſome. His Order about pronouncing* Greek. *Orders to the Vicechancellor from the Chancellor and Privy Council, touching theſe Players. His Regulations of certain Matters in the Univerſity.*

The Chancellor ſends to *Parker* Vicechancellor, concerning an abuſive Interlude.

IN this Year 1545, Dr. *Parker* continuing Vicechancellor of *Cambridge*, *Stephen Gardiner*, Biſhop of *Wincheſter*, being their Chancellor, a Matter fell out there, which gave the ſaid Chancellor great Diſguſt, and made a great duſt for ſome time in that Univerſity; and likewiſe created the Vicechancellor no ſmall Trouble, to execute the Orders ſent him down from his Chancellor. The Cauſe was this. An Interlude was played at *Chriſt*'s College publickly, (but, as was ſuggeſted, againſt the Mind of the Maſter and Preſident,) wherein the Popiſh manner of *Lent*-Faſting and the Ceremonies were expoſed. Somebody ſoon carried the Tale unto the Chancellor; and he made a heavy Do about it. He would have come down himſelf, as he ſaid, if his Occaſions had permitted him, to examine into the Matter. But he required *Parker* his Vicechancellor to aſſemble the Maſters and Heads of Colleges, with the Doctors of the Univerſity; and declaring this Matter, he ſhould require them to aſſiſt in the Trial of the Truth concerning the ſaid Tragedy; that what Order was eſtabliſhed in the Church, might not by any be preſumed to be contradicted, nor that to be reproved which by the King's Majeſty was allowed. He added, "That it was a Lamentable Caſe, that ſuch as "by the King's Privilege and Supportation be there preſerved in Quiet to learn "all Virtue, ſhould preſumptuouſly mock and ſcorn the Directions of their Prince "in Matters of Religion. That their Obedience ſhould be Example to all others "in public. That if Learning now ſhould be an Inſtrument to ſtir up Diſſenſion, and trouble the common Quietneſs, their Opinion ſhould be confirmed, "which not many Years paſt laboured to prove in Books printed in *Engliſh*, "that the Univerſities be the Corruption of the Realm. He added, That *Oxford* lived quietly with fewer Privileges, and that there were that would, that "*Cambridge* had as few as they.

The Account the Vicechancellor gives of it.

All this Stir did the Biſhop make upon this Buſineſs; jealous of any Attempt upon the old Superſtitions. But in Obedience to the Commands aforeſaid, the Vicechancellor falls upon the Buſineſs; and in fine, makes no great Matter of it. For (as he related it after Examination, to the Biſhop) he found, that it was not againſt the Mind of the Maſter and Preſident, as was given out. The Preſident told the Vicechancellor, that it coſt the College nigh Twenty Nobles, allowed by the Maſter and Company. That there were indeed in the Play ſome ſlanderous Cavillations and ſuſpicious Senſes; but the Maſter and Seniors took care, that all ſuch Speeches ſhould be wholly omitted in the Acting of the Play, whereby Offence might juſtly have riſen. That he had not ſpoke with any that was preſent, that ſhewed himſelf grieved, albeit it was thought the Time and Labour might have been ſpent to a better Purpoſe. And this was all the prudent Vicechancellor made of it; for which ſome Bigots would have made a Flame in the Univerſity, by aggravating it before one who was apt ſoon to be heated.

But

But the Buſineſs ended not ſo; nor would the Vicechancellor's Account ſerve the Chancellor's turn; but, in a ſecond Meſſage, he commanded him to examine what the Words were indeed that were ſpoken. In Obedience to his Commands, the Vicechancellor and Heads agreed, that every Preſident ſhould aſſemble their Companies, to know what they heard, and wherewith they were offended. So all the Colleges forthwith underwent Examination. And at the next Meeting all the Heads gave in this Anſwer; That none of their Companies had declared to them, that they were offended with any thing that they remembred to be then ſpoken; and that very many indeed, whether of Purpoſe or by Chance, were abſent. And for a further Tryal, What was uttered in the Interlude, *Parker* ſent to the Biſhop a Book of the ſaid Tragedy; and all therein noted and cancelled that was unſpoken, the reſt being then uttered: Which had been delivered him by the Maſter, and all the Fellows of the College: And conventing all the Fellows of that Houſe, he found but two that were offended. Of which one was *Scot*, the ſame I ſuppoſe that was afterwards under Queen *Mary* made Biſhop of *Cheſter*. And this *Scot* was he that was the Informer, and had told all this Tale to the Chancellor. And hereupon the reſt of the Society were grieved with him. The Caſe between him and the reſt, the Vicechancellor and ſome others had the hearing of: which was thus in ſhort, When the Maſter, and Fellows were conſulting about playing this Tragedy, *Scot* being againſt it, cryed out, that it was Poyſon thrown abroad. Whereunto *Crane*, a Fellow, and one that acted, replyed, That they intended nothing, but to rebuke the Pope's uſurped Power. But *Scot* ſaid, That under that pretence they would deſtroy all Godlineſs; and ſome other Words he ſpake in his heat, that reflected upon the Government. The Concluſion was, that the Vicechancellor cauſed them all to be bound with Sureties, till they ſhould hear from his Lordſhip, and know his Pleaſure. And of all this the Vicechancellor gave the Chancellor to underſtand, and together ſent him the Play it ſelf, as was ſaid before.

ANNO 1545.

Further Order about this Affair.

Examinations hereupon.

Scot of *Chriſt's*.

The Anſwer that this produced from the Chancellor was, as followeth,

The Chancellor's Letter to *Parker*, Vicechancellor, concerning the former Matter. *MSS. C.C.C.C. Miſcel. Cantab.*

Maſter Vicechancellor,

"AFter my harty Commendation, I perceive by your Letter, which I "have received with the Book of the Tragedy, that ye have aſſembled the Sage of the Univerſity, to know by their Inquiſition ſeverally in their "Houſes, what was uttered that might, and ought to offend godly Ears in the "playing of the ſame. Wherein, as appear by your Letters, Report was made "unto you, that no Man is offended; and yet peruſing the Book of the Tragedy, "which ye ſent me, I find much matter, not ſtricken out, all which by the Parties "own Confeſſiion was uttered very nought. And on the other part ſome things "not well omitted, where allowing and rejecting ſhould procede of Judgment, "and that to be taken for Truth which was uttered, and that for Untruth, "which they note as untrue, to be omitted and left unſpoken. So that this Book "declareth the Parties to be double Offenders, both in denying that is true, "and alſo approving that is falſe, as in ſome part by their Notes doth appear. "And in that Tragedy, Untruth is ſo malicioufly weaved with Truth, as ma"king the Biſhop of *Rome*, with certain his Abuſes, the Foundation of the Mat"ter, the Author's Reproach whereof is true; ſo many abominable and deteſt"able Lies be added and mingled with the other Truth, as no Chriſtian Ear "ſhould patiently hear, and cannot, in the proceſs of the Matter, without a "marvellous Alteration, other than now was uſed, be diſſevered aſunder. By "Means whereof, where all other proof faileth, there the Book maketh an un"doubted proof of their Lewdneſs to me here: And that which ſo many of "the Univerſity being preſent heard, and offended them not, do deny. But it "is now worn out, and they be no longer offended, the ſame is by exhibition "of the Book ſo notified unto me, and ſo grieveth me being abſent, as how "ſoon ſoever I forget the Offence upon their Reconciliation, I ſhall hardly of "a great while forget the Matter. And if often and notorious Faults, which "the Offenders in Pomp and Triumph ſo utter, as they would have Men know

ANNO 1545.

" them and mark them, ſhall from henceforth without all Reformation be neg-
" lected and forgotten, or ſo by ſilence hidden as they ſhall not appear to be
" corrected, there is ſmall Hope of Conſervation of good Order, and a marvel-
" lous Boldneſs given to Offenders, the means of Reformation thus taken away.
" Wiſe Men have noted truly, that it is *Caput audaciæ impunitatis Spes.* Which
" muſt needs grow where open Faults be thus neglected and pretermitted.
" Wherein they be chiefly to be blamed, that forbear to make report of that they
" have heard, when they be required.

" I would not be over-curious, unleſs the Crime were notable, to bring to
" light his Fault, that himſelf hath uſed means to hide from the World. But if
" the Offender be ſo deſtitute of all Fear and Shame, as theſe Players were, why
" ſhould any Man forbear, when they walk in the Street naked, to point them
" with his Finger, and ſay, *There they go?*

His Decree for the pronouncing of *Greek*, neglected.

" I hear many things to be very far out of order, both openly in the Univer-
" ſity, and ſeverally in the Colleges, whereof I am ſorry: And among other,
" in Contempt of me, the determination of the Pronounciation of certain Greek
" Letters, agreed unto by the Authority of the whole Univerſity, to be violate
" and broken without any Correction thereof. The Matter is low, and the
" Contempt ſo much the more. I was choſen Chancellor to be ſo honoured
" (although without my Deſerts) of them; and I have given no Cauſe to be
" deſpiſed. I will do that I can for the maintainance of Vertue and good Order
" there, and challenge again of Duty to be regarded after the Proportion, not
" of my Quality, but mine Office: Requiring you, Maſter Vicechancellor, to
" communicate theſe my Letters, with the Maſters, Preſidents, and Doctors;
" and on my behalf to deſire them gravely to conſider of what Moment the good
" order of Youth is, and to withſtand the Leud [Attempts] of ſuch as have nei-
" ther ſhame, nor fear of Puniſhment and Correction. The Leſſon of Obedience
" would be well taught and practiſed, and I will be more diligent to know how
" Men profit in it, than I have been.

" I have ſhewed the whole Council the Words ſpoken by Mr. *Scot*; from
" whom ye ſhall ſhortly receive Anſwer in that Matter. And as touching thoſe
" that were chief Players in the Tragedy, I hear very ill matter; and I pray
" you call them unto you, and know whether they will acknowledge and con-
" feſs their Fault or no; and to ſignifie the ſame to me. And ſo fare ye well:
At *London*, the 12, *May*.

Your loving Friend,

STEPHEN WINTON.

The Councils Order to the Vicechancellor.

So that to make the more of this Buſineſs, beſides theſe his own Animadverſions, he brought it before the Privy Council. And in fine, the Lords of the Council thus far concerned themſelves by the Biſhop's Inſtigation in it, that *May* the 16, they wrote, by a Secretary of his, to the Vicechancellor. The Sum of which was, " That he ſhould call the Parties before him, and admoniſh them
" to endeavour to employ their Wits and Studies in Knowledge of that is good,
" true and wholeſome; and that nothing might be meddled withal that might
" offend the Law, and Quiet of the Realm. That thoſe that were the Heads
" and Governors ſhould have ſuch ſpecial Cure and Care, as if any miſorder
" were among the Youth, they return it from time to time, and do that might
" be for their Diſcharge in that behalf. And diſcharging Mr. *Scot*, that had been
" noted for the ſpeaking certain Words, they exhorted him to do for the Refor-
" mation of thoſe that had miſuſed themſelves in the playing of the Trage-
" dy, as to his and their Wiſdoms ſhould be thought requiſite. And no fur-
ther did the Council think fit to eſpouſe the Chancellor's mighty quarrel. And with what Moderation and Prudence our Dr. *Parker* put an end to this Buſineſs, we may conjecture.

Things ſet down by the Vicehhancellor to be reformed.

I have but one thing more to add concerning our Doctor in his Office of Vicechancellor. And that I gather from what was writ with his own Hand on the back-

back-ſide of the Chancellor's Letter aforeſaid. Which, I ſuppoſe, were Minutes of Matters that he intended to reform, and give his Orders about: *Viz.* ANNO 1545.

" Raiment, Gowns, Beards, Crowns, [which two laſt were to be kept ſhaven,
" and not allowed to grow,] Habits, Lawyers and Maſters of Art.
" Sitting at Divinity Diſputations, and at Sermons, *&c.*
" Coming to Congregations, and common Dirges. King's Dirges.
" Matriculation to be had by the Preſidents.
" Pronunciation of the *Greek* Tongue. [About which was great Controverſy
" about this Time.]
" Revelation of Secrecies.

CHAP. VI.

Stoke *College by his Means preſerved from Diſſolution under King* Henry VIII. *But Diſſolved under King* Edward. *Hath a Penſion for it.* Parker *marries. Hath a Son. Vicechancellor again. The Archbiſhop, and Biſhop of* Weſtminſter *ſummon him to preach at Court. Two Diſcourſes of his Writing. Preaches to* Ket, *and the Rebels in* Norfolk. *His Danger thereby.*

IN this ſame Year, being the 37th of the King, all Colleges, Chauntreis, Hoſpitals, *&c.* were granted by Parliament to him. This Act ſtruck full at *Stoke* College, which cauſed the Dean to beſtir himſelf, if it were poſſible to prevent the Diſſolution of a Place which he had laid out ſo much of his pains about, to make it uſeful for the Service of the King, the Church and Commonwealth. And he applied himſelf particularly unto good Queen *Katherine* and her Council, (She being Patroneſs as it ſeems) to try, if by his Arguments to them he might prevail to ſtop this Ruine impending over ſo good a Foundation. He ſhewed them, how he had improved the College above the firſt Inſtitution: how he had formerly refuſed to comply with certain, who would have perſuaded him to Surrender the College, with promiſe of conſiderable Advantage to accrue to himſelf by Penſion and otherwiſe. But now the Continuance thereof being in ſuch danger, as it was out of his Ability to prevent, he laid the Conſideration thereof before them, who in other Matters conſulted for the Queen's Honour and Commodity. He urged to them, " How ſmall a matter of Profit it would bring to the " King, *viz.* but 300 *l.* and chiefly conſiſting in Spiritual Rents. That the " Houſe was ſo ſituate, that the Queen's Tenants were round about it: Whence " they did uſe to receive Alms and Hoſpitality, and had good Inſtructions from " the Dean and Prebends there out of God's Word preached to them: and that " the Queen's Tenants Children had their Education there *Gratis.* Then he alſo " laid before them, how convenient the Houſe was for the Entertainment of the " Queen's Officers and Servants, as often as they ſhould have occaſion to come " down among her Tenants, (a part of her Revenue lying thereabouts) as in " former times upon Surveys, her Council had been received there ſometimes " eight days together, with reſort of the moſt part of her Farmers thither at " the ſame time. Theſe things the Dean recommended to them, to acquaint the Queen with, that She might accordingly inform the King; and that by her Suit unto him, he might grant a Continuation of this ſaid College.

Labours the preſerving his College of *Stoke* againſt the Act.

Applies to Q. *Katherine's* Council,

And as he wrote this to the Queen's Council, ſo he likewiſe made Suit to the Queen's Grace her ſelf, with his Declaration of theſe things aforeſaid. But the whole Letter, whereof theſe are the ſhort Contents, may be found in the *Appendix. Numb.* VI.

And to the Queen.

And

ANNO 1546. And laſtly, he made uſe of the Intereſt of Sir *Anthony Denny*, a Learned and Worthy Knight, and one of the Privy Chamber to the King: Who made his Application to the King in the ſaid behalf; Shewing the King withal the great Merits of the Dean himſelf, and of his honeſt and virtuous uſing of that College.

And to Sir *Anth. Denny*. The College ſtands as yet.

All theſe together moved the King to ſuffer the College yet to ſtand: But it was but for a little while longer, that is, during his Life, as we ſhall ſee by and by.

ANNO 1547. The College of *Stoke* then remained until the firſt year of King *Edward* VI. In which year it was ſuppreſt, and the Members were diſperſed, by virtue of an Act of the Parliament, that began to ſit *Novemb.* 4. 1547. By which Act (as there had been ſuch an Act before under King *Henry*) all Colleges, Free Chapels, Chantries, Hoſpitals, Fraternities, Guilds, were given to the King, to convert the Benefits of them, with the Colleges and Chapels themſelves, to his uſe; and the Right and Title thereof to the King, to commence at *Eaſter* next following. Now the Dean again tried what he could do to reſcue his College, by ſolliciting the Commiſſioners to reſpit the Ruin of ſo uſeful a Foundation. But when he ſaw there was no Remedy, he bethought himſelf to part with it upon as goods Terms as he could. So he applied himſelf to his Friend Sir *Anthony Denny* to uſe his Intereſt with the Commiſſioners, for the ſettling a good Penſion upon him for his loſs of his College. Who therefore wrote thus to them:

But ſoon after diſſolved.

Sir *Anth. Denny* to the Commiſſioners about the Dean of *Stoke*. MS. C.C.C.C. Miſcell. O.

" Beſides moſt harty Commendations; For that heretofore I have been a Su-
" tor to the King our late Sovereign Lord deceaſed, on the behalf of Mr. *Parker*,
" Dean of *Stoke*, whoſe honeſt and vertuous uſing of that College much alſo mo-
" ved the ſame late King, in ſuch wiſe as his Majeſty clearly reſolved to permit
" the ſame to remain undiſſolved; I am much at this preſent ſtirred to require you
" to be favourable towards him. And albeit I mean not to have the ſaid College
" to endure in his former plight, knowing that of neceſſity it muſt now enſue the
" Courſe of others, being in like ſtate; Yet that it might ſeem good unto you to
" conſider the Man's Worthineſs above the common ſort: and that as he in all
" Points hath ſhewed himſelf not like to the reſt, ſo likewiſe to be eſteemed, and
" accordingly rewarded to his deſerts; That is, in having an honeſt and conve-
" nient Penſion. Which although peradventure it ſhall ſeem the greater, yet may
" the King's Majeſty be ſoon thereof diſcharged by redemption of ſome other
" Spiritual Promotion, and the Man nevertheleſs worthily advanced. Thus much
" I have thought good to write in his Commendation and Favour, whoſe Wor-
" thineſs I much eſteem and tender. Truſting thereby, both for his deſerts ſake,
" and this my ſimple Contemplation, ye will the rather have reſpect towards him,
" as the Cauſe and Perſon require; and my Thankfulneſs for the ſame may de-
" ſervedly enſue. Fare ye right hartily well, from my Houſe at *Cheſthunt* the
" laſt of *February*, 1547.

Your own aſſured,
ANT. DENNY.

And no queſtion Sir *Anthony Denny*'s Requeſt, (being of the Privy-Chamber to the preſent King, as he was alſo to his Father) eſpecially conſidering the great Deſerts of the Man, ſo much inſiſted on by him, had a favourable Anſwer; and that a good Penſion was ſettled on the Dean, until the ſaid Penſion was redeemed, according to *Denny*'s Phraſe, with the Dignity of the Deanry of *Lincoln*, afterwards conferred on him, tho' that was not till ſome years after. And *April* 1. he reſigned his Deanry.

A Penſion ſettled on him.

The Commiſſioners for Diſſolution of Colleges, ſend to *Parker*.

When the College therefore was now to be diſſolved, *Nicholas Bacon* the great Lawyer, (afterwards Lord Keeper of the Great Seal,) *Chriſtopher Peyton*, and *Ambroſe Gilbert*; theſe being ſome of the Commiſſioners appointed by the King, together with Sir *Roger Townſend* and Sir *Arthur Hopton*, for the Surveying of Colleges, and doing divers things in the Counties of *Suffolk* and *Norfolk*; the three former ſent the Dean a Letter to bring in, againſt ſuch a day, a perfect Rental of the Lands, Tenements, Poſſeſſions and Hereditaments appertaining to his College, and a certain Inventory of all the Ornaments, Plate, Jewels, Goods, Debts, Cattals, due unto the ſaid College: Which accordingly he did. This was exactly the Method obſerved under King *Henry* VIII. when Monaſteries were diſſolved.

This

This College at length fell into the Hands of Sir *John Cheke*; who with *Walter Moyl* purchaſed it, together with all the Tenements and Meſſuages in the Pariſh of St. *Lawrence Pountney, London*, belonging to the College of *Corpus Chriſti* near that Church. But herein Sir *John* made uſe of the Friendſhip, Counſil and Direction of Dr. *Parker*, the Dean. Which Kindneſs ſo affected him, that he promiſed him his Penſion ſhould be firſt ſettled; as appears by *Cheke*'s Letter to him, wherein he mentions the Kindneſs and Friendſhip he received from him; and that when the Commiſſion was come forth, "You and yours, ſaid he, "ſhall be the firſt to whom Penſions ſhall be appointed; and for your part, I "truſt, ſo rewarded, that no Penſioner better. *ANNO* 1547. The College devolves to Sir *John Cheke*. K. *Edw.* Book of Sales. *Epiſt. Viror. Illuſt. int. MSS. C. C. C. C.*

Thus, until the firſt Year of K. *Edward*, did *Parker* hold this College againſt ſome that often ſought it. And he had a Penſion for it of forty Pounds *per Annum* allowed him, paid out of the *Exchequer*. And thus was this Houſe, and all the good Uſes *Parker* made it ſerviceable to, (in great pity) put to an End. And when he could not ſave the College any longer, he ſaved at leaſt the Remembrance of it, by conveying away thence a ſmall Square of Glaſs, painted with the Coat of Arms of the Founder, the Lord *Mortimer*, being Three Lillies, which he ſet up in his Lodge at *Benet* College, and remains there unto this Time; Which was ſhewn me, when I was there in the Year 1690. by the Reverend Dr. *Spencer*, then Maſter. It beſpake *Parker*'s good Affection to that Religious Foundation, over which he had preſided, and which he had made ſo uſeful to the Country. Thus did the Superſtition of ſuch Foundations draw this, tho' ſo well purged, and made ſo uſeful, into the ſame Calamity with the reſt; nor would the private Covetouſneſs of thoſe Times be perſuaded to ſpare ſo publick a Good. The Penſion allowed. Dr. *Spencer*.

I meet with one of the Scholars bred in the School of this College of *Stoke*; whom the Dean removed thence to his College in *Cambridge*; and afterwards took care of him there for divers Years. He was afterwards preferred at the Court in the Signet Office. Who, when his Patron was preferred to be Archbiſhop of *Canterbury*, came not long after to Congratulate him at *Lambeth*, and to offer him his Service, and to acknowledge his former great Favours. But for his Delay in the mean time, he made his Apology, and did his Duty by Letter. His Name was *Thomas Bowſly*. In which Letter he acknowledged to the Archbiſhop, "How he bred him a Scholar, firſt at his School of *Stoke*, then ſent him to "*Benet* College, and placed him in the room of a Bible Clark; permitted him "for his better Conveniences in Learning, to have a Key to the Library; took "him ſometimes abroad with him to *Norwich*, [his Native City] to *Ely*, [where "he had a Prebend] and other Places, beſides manifold other Benefits. Such Countenance, Favour and Furtherance did he uſe to afford his Scholars, that were Studious and Ingenious. "He excuſed himſelf, that he had not before now "offered himſelf to his Grace, and acknowledged his former Favours; That "the Reaſon was a Fit of Sickneſs, that brought him to a Conſumption: And "afterward being recovered of that, he ſerved in the Office of the Queen's "Signet; which required ſuch continual Attendance by reaſon of the Abſence "of his Maſter, that he could not have convenient time to acknowledge his "bounden Duty to his Grace. But that he had been often at his Grace's "Houſe, to have done it at *Lambeth*". And this was the Return of one of the Dean's grateful Scholars to his obliging Maſter: And no doubt, many other ſuch there were, that owed their Education and their After-Preferments, both in Church and State, unto him, and this his School. A Scholar of *Stoke*-College School, grateful.

Some little Part of the Endowments of this College, after many Years, became appropriated again to a Religious Uſe. For Sir *William Cordel*, Maſter of the *Rolls* under Q. *Elizabeth*, by his Will founded an Hoſpital in *Long Melford* in *Suffolk*, for a Warden and Twelve Brethren; a Part of the Endowment whereof, was a Parcel of Tythes in *Melford*, formerly pertaining to *Stoke* College. Tythes of *Melford*, formerlybelonging to this College.

June 24, in this Year 1547. Dr. *Parker*, in the 43d of his Age, entred into the State of Marriage, and took to Wife *Margaret*, aged 28 Years: She was the Daughter of *Robert Harleſtone*, of *Matſal* in the County of *Norfolk*, Gentleman; and Siſter of *Simon Harleſtone*, who lived ſometime at *Mendleſham* in *Suffolk*; a Man eminent both for his Piety and Sufferings, being an earneſt Profeſſor of Religion Dr. *Parker* marries *Harleſton*.

ANNO 1547.

ligion in Q. *Mary*'s Days, and in Orders. He was a great Diſſuader of the People againſt Popiſh Superſtitions; and ſuch was his Authority and Influence upon them, that *they mightily built upon his Doctrine.* Which was the very Information, that was given to Biſhop *Boner* againſt him, by one *Ty* a Prieſt, and Commiſſary to that Biſhop in the Parts about *Dedham* in *Eſſex*; whither, in the Year 1556, this *Harleſtone* was fled, and abode ſometime, upon a ſevere Inquiſition made by ſome Officers of the Biſhop of *Norwich* in the Town of *Mendleſham*, where were a great many zealous Profeſſors of the Goſpel: Which Inquiſition was occaſioned by the Information chiefly of Sir *John Bradiſh*, the Pariſh Prieſt; who cauſed many in that Place to recant, and do againſt their Conſciences. A great Perſecution was raiſed againſt this Town; a chief Inſtrument wherein was Sir *John Tyrrel*, of *Gippinghall*, a Juſtice of Peace, and a great *Romiſh* Zealot. There was one *Adam Foſter* of this Town, who for his Religion was ſent by this Man to the Biſhop of *Norwich*, and there condemned and burnt. In this Perſecution many were taken up, and forced to abjure; and many were ſcattered, and fled away from their Habitations, whither they could. Then did this good Man, with his Wife *Katherine* and five Children, convey themſeves away from *Mendleſham*. One of whoſe Sons, named *Samuel*, was afterwards a Student in *Cambridge*; to whom the Archbiſhop, his Uncle, gave a Legacy of Books. The ſaid *Simon* was alſo another time in great Danger of falling into the Hands of the Biſhop's Officers, by the Intention of one *Robert Blomefield*, Conſtable of Little *Stanfield* in *Suffolk*, to inform againſt him, had not God about that very time cut him off by Death.

Simon Harleſton her Brother.

Mendleſham.

The Family of the *Harleſtones* ſeems to have been anciently placed in thoſe Parts. There is a Town in *Suffolk*, upon the Borders of *Norfolk*, called by this Name, famous for a Riſing intended to have been made in the Year 1570. by certain Gentlemen of *Norfolk* at a Fair there, for the Deliverance of their beloved Duke of *Norfolk*, then in Priſon upon the Queen of *Scots* Cauſe; by the ſound of a Trumpet to gather the Multitude together, upon pretence of driving the *Netherlanders* out of *England*. The ſaid Family ſeems likewiſe to have been of good Quality and Wealth, there having been an ancient Hoſtle in *Cambridge* built by one of that Name, and called *Harleſtones Hoſtle*, ſituate in *Harleſtone* Lane on the Eaſt of St. *Clement*'s Church.

The Family of the *Harleſtones.*

Cambd. Hiſt. Eliz. p. 148. *Edit.* 1675.

Caius Antiq.

There were of the *Harleſtones* alſo in *Eſſex*. Sir *Clement Harleſtone* living not far from *Cogſhal*, was preſent with the Abbot of *Cogſhal*, when he opened an old Urn found by a Plowman not far from the ſaid Town. In which Urn were ſmall Bones found wrapt up in Silk: Which the Abbot ſuppoſed to be ſome Saints Relicks, and laid them up in his Veſtry. There was an Ancient Family at *South Ockingdon* of the *Bruins*, and of great Repute, a Coheireſs of which a *Harleſtone* married. And from her and her Siſter were deſcended many great Families beſides the *Harleſtones*, as the *Tyrils*, the *Berniers*, the *Heviningbams*, and eſpecially *Charles Brandon* Duke of *Suffolk*; as we are taught by *Camden.*

The *Harleſtones* of *Eſſex.*

Camb. Britannia.

As for *Margaret Harleſtone*, our Divine affected her for her Virtues, being a Perſon accompliſhed in all good Endowments both of Body and Mind, and towards him of great Tenderneſs and Obſervance. He loved her Seven Years before he married her, with a Conjugal Love and Faithfulneſs, being dear to one another; but they abſtained from Wedlock by mutual Agreement, for the avoiding Danger, King *Henry* having made it Felony for Perſons in Orders to marry. In the mean time ſhe wanted not for importunate Sutors; but would never yield her ſelf to any, but faithfully kept her Promiſe to her firſt Lover, and choſe rather to remain ſingle than to violate it. But when that King died, and under the Reign of King *Edward* VI. Matrimony being allowed to Prieſts, the Time and Laws permitting, they entred the ſacred Bonds of Marriage. She proved an Excellent Wife, as well as an Excellent Woman, very Obedient, Indulgent, and Obſervant of her Husband. And her Behaviour ſuch, as it became much taken notice of: And Biſhop *Ridley* is reported to have asked if Mrs. *Parker* had a Siſter; as though he ſhould have been willing to have maried, if he could have found her Fellow. And in a certain Letter which that Biſhop wrote to our Doctor, in the Concluſion he ſent his Commendations to Mrs. *Parker*; 'Whom although I do not know, 'as he wrote, yet for the Fame of her Virtues in God I do love.' And Dr. *Sandys*,

Margaret Harleſtone his Wife.

Her Qualities.

Sandys, (ſoon after Biſhop of *London*) in a Letter to Dr. *Parker* 1559. calls her, for her Gravity, Chaſtity, Diſcretion and Piety, *Parker's Abbeſs*. While *Parker* was in a private Capacity, ſhe ſhewed her Diſcretion in her good Houſwifry and Frugality. And yet for her Husband's Credit, ſhe had all things handſome about her. But when he was advanced to the high Place of Archbiſhop of *Canterbury*, ſhe ordered her Houſe-keeping ſo nobly and ſplendidly, (her Family alſo being enlarged) that all things anſwered that venerable Dignity. And her Domeſtic Affairs ſhe managed ſo diſcreetly, and yet ſo exactly to the Mind of her Huſband, that is, creditably and honourably (for he had a generous Spirit in him) that he was taken off from caring for theſe more private Concerns, and the more wholly gave up himſelf to the Affairs of the Church and Commonwealth. *ANNO* 1547.

By her, *May* 5th. the next Year, he had a Son, named *John*. Which Name I gueſs he had given him by Sir *John Cheeke*, Dr. *Parker*'s Learned Friend. Hath a Son.

Febr. 7. Dr. *Parker* was choſen Vicechancellor the Second time, there being but Two Years paſt (in both which Dr. *Madew* ſerved that Honourable Office) ſince he was Vicechancellor before. And this Election *Walter Haddon* ſignified to Mr. *Cheeke* then at Court, as part of his Univerſity News: Giving this Character of him, (whereby we may infer of what high Account he then was among the beſt) *Cujus tu Gravitatem, Conſilium, Literas noſti, Nos etiam experimur.* Adding theſe Words, *Catonem aut Quintum Fabium in illo renatum putes.* That is, "How Grave, "how Prudent, how Learned he was, *Cheeke* had formerly known, [when he li-"ved in the Univerſity with him,] and they who ſtill were there, very well knew. "And that one would think that *Cato* or *Quintus Fabius* lived again in him. *ANNO* 1548. Vicechancellor again.

In *Lent*, Archbiſhop *Cranmer* writ to him to preach before the King; Adviſing him, that it was the Lord Protector's Order for him ſo to do on a certain *Sunday* in the *Lent* Seaſon by him appointed. "Having good Opinion, as the Archbiſhop "added, of your Learned Knowledge and Godly Zeal in the Advancement of "God's Word." This Letter of the Archbiſhop's was ſeconded by another from *Thirlby* Biſhop of *Weſtminſter* for the ſame purpoſe, to this Tenor: A. Bp *Cranmer* ſends to him to preach at Court:

"After my right harty Commendation to you; Where my Lord of *Canter-*"*bury* his Grace hath appointed you to preach before the King's Majeſty the "Third *Sunday* of this *Lent*, and hath written unto you for the ſame purpoſe, and "yet hath received no Anſwer from you again; Theis ſhall be to deſyre you "both to prepare your ſelf to accompliſh his Requeſt; and alſo to advertize his "Grace, by your Letters, of your determination herein. Thus I bid you hartily "Farewel, From *Weſtminſter* this fourth day of *March* 1548. And the Bp. of *Weſtminſter*: MSS. C. C. C. C. Epiſt. Princ.

Your aſſured Frende,
Thomas Weſtmon.

According to theſe Summons our Doctor diſcharged this Office the Third *Sunday* in *Lent*, Preaching before the King at *Weſtminſter* out of the Goſpel for the Day. And then probably, being the Second Year of the King, he was admitted one of the King's Chaplains, if it were not done before.

Among *Parker*'s MSS. preſerved in his College at *Cambridge*, I have met with two pretty large Diſcourſes of his. The former, *De Conjugio Sacerdotum*, i. e. *Concerning the Marriage of Prieſts*; under this Queſtion, *An liceat Sacris initiatus contrahere Matrimonium*; That is, *Whether it be lawful for ſuch as are entred into holy Orders, to marry.* The Title of the latter Diſcourſe is, *Non debere res Eccleſiaſticas, ad publicum ſacri Miniſterii uſum deſtinatas, ad alios uſus, aut ad privatas hominum Commoditates transferri. Et proinde, non poſſe bona cum Conſcientia Epiſcopum aliquem deſignatum aut deſignandum, hujuſmodi Alienationibus conſentire.* That is, "That the Poſ-"ſeſſions of the Church, which are appointed for the public Uſe of the Sacred "Miniſtry, ought not to be transferred to other Uſes, or to the private Commo-"dities of any Men. And moreover, that none, appointed or to be appointed "a Biſhop, may with a good Conſcience conſent to ſuch Alienations. There is a large and learned Exercitation of *Parker*'s own hand-writing upon this Argument, which I have caſt into the *Appendix*. But theſe Diſcourſes under his own hand I do conjecture he made before the Convocation, in the Year 1548. In which the Queſtion of Prieſt's Marriage, I am ſure, was at large diſputed, and allowed of. Which is the Reaſon I place theſe Diſcourſes here. Two learned Diſcourſes made by Dr. *Parker*. *Numb.* VII.

ANNO 1549.

Royal Visitation of *Cambridge*. MSS C.C.C.C. Miscell. P.

In the next Year, *viz.* 1549. was a Royal Visitation of the University: And on *Tuesday*, *May* the 21. the Visiters came to *Corpus Christi* College, where it seems (all things being kept in such good Order) *they soon made an End*, as it is set down in the College MSS. *and supped there*, *Dr.* Parker, *then Master of the College, and supplying the Room of the Vicechancellor in his Absence, for the most part of the Visitation.*

Parker preaches to the Rebels. *Alex. Nevyl.* de *Ket.* Rebel.

About the time of the breaking out of *Ket*'s dangerous Rebellion, in the Parts in and about *Norwich*, Dr. *Parker* happened to be retired from *Cambridge* to his Friends and Relations there; where the great Service he did at that time deserveth to be mentioned. For he was one of those Divines that used now to go up into the Pulpits of the City-Churches, exhorting the Citizens (many of whom were actually in this Insurrection, and many more too much disposed thereunto) to leave off their wicked Attempts, and to return to Peace and Quietness, and their Obedience to their Sovereign. And that was not all the Service he and they did, but a-nights would with the rest of the Towns-men be upon Watch armed. *Parker* was one of the chief of their Preachers, who was much esteemed for his Prudence, Fatherly Integrity and Gravity: And out of compassion to his Country, that he saw now lying under all the Miseries, that Fury and Violence could bring it into, he did shew himself both Stout and Honest, in a free Reproof of their Courses. And one day, with his Brother *Thomas* and some Friends, did adventure himself into *Ket*'s mad Camp, resolving to bestow his good Counsel apon them, and to try to reclaim them from their evil Course. But observing the Camp then every-where drowned in Drunkenness and Luxury, and all in the Confusions and Disturbances of Excess, he thought not convenient to talk soberly to such a mad Rout, and so went back into the City. But the next day in the Morning, not having any Rest in his own Mind till he had discharged his Conscience and spoken his Mind; and supposing now the heat of Wine and Madness were somewhat abated, he went again to the Camp with his said Brother: and now he found them in quite another posture than they were in, the day before. For they were now all at their Prayers under the *Oak of Reformation* (as they called the Tree under which *Ket*, and his Party exercised their Justice) and one *Thomas Conyers*, Vicar of S. *Martins* in *Norwich*, (whom they had made their Chaplain) was saying the Litany among them. Dr. *Parker* judging this a very fair Opportunity, ascended the Oak, and there preached a Sermon to them, of Prudence, Sobriety and Moderation. He distributed his Discourse into three parts chiefly:

The Sum of his Sermon.

I. He admonished them to Temperance and Sobriety, and that the Provisions they had brought into their Camp, being God's Gifts, they would not consume and spend in Luxury and Ungodliness: Secretly hereby reproving their Yesterdays Excesses.

II. Next, That they should not pursue their private Enmities, nor lift up themselves in Anger, or study of Revenge, nor imbrue their Hands in civil Blood, nor restrain in Custody and Bonds those that they had taken as Enemies, nor cruelly deprive them of their Lives. Which things they were notoriously guilty of.

III. And lastly, That consulting for the Common Profit they would desist from their purpose; and that they should not withdraw their Faith from the King's Heralds and Messengers, but give the King's Majesty his Honour even in his tender Age.

His great danger.

While he preached these things to them, he was very earnest; and all heard him with much Attention and good Will; the Doctor being a most charming Preacher, till one of the most wicked, and looseſt Sort of them said, "How long shall "we bear this hireling Teacher, who being hired by the Gentlemen, is come hi-"ther with a Tongue, that is sold for Money, and tied up for a Reward. But for all "his Prating, let us bridle their intolerable Power, and bring them under our "Law. Upon this a Tumult was made, and the Preacher was threatned. One was for

for bringing him down, as he ſaid, with Arrows and Javelins. And preſently there was heard a clattering of Weapons under him; ſo that he looked for preſent Death. Yet thoſe that were next him under the Tree, were quiet, and none of them made the leaſt ſtir or murmur againſt him, but rather defended him. But in this Juncture *Conyers* with ſome others, on purpoſe to divert the Miſchief, fell to ſinging the *Te Deum*. Whereat the Rabble was compoſed into ſome quiet. Which gave opportunity to the Preacher to convey himſelf away. But before he was got into the City, ſome of the Gang overtook him, and began to queſtion with him, about his Licenſe to preach. He might have told them he was ſufficiently Licenſed, both by King *Henry* VIII, and the Archbiſhop of *Canterbury*, but he knowing how vain and dangerous it was to talk to ſuch a Pack, haſtened away ſlightly, and left his Brother, who was then in his Company to hold them in diſcourſe. And ſo our Doctor got free from them for that time. *ANNO* 1549.

But the next Day, in St. *Clements*-Church, where many of the Rebels were preſent, he made an Expoſition out of one of the Leſſons; where he ſpake againſt theſe wicked Hurliburlies. Coming out of the Church, ſome of theſe Fellows, who were put into great Diſpleaſure, by what he had ſaid, followed him: And knowing that he had three or four good Geldings, charged him that they might be ready in the Afternoon to ſerve the King, that is to ſay, to ſerve themſelves with them. But to prevent this, he cunningly bad his Groom pull off the Shoes of ſome of his Horſes, and pare their Hooſs to the quick, and to rub others of them with Nerve-oyl, as tho' they had been lamed with Travel, and ſo to have them to Paſture. The Rebels afterwards coming for his Horſes, and ſeeing in what a Caſe they were, forbore meddling any further with them. But the Doctor apprehending his danger here, reſolved to go back to *Cambridge*: And ſo ſoon after walking two Miles on Foot, as tho' he took a Walk in the Fields, met his Horſes at the place appointed, where he mounted and got ſafe to his Journeys End. How he preſerved his Horſes.

CHAP. VII.

Dr. Parker *in Commiſſion againſt* Anabaptiſts. *Preaches at St.* Paul's-Croſs: *And at Court: And at St.* Maries *in* Cambridge, *at the Funeral of* Bucer. *Biſhop* Ridley *writes to him to preach again at the Croſs. A third Son born to him.* Tremellius *made Dean of* Lincoln. *His Friends: Reputation in the Univerſity. His Writings. His Condition under Queen* Mary; *Being Deprived of all.*

ANNO 1550.

WE are come to the Year 1550. In which, *Octob.* 1. the Archbiſhop reſigned his Living of *Birlingham*, after he had now held it ſix years and upwards: Not caring, as it ſeems, any longer to be a Pluraliſt; or thinking he could not frequently enough inſpect that Cure, being at ſuch a Diſtance. Dr. *Parker* reſigns *Birlingham.*

Many now there were in the Kingdom, who, tho' they were not Papiſts, yet differed from the Doctrine and Uſage of Religion now eſtabliſhed. They would not Baptize their Children; held as the *Arians* in the Doctrine of the Godhead, and as *Pelagius* in the Doctrine of Free-will and Predeſtination: All theſe came under the Denomination of *Anabaptiſts*. Many alſo there were that adminiſtred the Sacraments in other manner than was preſcribed by the Book of Common-Prayer, lately ſet forth by Publick Authority. For the prevention of the ſpreading of theſe People, a Commiſſion was iſſued out in the Month of *January* to One and Thirty Perſons, empowering them to Correct and Puniſh theſe Men. Of which number was the Archbiſhop, and Four other Biſhops, and divers other Proteſtants and Learned Men of the Court; and of the King's Chaplains, *Redman*, *Latymer*, *Coverdale*, *Eyre*, and among the reſt our Dr. *Parker*. *Parker* in a Commiſſion againſt *Anabaptiſts.*

ANNO 1550.

Archbiſhop *Cranmer* wrote to him a Letter to preach *March* the 16. at *Paul's* Croſs; Praying him "Purely and ſincerely to ſet forth God's Word there, and "to Exhort his Audience to due Obedience to the King's Highneſs Laws and "Statutes.

Bp. *Cranmer* calls him to *Paul's* Croſs;

And again, he had a Command to Preach before the King four Days after. For thus the ſame Archbiſhop wrote to him;

And to the Court, to preach before the King. *MSS. C.C.C.C.*

"I commend me hertily unto you; And wheras the Kings Majeſty, by th'adviſe "of his moſt honourable Counſail, hath appointed you to preach one Sermon "before his Highnes Perſon at the Court upon *Sonday* the XXth of *March* next "coming, being the VIth *Sonday* in *Lent*, and hath commanded me to ſignify un- "to you his grace and pleaſure in this behalf; Thes therefore ſhalbe to requyre "you to put your ſelf in a redyneſs in the mean time to ſatisfy the Day and Place "to you appoynted, according to the King's Majeſties Expectation, and not to "fayle in any Wiſe. Thus hertily Fare ye wel. From my Mannour at *Lambeth* "the XIIth of *February*, 1550.

To my loving Frend
Mr. Doctor *Parker*.

Your loving Frend,
T. Cant.

Bucer dies.

February 28. *Parker* loſt his great Friend Dr. *Martin Bucer*, the King's Profeſſor of Divinity in *Cambridge*.

Greatly acquainted with him.

He, with Dr. *Sandys*, Maſter of *Katherine* Hall, *Grindal* and *Bradford*, Fellows of *Pembroke* Hall, held a more particular Converſe and Acquaintance with that great learned Foreign Divine. And with theſe Men *Bucer* held ſome Communication concerning his writing that Book *De Regno Chriſti*, dedicated to King *Edward*; as *Sampſon*, a Man of Note, then in *Pembroke* Hall in that Univerſity, conjectured. But that they had an high Eſteem for the Book, after it was written, was certain, by certain private Talk, that *Parker* and the reſt had among themſelves: which *Sampſon* was privy to, as he once ſignified in a Letter to the L. *Burghley*. And in the Controverſy that Reverend Profeſſor had with *Yong*, in a public Diſputation at *Cambridge*, begetting great Heats and Parties, (inſomuch that he was fain to appeal to Biſhop *Ridley*, and ſent up his Diſputation in Writing to him,) our Doctor, together with Dr. *Sandys*, adhered firmly to him. Which he ſignified in a Letter he wrote to *Grindal*, then with the foreſaid Biſhop; *Viz. Fideliſſimè agere Chriſti & meam Cauſam D.* Parkerum *& D.* Sandes. The Friendſhip between *Bucer* and our *Parker* grew ſo intimate afterwards, that a little before his Death he conſtituted him, and Dr. *Haddon*, Profeſſor of the Civil Law, the Executors of his laſt Will and Teſtament; as appeared by the Codicil to his Will, wherein are theſe words, *Teſtamentarios appello hîc eximios Dominos Doctores*, Parkerum *&* Haddonum. A Tranſcript of which Codicil *Parker* ſent to *Strasburgh* to *Ulrich Chelius*, and *Conrad Hubert*, the Tutors, and Guardians to his Children.

Preached his Funeral-Sermon at S. *Mary's*.

And as the laſt Reſpects they could pay to this their highly honoured Friend deceaſed, both *Haddon* and *Parker* were the Orators at his Funeral at S. *Mary's*. The former, being Univerſity-Orator, pronounced, very moving, a Latin Speech in his Commendation, before that ſolemn Aſſembly of the Town and Univerſity, that attended his Funerals. And then the Corps being interred, *Parker* aſcended the Pulpit, and preached a Sermon in *Engliſh*, in ſuch a ſtrain of melting Oratory, as was to the admiration of the Auditory: Taking his Text out of the Book of *Wiſdom*, Chap. IV. beginning at ver. 7. *But tho' the Righteous be prevented with Death, yet ſhall he be in reſt. For honourable Age is not that, which ſtandeth in length of time, nor that is meaſured by number of years. But Wiſdom is the gray hairs unto Men, and an unſpotted life is old age. He pleaſed God, and was beloved of him: ſo that living among ſinners, he was tranſlated. Yea ſpeedily was he taken away, leſt that wickedneſs ſhould alter his underſtanding, or deceit beguile his Soul*, &c. and ſo on to ver. 19. The Sermon was afterwards printed: and ſome years after tranſlated into Latin; and is ſtill to be ſeen in the Volume of *Bucer's Scripta Anglicana*. In his Diſcourſe, "Having mentioned the Happineſs of the deceaſed Perſon, and of all Saints de- "parted, and relating the Rewards of a well-ſpent Life; he forbad his Auditors "to lament the Death of ſo holy a Man. Becauſe it fell out well for him; who "having finiſht a moſt painful Life, and paſt through abundance of Troubles;

"was

" was gotten now out of the Waves to the Port; out of the Rout and Sink of Men, into Eternal Peace, and the Company of the Bleſſed. Then he proceeded to relate the Puniſhments, which God inflicts upon impious and diſobedient Men for their Wickedneſſes: and then giving his Hearers a view of their own ſlackneſs and neglect in the entertainment of ſuch a ſaving Meſſenger as *Bucer* was; from whoſe moſt diſſolute Manners he was ſnatched away for the heavier Puniſhment of the ſucceeding Times: This, he ſaid, was a moſt juſt Cauſe of Sorrow and Weeping. And that if they ſhould ſuffer it to ſlip away, and turned not, both in their Minds and Senſes, to Mourning, and Tears, and Sighs and Groans, God would not endure their hardened Hearts: but as he had made them to ſhake by the great Fall of *Bucer*, ſo he would afterwards chaſtiſe them with heavier Puniſhments. He added, that God had placed him among them as the chief Maſter Workman; who omitted no day, no hour, in bringing ſomewhat which ſeemed fit for the building of God's Houſe. But they of *Cambridge*, part of them, complying with the Times, were drawn to joyn in the ſame Work, but hardly moved a hand to reach one Stone: and part overborn with Envy, Blindneſs, and the old dregs of Superſtition, raiſed Tumults, and prepared Strength to undermine the Foundation, and to throw down the Walls and Roof of the Building. Therefore God could bear no longer the diſſembled induſtry of the one part, and the infinite hatred of the other. And thus he applied this, as a Puniſhment of their Wickedneſs, if they perſiſted; but as a Medicine of their Error, if they returned and were ſorry. This Topic did Dr. *Parker* copiouſly and accurately handle; moving his Auditory to Congratulation in regard of *Bucer*'s Happineſs, and to Lamentation and Tears in regard of their own Miſery. And ſo he deſcended largely into the Praiſes of the excellent Virtues, and incomparable Learning of the deceaſed. ANNO 1551.

See *Nic. Carres* Ep. to Sir *J. Cheeke* upon *Bucer*'s Death.

Our Doctor's Abilities for Preaching being ſo well known, *Ridley*, the Biſhop of *London*, ſent to him *July* 22. to preach again at S. *Paul*'s Croſs. Which he declined, and earneſtly deſired to be excuſed. Wherefore the good Biſhop, being minded, that none but learned and diſcreet Preachers ſhould officiate there, *July* 25. wrote a very pathetic Letter to him to give a Sermon there, and would take no Denial: and the rather, becauſe ſeveral came up unfit for ſuch an Audience: Some wanted Learning, and ſome Judgment, and ſome a good Converſation, and ſome Diſcretion. All which Accompliſhments, the Biſhop judged to meet in him. Whoſe Letter therefore was as follows:

Bp. *Ridley* calls him to *Paul's* Croſs.

" Mr. Doctor, I wiſh you Grace and Peace. Sir, I pray you refuſe not to take a day at the Croſs. I may have, if I would call without any Choice, enow: But in ſome, alas! I deſire more Learning, in ſome a better Judgment, in ſome more Vertue and godly Converſation, and in ſome more Soberneſs and Diſcretion. And he in whom all theſe do meet, ſhall not do well to refuſe, in my Judgment, to ſerve God in that Place. Of which number, becauſe I take you to be, therefore (leaving at this time to charge you with anſwering for the contrary to the King and his Council) I muſt charge you to take a Day, as ye will Anſwer for the contrary to Almighty God at your own peril. If the Day be thought not commodious for you, I ſhall appoint another for it. But if I ſhould diſcharge you for that Place for the Time hereafter, in good Faith, my Conſcience ſhould accuſe me, and tell me, that I ſhould rather go about to ſatisfy your Requeſt (whom the Truth is, as your kindneſs hath bound me, I would be glad to gratify) than to ſet forth God's Cauſe. Thus Fare you well, from my Houſe at *London*. And I pray you commend me to Mrs. *Parker*, whom although I do not know, yet for the Fame of her Vertue in God, I do love. 25 of *July*.

Bp. *Ridley's* Letter. C. C. C. C. Epiſt. Princip.

Yours in Chriſt,

Nic. London.

The Firſt of *September* this year was born to our Doctor a third Son, named *Matthew*, after his own Name; having had alſo a Son of the ſame Name the laſt year, born *Aug.* 27. and died in *January* enſuing. This *Matthew* the Archbiſhop lived to ſee matched with *Frances*, the Vertuous Daughter of another Biſhop, *Viz. Barlow* of *Chicheſter*. But *Matthew* died before his Father, in the Year 1574.

A third Son born to him.

This

ANNO 1551.

Tremellius ſuppoſed his God-father.

This was the Son, I ſuppoſe, for whom the Doctor choſe *Immanuel Tremellius* the Foreigner, (and then the *Hebrew* Profeſſor in the Univerſity) to ſtand God-father, to give the greater countenance to his Learning and Piety. For the Doctor was ſo well pleaſed with this Man, that there was maintained a great Familiarity between them: as there ſeemed to be between their Wives alſo. In *July* the next year I meet with a Letter wrote by *Tremellius* from *London* to *Parker*: Wherein Salutations are ſent from his Wife to Mrs. *Parker*, and ſhe ſends a Kiſs to the little Infant alſo.

This *Lent* Dr. *Parker* preached before King *Edward* two ſeveral *Wedneſdays*, if not three, *Harly* his Fellow Chaplain ſupplying by Courſe the other Days.

ANNO 1552.

Made a Commiſſioner in the Buſineſs between *Madew* and *Swinburn*.

A great Controverſy happened about this time between *John Madew*, D.D. Plaintiff, and *Rowland Swinburn*, Defendant, about the Maſterſhip, I ſuppoſe, of *Clare* Hall, whereof *Swinburn* had got Poſſeſſion. For which they Appealed at length to the King and Council. *Swinburn* was a Papiſt, or that way affected, whatſoever his Pretences and Compliances now were: *Madew* a great Promoter of the Goſpel, a good Preacher and Diſputant, and had been one of the King's Commiſſioners in the Royal Viſitation 1547. and of good Service in the Univerſity. Upon the Appeal aforeſaid, the King and Council iſſued out a Commiſſion dated *Apr.* 8. directed to Dr. *Parker*, *Walter Hadden*, LL. D. Maſter of *Trinity* Hall, and the King's Profeſſor of the Civil Law, *Tho. Lever*, S. Th. B. Maſter of S. *John's* College, and *Ralph Henſworth* [*Aynſworth*] Maſter of *Peter*-Houſe, or to two or three of them, to Determine, or to Certify the Matter in a certain Competition between them. The Iſſue was, that *Madew* obtained the Maſterſhip, and *Swinburn* was laid aſide. Yet the next Year, upon the Change of the Government, *Madew* was throw out, and *Swinburn* came into the Maſterſhip again.

Had a Prebend and Deanry given him.

A Preſentation from the King was granted to our Doctor this year to the Canonry and Prebend of *Carringham*, in the Church of *Lincoln*. His Patent bore date at *Weſtminſter*, June 21. And now the King ſent his Letters to the Preſident and Chapter to admit and chuſe him to the Deanry alſo. For *John Taylor*, Dean of the ſaid Church, being advanced to be Biſhop of this See, *June* 8. Dr. *Parker* was nominated to ſucceed him in the Deanry. And *July* 9. he was inſtalled into his Prebend; and the 30th Elected Dean; And *Octob.* 7. inſtalled into the ſaid Deanry of *Lincoln* in his own Perſon.

Dear to Bp. *Goodrick*.

It was ſaid before how King *Henry* gave him a Prebend in the Church of *Ely*. By which means probably he came to be the better known unto the Biſhop of that See, Dr. *Goodrick*, Lord Chancellor in the latter part of King *Edward's* Reign. To this Biſhop our *Parker* was dear, and in the number of his Friends: Yet, according to the Temper of the Man towards his Friends, when he came to be advanced, he was not forward to ſhew ſuch kindneſs to this his Friend as he expected, and ſometimes ſued for at his hands, and uſed too much ſowerneſs and paſſion towards him. Which Character *Parker* afterwards, when Archbiſhop, gave of this Biſhop in one of his Letters. *Parker's* Obſervation upon him. MSS. G. P. Armig.

" *More* and *Audley*, ſaid he, for Wit, Eloquence and Law,
" *Goderick* for his Sincerity towards Juſtice. But they all had their Faults. The
" third a Diſſembler in Friendſhip; Who uſed to entertain his ill Willers very
" courteouſly, and his very Friends very imperiouſly; thinking thereby to have
" the rule of both; Whereby he loſt both. For while his ill Willers ſpread, how
" he would ſhake up his Acquaintance, they gathered thereby the Nature of his
" Friendſhip towards his old Friends, and therefore joyed not much of his glo-
" rious Entertainment; and his Friends indeed joyed leſs in him for ſuch his Diſ-
" couragement that they felt at his hands. *Expertus loquor.*

Tremellius reſtores the Dr. his Bible.

Tremellius had borrowed of Dr. *Parker* ſome ancient curious Copy in MS. of the Bible, (in the Original *Hebrew*, I ſuppoſe,) and now in *July* returned it from *London* to him to *Cambridge*, by the hands of *Brian Wade*, the Incumbent of *Sauſton*.

Nominated to Preferments.

In this King's Reign alſo he was Nominated to two things; To a Biſhoprick, and to be Maſter of *Trinity* College in *Cambridge*: Which he either declined, or others ſtepped in before him. But I rather incline to believe the former; at leaſt concerning the Biſhoprick.

Dr. *Parker*

Dr. *Parker* was known to the King, the Lord *Crumwel*, the Archbiſhop of *Canterbury*, Bp. *Goodric*, Lord Chancellor, *Ridley* Biſhop of *London*, to Sir *William Cecyl* the Secretary, Sir *John Cheeke*, the King's Tutor, and Mr. *Nicolas Bacon*, a profound Lawyer, and many others of the beſt Rank and Name for Vertue and Religion. And all that knew him valued him. *Cheeke* he ſtiled *His entire good Friend and Patron*; *Cecyl* he called, *Of a long time my ſpecial good Friend and Maſter.* And to *Bacon* his Countryman he uſed theſe Words in one of his Letters, *In Confidence of your good old heart to me.* *ANNO 1552.* His Friends.

In the Univerſity, whereof he was one of the Venerable Heads, he carried it with great Gracefulneſs, and as much Serviceableneſs: Aſſiſting very much in the promoting of Learning, and in detecting and bringing Men off from the Popiſh Superſtitions. And ſuch an high Opinion had the Learned and Beſt Men there concerning him, that in the Second Year of King *Edward*'s Reign they choſe him Vicechancellor, tho' he had born the ſame Office but two Years before. Which Office he bore with a very becoming Grace. *Roger Aſcham*, being Secretary to *Moriſon*, King *Edward*'s Ambaſſador to *Germany*, wrote a Letter from *Lovain* to a Friend of his of S. *John*'s College; where ſpeaking of his meeting the Vicechancellor of that Univerſity in the Streets, attended with his Beadles, ſaith, "That he was more like in Apparel and Port to our Prieſt of *Horningſhie*, than to "the Comelineſs of Maſter Doctor *Parker* and his Beadles. His Credit in the Univerſity.

Among his Miſcellaneous Volumes in MS. I meet with a large Tract in one, intitled, *Defenſio Reformationis Eccleſiæ Anglicanæ*; which, whether writ by himſelf or *Bucer*, I cannot ſay: But I ſuppoſe the latter. There be alſo in the ſaid Volume Rules for the *French* and *Dutch* Churches, drawn out by Dr. *Parker*'s own Hand. Which perhaps might be his own doing, ſet on work by ſome of the Biſhops, or by the Convocation in this King's Reign, to ſerve as a Model for the Churches of the Foreigners fled over hither. But whatever the Deſign thereof was, I will not think much to Transfer it into the *Appendix*, being his Writing. His Writings in K. *Edward*'s Reign. Miſcell. D. *Num.* VIII.

As our Doctor paſt through this Reign, not without great Reputation and Eſteem of all good Men, in Country, Court and Univerſity; Having made himſelf beloved for his great Serviceableneſs and true Zeal for God and his pure Worſhip: So upon the arrival of Queen *Mary*, being of another Religion, he endured much, and was ſtript of all Capacity of doing good to the Church, and to the Nation any more; and having made ſuch a Figure in the former Reign, was glad to conceal himſelf the more in this. And tho' he was ſought for, yet by ſhifting from place to place, (but keeping himſelf within the Kingdom,) he eſcaped thoſe bloody Times: and God reſerved him to better Days, for further Service of the Church and his Country. He was deſpoiled under that Queen of all his Preferments and Benefices; and then retired into *Norfolk* among his Friends, with his Wife and Family. And even then he had ſufficient for his Maintenance by God's gracious Care of him, as he after told the Lord Keeper *Bacon*, who had been acquainted with him from his Youth. "Your Lordſhip knew with what Patri- "mony I began the World, and yet have hitherto lived well enough. Yea, when "all my Livings were taken away from me, yet God, I thank him, miniſtred to "me ſufficiently above the Capacity of my Underſtanding or Foreſeeing. *ANNO 1553.* His Condition under Q. *Mary*. Letter to L. *Bacon*.

For in the Second Year of Queen *Mary*, he was thrown out of all, for being married: and ſo were all the reſt of the married Clergy, and turned out into the wide World to ſhift for themſelves and their Families. Altho' the Marriage of Prieſts (as well as others) were allowed by the Word of God, and alſo by the Laws, made in two Parliaments under King *Edward*: Yet the Papiſts, with whom nothing gentle and moderate is wont to take place, and who equal their own Decrees with the Sacred Scripture, or prefer them above it, diſcharged them all without difference thenceforth from their Offices and Benefices. Deprived. *MATTHÆUS.*

Then Dr. *Parker* "lurked (to uſe the Words of the College MS.) ſecretly in "thoſe years within the Houſe of one of his Friends, leading a poor Life, with- "out any Men's Aid or Succour: and yet ſo well contented with his Lot, that in "that pleaſant Reſt, and leiſure for his Studies, he would never, in reſpect of "himſelf, have deſired any other kind of Life, the extreme fear of Danger only "excepted. And therein he lived, as all other good Men then did. His Wife he "would His private Life. *Hiſtorial.*

ANNO 1553.

*Fœmina integerrima moriger*áq, *& ſuum virum reverens.*

" would not be divorced from, or put her away all this evil Time, (as he might " if he would, in thoſe days, which ſo rigorouſly required it) being a Woman very " Chaſt, and of a very Virtuous Behaviour, and behaving her ſelf with all due " Reverence toward her Husband.

The Reaſon of his loſs of his Preferments.

Thus was he thrown out of all his Places and Benefices, without receiving any ſingle Benefit, Recompence or annual Stipend. Which Calamity was common with him to all the Clergy almoſt in the whole Realm, for the Cauſe of Religion, and withal, becauſe they had married Wives. Which nevertheleſs, in two Parliaments, was allowed under King *Edward*, and permitted by the eternal Word of God. *Supra quod* (ſaith the aboveſaid MS.) *mortalem hominem ſapere & ſummæ eſt dementiæ, & intolerabilis ſuperbiæ.* " And for frail Man to be Wiſe above that, is " the higheſt madneſs, and an Arrogance not to be ſuffered.

A Fall received in his Flight.

One time in this Reign narrow Search was made for him to take him, which he having ſome notice of, fled in the night in great peril, and got a fall from his Horſe ſo dangerouſly, that he never recovered it. Which made him complain to the Lord *Bacon*, when he was nominated for Archbiſhop of *Canterbury*, That he was in Body ſo hurt and decayed, that his painful Infirmity would not ſuffer it; namely, to accept of that Preferment.

But how he was ſpoiled of all his Places and Preferments, and in what Contentment and Quiet of Mind he lived in this bare and naked Condition, I ſhall repreſent out of the Doctor's own MS. being a Parchment-Scrole of his own Writing, which Dr. *Teniſon*, then the Right Reverend Biſhop of *Lincoln*, (now the moſt Reverend Father in Chriſt, Lord Archbiſhop of *Canterbury*) procured and gave into the Hands of Dr. *Stanley*, then Maſter of *Bennet* College, to be repoſited in the Library there among the reſt of Archbiſhop *Parker*'s MSS. I do only tranſlate thence what he wrote in *Latin*.

Reſigns the Maſterſhip of *Benet.*

Decemb. 1553. I reſigned the Maſterſhip of *Corpus Chriſti* College to *Laurence Moptyde*, whom in a kind of neceſſity I choſe for my Succeſſor.

ANNO 1554.

Deprived of his Rectory and Prebend of *Ely*;

" *April* 2. 1554. I was deprived of my Prebend in the Church of *Ely*; and " deprived alſo of my Rectory of *Landbeach*. To be preſented to which Church " I procured *William Whalley*, a Canon of *Lincoln*; Whom I choſe my Succeſſor; " and he was Inſtituted *Sept.* 30. [To the Prebend ſucceeded Dr. *Yong*, a Complier. Of both theſe Preferments Dr. *Parker* was ſaid, in the Regiſter of *Ely*, to be Canonically deprived; that is, no doubt, for being married. For theſe are the Words of the ſaid Regiſter, as they were friendly communicated to me by the Reverend Mr. *Tho. Baker*, Fellow of S. *John*'s in *Cambridge*, who tranſcribed them: *Anno* 1554, *Apr.* 12. *Mr.* Johannes Young S.T.P. *admiſſus fuit ad Prebendam illam in Eccleſ.* Elienſi *per Canonicam deprivationem Rev. Viri* Matthæi Parker, *vacantem, quam idem* Matthæus *nuper obtinuit ad Præſentationem* Mariæ *Reginæ.*

Anno 1554. *Septemb. ult. Dominus* Wilhelmus Whalley *admiſſus fuit ad Eccleſiam Paroch. de* Landbeache, *&c. vacantem per Canonicam deprivationem Rev.* Matthæi Parker S. T. P. *ultimi Incumbent.* But now to go on with the Archbiſhop's Relation.]

And of his Deanry and Prebend of *Lincoln.*

" *May* 21. I was ſpoiled of my Deanry of *Lincoln*. And ſo I was the ſame " day of my Prebend of *Coringham* in the ſame Church. To which Mr. *George* " *Pierpoynt* was preſented by force of the Advouſon of the ſame, not granted by " *Tayler* Biſhop of *Lincoln*. The Deanry was conferred upon *Francis Malet* by " Queen *Mary*.

His pious Meditation upon occaſion whereof.

" After my Deprivation I lived ſo joyful before God in my Conſcience, and " ſo neither aſhamed nor dejected, that the moſt ſweet leiſure for Study, to which " the good Providence of God recalled me, created me much greater and more " ſolid Pleaſures, than that former buſy and dangerous kind of Living ever pleaſed " me. What will hereafter happen to me, I know not; but to God, who takes " care of all, and who will one day reveal the hidden things of Men's hearts, I " commend my ſelf wholly, and my godly and moſt chaſt Wife, with my two " moſt dear little Sons. And I beſeech the ſame, moſt great and good God, that " we may ſo for the time to come with unſhaken Minds bear the Reproach of " Chriſt, that we may always remember, that We have here no abiding City, " but may ſeek one to come, by the Grace and Mercy of my Lord Jeſus Chriſt.

" To

" To whom with the Father and the Holy Spirit be all Honour and Empire, *Amen.* 26. *Octob.* A. Dom. 1554. ANNO 1556.

Continues well contented.

And in this cheerful and contented Condition he ſtill continued, how obſcurely and dangerouſly ſoever he paſt theſe *Marian* days. For in the Year 1556. this was another of his Meditations: " Hitherto I have lived before God ſo glad, be- " ing contented with my lot, that I have neither envied my Superiors, nor deſpi- " ſed my Inferiors; Directing all my Endeavours to this, that I may ſerve God " in a pure Conſcience, and that my Better may not deſpiſe me, nor my Under- " ling be afraid of me. 14 *Octob.* A. Dom. 1556.

Another Son born to him.

This Year, in the Month of *September*, he had a fourth Son born, named *Joſeph*. Calling him ſo perhaps for the ſame reaſon that *Jacob* ſo called his Son of that Name, becauſe God had *Added* another Son to thoſe ſeveral others born to him before: as alſo, to parallel his preſent Condition to that of *Joſeph*, who ſuffered much for preſerving a good Conſcience: Which nevertheleſs God in time amply rewarded with great Honour and Proſperity; as it alſo happened to this our pious Confeſſor. But this his Son *Joſeph* died within the Year.

ANNO 1557.

Contented and cheerful ſtill.

Books by him made, during this time.

Again, On his Birth-day the next Year his Mind was ſtill in the ſame Conſtancy and good Frame. Which he thus deſcribed: " And ſtill this 6. *Auguſt*, *An. Dom.* " 1557. I perſiſt in the ſame Conſtancy, upholden by the Grace and Goodneſs " of my Lord and Saviour Jeſus Chriſt. By whoſe Inſpiration I have finiſhed the " Book of *Pſalms* turned into vulgar Verſe; and I have wrote a *Defence* of the " Marriage of Prieſts againſt *Thomas Martin*'s Book, wrote *Febr. An. Dom.* 1552. Whereby we ſee in what Studies he ſpent ſome of his Leiſure. What became of his *Pſalms*, I know not; but his Book of Prieſts Marriage he printed ſoon after he came to be Archbiſhop, yet concealing his Name: taking his Occaſion of Writing from another imperfect Tract of a learned Man [*Ponet* late Biſhop of *Winton*] deceaſed in Exile, concerning the ſame Subject.

Cheerful in his Conſcience ſtill.

And once more we read under his hand his Faith and Perſeverance, in the Sentence following, which ſeems to have been his Contemplation after his Fall from his Horſe in his Flight, whereby his Body was ſore hurt and endangered: " And " yet I am joyful, Contented with my Lot, Truſting in the Teſtimony of my " Conſcience in the Lord, and Relying upon his Living Word, Expecting the " Redemption of my Body through Chriſt my Saviour.

This Parchment Roll (whence I have extracted what is written above) being our Archbiſhop's own private Journal of Events happening to himſelf, and his pious Meditations thereupon, will, I dare ſay, be acceptable to many that eſteem his Memory. And therefore I have tranſcribed it faithfully, to preſerve it in the *Appendix*. *Numb.* IX.

His Obſervation of the Times under Q. *Mary*.

And as in this dark and diſmal Time he ſilently, but with Tears, obſerved the fearful Perſecution of many honeſt pious Men, and the Overthrow of the Goſpel, ſo he likewiſe took Notice of the Hand of God, how remarkably it was now ſtretched out againſt *MARY* the Queen and the Realm, in Judgment. Which take from his own Pen in the Preface to the aforeſaid Book, which he wrote in this doleful Reign, tho' he publiſhed it under Queen *Elizabeth*. " He recom- " mended it deeply to be conſidered, with what Plagues Almighty God revenged " the Contempt of his holy Inſtitution in the foreſaid [Queen *Mary*'s] Reign, too " much apparent, and in too much freſh Remembrance to be denied. The Diſ- " courſe thereof, as it were worthy, if any indifferent learned Man ſhould take " in hand to ſet out in Story, with the Circumſtances thereof, would riſe to a " huge Volume; to the Wonder of the godly and wiſe Heads of other Coun- " tries, to ſee what we felt in theſe days here in the Realm. But it is not like " that the Notability thereof will be forgotten to be tranſmitted to our Poſterity " hereafter in writing. Surely the brief Remembrance of things chaunced may " appear lamentable to be conſidered. As, what immoderate Rains and Tempeſts " raged in one Year? What intolerable Heats and Droughts in another Year? " What Penury and Scarceneſs of Corn and Victuals, What Hunger and Famine " thereof followed? What Sickneſs, what Agues, what ſtrange Mortalities reigned

ANNO 1557.

" and raged, wherewith the eldeſt and graveſt Perſonages of all Degrees and " Conditions were in great Numbers waſted and conſumed? What Misfortunes " commonly fell to Women with Child in their Delivery? What Fires happened " far above the Wont of other Years of Princes Reigns? In many Places waſting " whole Villages, Towns and Churches. Again, What Cruelty was then execu- " ted by firing old Men and Women, young Men and Maids, without Choice, " whether the Women were with Child, or free from Children? What Proſcripti- " ons and Baniſhments of Learned Men out of the Realm? And ſuch as tarried " within the Realm, how they drove into Corners, ſpoiled and impoveriſhed? " And ſuch as could be gotten, ſhamed openly by vile Penances and ſhameful Re- " cantations? And furthermore, What Rapes and Villanies committed, above the " common practiced Diſorder, by Strangers and Foreigners? What Impunities " ſoon purchaſed to that unchaſt Generation, to recourſe again to their old trade " of lewd Living, after they had confounded the Prieſts chaſt Matrimonies, ſo eſta- " bliſhed and authorized by the high Laws of the Realm? Then at the laſt, what " Diſhonour and Loſs the Realm ſuffered by loſing that notable Borderer *Calais*, " afore time ſo valiantly won and gotten by King *Edward* III. Add to theſe " unfortunate Days, of reſuming the great Adverſary of all Chriſtian Realms, " the Pope of *Rome* again, and relinquiſhing the Supremacy, politickly and " chargeably maintained and defended in good and ſure Poſſeſſion, to the Com- " fort of the whole Realm, and to the Terror of all our Foreign Enemies: I ſay, " conſider all theſe Particularities, as they might deſerve to be ſet out at length, " what *Engliſh* Heart could forbear Tears, and not inwardly ſigh and lament the " Miſery? Which heavy Infelicities the *Engliſh* Children yet unborn, ſhall weep " at and wail to conſider the ſame. If theſe be not ſevere Tokens and Proofs of " God's heavy Diſpleaſure towards *England*, for ſo vilely deſpiſing his Word, his " Light, his Religion, his Sacraments, his Inſtitutions, what can be Shews of his " Wrath and Indignation?

Queen *Elizabeth* coming to the Crown, our good Doctor iſſued out, as did many more learned and conſcientious Men, from his lurking Hole with his Wife and two Children.

CHAP. VIII.

Dr. Parker *conſidered upon Queen* Elizabeth's *Acceſs to the Crown. Commiſſions from the Dean and Chapter of* Canterbury. *Dr.* Parker's *Care now for Religion. Nominated to the Archbiſhoprick. His Reluctancy to accept thereof. Meſſages to him from Court: With His Anſwers. Petitions the Queen by a Letter. Dr.* Parker *Lord Elect of* Canterbury.

ANNO 1558.

Change of Dr. *Parker's* Circumſtances.

AND now we have brought our Divine to the Fifty fourth Year of his Age: When, as there happened in the Nation a great and happy Change in the Civil and Eccleſiaſtical Affairs, ſo there fell out as great and unthought an one in relation to him; namely, from being a poor, obſcure, abſconding, perſecuted Clergyman, to be advanced to the very Top of Eccleſiaſtical Honour and Truſt in the *Engliſh* Church; tho' altogether without his ſeeking, and with much Reluctancy: the Height of all his Deſire being to be reſtored to his former Preferments: Or if not ſo, yet he could gladly have contented himſelf to have lived and died Maſter of his old beloved College, and to have foregone the reſt.

Commiſſions to Viſit from the Dean of *Canterbury*.

But as yet the See of *Canterbury* was Void ſince the 17th of *November*, on which day, or early the day after, the laſt Archbiſhop, Cardinal *Pole* expired. In this Vacancy Dr. *Nicolas Wotton*, Dean of the Church, (according to ancient Privilege and Cuſtom) iſſued out divers Commiſſions for Viſitations: Which with other Viſita-

Viſitations, *viz.* that of the Queen and of the Dioceſan, that followed ſo cloſe, oppreſt and impoveriſht the Clergy. There were two Commiſſions, both dated *Decemb.* 1. 1558. The one to *Laurence Huſe*, LL. D. Dean of *Shoram* and *Croyden*, to Viſit the Churches and Chapels within the ſaid Deaneries. The other to *John Nowel* [or *Newal*] S. Th. B. Rector of the Church of *Hadley*, and Dean of *Becking* (who ſucceeded Dr. *Rowland Taylor* the holy Martyr) to Viſit that Deanry. Another Commiſſion was dated *Febr.* 16. 1558. to *Thomas Packard*, LL. D. Dean of *South Malling*, *Pagham* and *Terring*, to Viſit thoſe Deanries.

ANNO 1558.

Regiſt. Decan. & Cap. Cant.

Thus deſtitute of the Comfort of a Paſtor, that See remained for near a Twelvemonth, namely, until our Doctor entred on that weighty Office. In which Interval nevertheleſs he lay not by uſeleſs. But his Abilities and Parts being well known, he was appointed one of thoſe who, in the very beginning of the Queen's Reign, were ſelected to contrive the Book of Prayers and Religious Worſhip to be publickly uſed inſtead of the Superſtitious Maſs Book; that it might be ready againſt the meeting of the next Parliament, to be preſented unto them to be allowed and confirmed. Theſe Perſons ſat cloſe this Winter at Sir *Tho. Smith*'s Houſe about this Buſineſs. But Dr. *Parker* was detained in the Country the moſt Part of this Seaſon by a Quartan Ague (a Diſeaſe very rife and mortal about this Time,) and ſo was abſent. Yet upon a Summons from the Court he came up in the Month of *January*, and was in *London* in *February*. But the Relicks of that Diſtemper ſtill hung about him: So that before *February* was expired, he was fain to go home again. But tho' he could not aſſiſt in this Work in Perſon, yet was he not idle in his Retirement, but contributed his Counſel and Judgment in Writing for ſetting the Matters of the Church in good Accommodation, as we ſhall hear by and by.

Dr. *Parker* employed in the Settlement of Religion.

But while he was here in Town, he was choſen to preach this firſt *Lent* before the Queen. Which he did on *Friday* the 10th of *February*, being the firſt Week in *Lent*, Dr. *Cox* (ſometime Dean of *Weſtminſter* and *Chriſtchurch*, *Oxon*) preaching the *Wedneſday* before, being *Aſhwedneſday*: and Biſhop *Skory* the *Sunday* following: and Mr. *Whitehead* the *Wedneſday* enſuing: all eminent Reformed Divines in King *Edward* the Sixth his Days.

Dr. *Parker* preaches before the Queen.

In theſe Beginnings and Diſpoſitions toward a Reformation, the Church wanted a pious, grave, wiſe and ſuitable Metropolitan. Which therefore was neceſſary in the firſt place to provide. The Queen left the ordering of Church-matters, for the moſt part, to the two Brothers in Law, Secretary *Cecyl*, and Sir *Nicolas Bacon*, before mentioned. Who, in ſerious Debate between themſelves, concluded on Dr. *Parker* as the fitteſt Man to be preferred to the Archbiſhoprick; after Dr. *Wotton* the Dean of *Canterbury*, *Whitehead*, and ſome other are ſaid by ſome, to have been under their conſideration.

Parker concluded on for Archbiſhop.

For their Purpoſe and full Intent was to provide ſuch a Perſon for Archbiſhop, who might govern his Province with that Diſcretion and Moderation, as might aboliſh Popery, and promote the Goſpel; yet not by Methods of Severity or ſharp Contention, but by Perſuaſion rather than Force. There was now before them a greater Choice of learned and godly Men, than any Age ever before produced in this Land. The Lot in theſe two Wiſe Counſellor's Judgments fell upon the foreſaid Doctor, who had in him an admirable Mixture of Gravity and Honeſty, Learning and Prudence, Gentleneſs and obliging Behaviour.

His Fitneſs and Character.

Therefore *December* the 9th, *Bacon*, Lord Keeper, ſummoned the Reverend Man then (as it ſeems) at *Cambridge*, to come up to him at *Burgeny* Houſe in *Pater noſter Row*, *London*, for Matters touching himſelf; Which (as he wrote to him) he truſted would turn to his Good; or that if he, the Lord Keeper, were gone out of Town, then he ſhould repair to the Secretary. But our modeſt learned Man ſuſpecting by thoſe Words ſome publick high Honour in the Church deſigned him, endeavoured earneſtly to put it by; chuſing much rather in his own Mind to be employed in ſome more private Capacity.

Sent for to the Lord Keeper.

For the good Divine pleaded at large his Excuſe, by his Anſwer wrote from *Cambridge*, where he was with ſome Relations. He pleaded a Quartan Ague, that then afflicted him, and ſo diſtempered the State of his Health, that without apparent danger he could not as yet commit himſelf to the adventure of the Air. And prayed *Bacon* to ſignify as much to ſuch as ſent for him. And then more than ſuſpecting what Burthen was intended him, he ſued to him, "In confidence, as

But earneſtly declines it.

ANNO 1558

" he ſaid, of his good old Heart to him, to decline this intended Dignity in the " Church from him. He ſaid, he ſhould be inwardly heavy and ſorry, that his " favourable Affection ſhould procure him any thing above the reach of his Abi- " lity, whereby he ſhould but idiſhoneſt himſelf, and diſappoint the Expecta- " tion of ſuch as might think that in him which was not. But eſpecially that he " might clog and cumber his Conſcience to God-ward, before whom he looked " every day to appear to make his Anſwer, which he thought and truſted was " not far off. Notwithſtanding, that tho' he would moſt fain wear out the reſt " of his Life in private State; yet concerning that ſmall Talent credited unto " him, he would not ſo unthankfully unto God enſue his Quiet, that he could " not be content to beſtow it, ſo it were there whither his Heart and Conſcience " afore that Time, and daily yet did incline him; namely, to be further enabled " by the Revenue of ſome Prebend without charge of Cure, or of Government, " to occupy himſelf to diſpenſe God's Word among the ſimple ſtrayed Sheep of " God's Fold in poor deſtitute Pariſhes and Cures; more meet, he ſaid, for his " decayed Voice and ſmall Quality, than in Theatrical and great Audience. " Which Walk he wiſhed and would, to be near thoſe Quarters, [viz. *Norfolk*] " where they both [*Parker* and *Bacon*] were born, that he might have Opportu-

Deſires an Univerſity Life above all:

" nity to wait other-while on him at *Redgrave*.—If he might yet be bolder with " him, to diſcloſe his deſire, of all places in *England* he would wiſh to beſtow " moſt his Time in the Univerſity. The State whereof, he ſaid, was miſerable " at that preſent, as he had Intelligence from time to time thereof. And if in " any reſpect he could do Service, as a weak Member of the Commonwealth, " he thought he might do it with them, having long acquaintance, and ſome

And *Benet* College there.

" experience in the Doings thereof.——— And to tell *Bacon* his heart, he had ra- " ther have ſuch a thing as *Benet* College, and a Living of Twenty Nobles a year " at the moſt, than to dwell in the Deanry of *Lincoln*, which was Two hundred " at the leaſt. And ſo he prayed him to inſinuate theſe things to Mr. *Secretary*. " And at the Reverence of God he entreated him, either to help that he be quite " forgotten, or elſe ſo appointed, that he were not entangled now of new with " the Concourſe of the World, in any reſpect of publick ſtate of Living.

Writes again to the Lord Keeper.

Again, *Decemb.* 20. he wrote again to the Lord Keeper, in anſwer (as it ſeems) to a Second Summons of that Lord: importing, that he would wait upon him either at *Burgany*, or at *New Market* in his Return down into *Suffolk*. And that Lord being at that Time afflicted with a Quartan Ague, (which about this time cut off a great many People,) he prayed God to reſtore his Strength, that he might be the ſooner reſtored to the Commonwealth, which, in that apparent danger of worthy Perſons, he feared felt God's Hand in this his Viſitation. And added his Advice, that he ſhould not ſtir much abroad in that Diſtemperance of the Air, ſo contrarious to the State of Men's Bodies, once pierced with that *inſolent Quartan* (as he called it) as Experience ſhewed. And he thought the Spring-time in natural Reſpects muſt be expected, tho' Almighty God, he ſaid, was bound to no Time.

Thus hitherto had Dr. *Parker* delayed coming up, chuſing rather (if he might) to ſtay till the Lord Keeper went down; that he might have opportunity to deal the more effectually with him, to help him to avoid the great Burthen that he feared was to be laid upon him.

A Letter from Secretary *Cecil*, to ſummon him to Court;

In the mean while another Letter, dated the 30th of *December*, comes to him from Court; which was more peremptory. Wherein the Secretary wrote to him in the Queen's Name, that She was minded preſently to uſe his Service in certain Matters of Importance. And therefore that he [the Secretary] was commanded ſo to ſignify to him: to the end, that he ſhould forthwith, upon the ſight hereof, put himſelf in Order to make his undelayed Repair unto *London*. And then he would declare unto him the Queen's further pleaſure. But our Doctor made uſe again of his Indiſpoſition and Want of Health, to retard his Coming ſo ſpeedily.

And another from the L. Keeper.

It was but four or five Days after, *viz. January* the 4th. that the Lord Keeper ſends again to him, mentioning the Secretary's Letter, and requiring him to come up immediately, if his Health would ſuffer, for certain weighty Matters touching the Queen's Service: adding, that he had been willed to haſten his Coming up.

At theſe laſt Summons the Reverend Man comes up, and underſtands more perfectly, that the Archbiſhoprick was intended for him: and therefore that he ſhould accordingly prepare himſelf. Which Meſſage held him in ſuch carefulneſs all the Time of his being at *London*, with the recurring of a dull diſtemperance in his Head by the dregs of his Quartan, and ſome other diſpleaſant Cogitations of the State of the Time, that made him take ſo little joy of his being at *London*, as he never had leſs in his life; and glad he was, when his Back was turned thereunto; as his own Words were. And hoping yet he had half got himſelf off from this Honour, in an excellent Letter to *Bacon*, dated the beginning of *March*, at his return home, gave his Advice, What ſort of Man the Queen ſhould make choice of for this Place. And the rather, becauſe the Office being beſtowed well, they might care the leſs for the Reſidue. "He prayed God then to grant, that it "chanced neither on an Arrogant Man, nor a Faint-hearted Man, nor on a "Covetous Man. The Firſt, he ſaid, ſhould both ſit in his own light, and ſhould "diſcourage his Fellows to joyn with him in Unity of Doctrine, which muſt be "their whole Strength. For if any Heart-burnings be amongſt them; if private "Quarrels ſtirred abroad be brought home, and ſo ſhould ſhiver them aſunder, "it might chance to have that ſucceſs, which he feared in the concluſion would "follow. The Second ſhould be too weak to commune with the Adverſaries, "who would be the Stouter upon his Puſillanimity. The Third Man not worth "his Bread, profitable for no Eſtate in a Chriſtian Commonwealth, to ſerve it "rightly.

ANNO 1558.

Appointed Archbiſhop.

Returns back again.

Deſcribes a fit Man for this See.

Parker to L. *Bacon*. Hiſt. Ref. Vol. II. Collect. p. 357.

Then again as to himſelf, as conſcious of his own Abilities, he thus beſpake both *Bacon* and *Cecyl*, "That except they moderated and reſtrained their over-"much Good-will in the former reſpect towards him, he feared in the end he "ſhould diſlike them both; and that their Benevolences ſhould, by occaſion of his "obſtinate Untowardneſs, jeopard him into Priſon. Yet he had rather, he ſaid, "ſuffer it in a good Conſcience, than to be intruded into ſuch a Room and Vo-"cation, wherein he ſhould not be able to anſwer the Charge to God nor the "World: and wherein he ſhould not ſerve the Queen's Honour, nor live to the "Honour of the Realm. And in fine he ſaid, by God's favour and their good "helps, he never intended to be of that Order [of Epiſcopacy] better or worſe, "higher or lower. So far was he from affecting the Archbiſhoprick, that he re-ſolved againſt being the meaneſt Biſhop. He ſhewed likewiſe his own Poverty, "That he was worth Thirty Pounds when he came up to *London*, and then waſted "a good part. And what would that do to furniſh his Houſhold? He gave an "inſtance in *Hopton*, the laſt Biſhop of *Norwich*, lately deceaſed, that upon his "departure was ſo in debt, that the Creditors, ſeized his Goods to anſwer his "Debts to them. And then ſtraightway came the Queen's Officers and diſcharged "them all; [ſweeping all from the Creditors, to ſatisfy his Debts to the Queen.] "So that for all his ſpare Hoſpitality, he was not able to pay half he owed. Then *Parker* ſhewed *Bacon* another of his Imperfections, as he called them, name-ly, his painful bodily Infirmity, taken by a Fall from his Horſe in his Flight once under Queen *Mary* in the Night-time, from ſuch as ſought for him. Whereby he was ſo dangerouſly hurt, that he ſhould never recover it: and in his late Journey to *London* it was increaſed to his greater pain. "So that he was fain, he ſaid, "ſometimes to be idle, when he would be occupied, and to keep his Bed, when "his Heart was not ſick. And, in a word, he prayed his Honour not to think, "that he ſought hereby his own private Gain, or his idle Eaſe; for his Heart "would right fain ſerve his Sovereign Lady in more reſpects, than that of his "Allegiance; and bidding them to put him where they would elſe [excepting "the place of a Biſhop;] and if, as far as his Power of Knowledge and of "Health of Body would extend, he did not apply himſelf to diſcharge his Duty; "*Let me*, ſaid he, *be thruſt out like a Thief.*

Reſolves to endure Im-priſonment rather than to accept any Biſhoprick.

Bacon, it ſeems, had given him ſome hint, as tho' one reaſon of his declining to accept this Preferment, was his fear of ſad times conceived from ſome Prophe-cies, that then went about, of *Noſtredame* and others. Whereat he wrote thus in anſwer: "I pray you think not, that the Prognoſtication of Mr. *Michael No-"ſtredame* reigneth in my Head. I eſteem that fantaſtical Hodge-podge not ſo "well as I credit *Lucian*'s Book *de veris Narrationibus*: Nor yet all other vain Pro-

Parker's Judg-ment of Pro-phecies.

"phecies

ANNO 1558.

" pheſies of *Sands*, more than I regard Sir *Tho. Moor*'s Book of *Fortune*'s Anſwers " upon the Chance of three Dice caſting. I would I ſaw no more cauſe to fear " the likelihood of God's Wrath deſerved for diſſolute Life, to fall upon the Realm, " by the Evidence of the true Word, and by God's old practices.

The Biſhop's unwillingneſs to take this Charge.

Indeed well might our Doctor ſhrink at the undertaking of ſuch a weighty Province, at this particular Juncture eſpecially, when the greateſt Prudence, Courage, Conduct, Learning and Experience would be required to aſſiſt in that Reformation that was now to be ſet on foot, and carried on: the National Church being at this time generally corrupted in Doctrine, Diſcipline and Manners; and the Correction thereof requiring ſo much Skill and Audacity. Beſides, he was conſcious to himſelf of an Exceſs of natural Baſhfulneſs, and want of Experience for Government, his Spirits having been much depreſſed under the hard Reign of Queen *Mary*. Of which he complained, not long after his Acceptation of the Archbiſhoprick, in a Secret Letter to the Secretary, a great Inſtrument of his Promotion; " That it grieved him, that he was not able to anſwer his friendly Re-

His mean Conceit of himſelf.

" port of him before time [meaning when he recommended him to the Queen,] " whereby, to his much grief of heart, he paſſed forth his Life in heavineſs, " having been thus intruded, notwithſtanding his Reluctation by oft Letters to his " Friends, to be in ſuch room: Which, he ſaid, he could not ſuſtain agreeably " to the honour of the Realm, if he ſhould be too far tryed. And that with " paſſing thoſe hard years of *Mary*'s Reign in obſcurity without all Conference, " or ſuch manner of Study, as now might do him Service, and what with his " natural Vitioſity of over-much Shamefacedneſs, he was ſo abaſhed in himſelf, " that he could not raiſe up his Heart and Stomach to utter in Talk with others, " which with his Pen he could expreſs indifferently, without great difficulty. " Which made him [in an over-much miſconceit of himſelf] requeſt of the " Secretary to decline from him ſuch Opportunities, wherein he might work " a lack to his Promoters, and a ſhame to himſelf, as he modeſtly expreſſed it.

But whatever his low Eſteem of his own Abilities were, others were well ſatisfied concerning his great Endowments. Nor did the Queen make an ill Choice, but as great Things were expected from him, ſo he failed not in that Expectation. Which he ſhall be convinced of, that diligently obſerveth in what State the *Engliſh* Church ſtood at *Parker*'s firſt Entrance upon the Government of it, and what Advances it made under him.

Summoned again to Court. Lett. to *Park.* in Hiſt. Reform Vol. II. Collect. p. 361.

Dr. *Parker* now ſeemed to lie ſtill for a Month or Six Weeks, till *May* 17, when the Lord Keeper writ again to him, " That by a Reſolution made that Day in " the Queen's Preſence, he perceived, that his Friends would hardly deliver him " of the Charge written in former Letters: And ſo he thought to make him pri- " vy thereunto, and to adviſe him to commit to the Judgment of his Friends his " Ability or Diſability, to ſerve, where and when he ſhould be called. That if " he knew a Man in whom the Deſcription made in the beginning of his Letter " might more juſtly be deferred than to himſelf, he would prefer him before " *Parker*; but knowing none ſo meet indeed, he took it, he ſaid, to be his Duty " to prefer him before all others. And the rather, becauſe otherwiſe he ſhould " not follow the Advice *Parker* had given him. And added, that it was like e'er " long he would receive Letters ſubſcribed by him and others jointly; meaning " the Council." And accordingly two Days after, that is, *May* 19. a ſhort Letter was ſent him, " That for certain Cauſes the Queen's Majeſty intended to uſe " his Service; and her Pleaſure was, that he ſhould repair up with ſuch Speed as " conveniently he might." This was Signed by the Lord Keeper, and the Secretary, from the Court. But *Parker*, ſuch was his extraordinary unwillingneſs to be a Biſhop, gave no Anſwer, nor took his Journey for ſome Days after the aforeſaid Letter came to him. So that *May* 28. they both writ to him again, That it was the Queen's Pleaſure that he ſhould repair up with all ſpeed poſſible: Leaving him not to his *convenient* Speed, as they had done in the former Letter.

Coming up now to the Court, no other Endeavours ſucceeding to divert this Place, ſo much dreaded by him, his laſt Application was unto the Queen her ſelf; addreſ-

addressing an excellent Letter to her, upon his being Nominated by her to the Archbishoprick, and disabling himself. Which Letter, tho' already published, yet containing such a Character of the Wisdom, Goodness, Humility, and Self-Diffidence of this Venerable Man, I will here present the Reader with the Substance of it. *ANNO 1558.*

Petitions the Queen to be Excused.

Collect. of Rec. in the *Hist. Ref.* Vol. II.

'He address'd to her by way of Suit; which, as he said, extreme Necessity 'compelled him to make; both in respect of his constrained Conscience to God, 'and in regard of his Duty which he owed to her Noble Estate. That calling to 'Examination his great Unworthiness of so high a Function, and his Disability he 'might alledge in particular, but for molesting her most weighty Affairs; he 'was bold to approach by Writing to her Honour, to discharge him of that so 'high and chargeable an Office. Which required a Man of much more Wit, 'Learning, Vertue and Experience, than he saw and perfectly knew could be 'performed by him worthily; to occupy it to God's Pleasure, and to her Grace's 'Honour, and to the Wealth of her Loving Subjects. He urged to her many 'other Imperfections in him: As, Temporal Abilities for furnishing thereof, as 'was seemly to the Honour of the Realm; as also Infirmity of Body, which 'would not suffer him to attend on so difficult a Cure, to the Discharge thereof 'in any reasonable Expectation.

'And where, besides his Duty of Allegiance to her Princely Dignity, he was 'otherwise for the great Benefits which he sometimes received at her Grace's Ho-'nourable Mother's Benevolence, (whose Soul he doubted not but was in Blessed 'Felicity with God) most singularly obliged above many other, to be her most 'faithful Beadsman, both in thanking God for that Fatherly Protection hitherto 'over her Noble Person; and furthermore to pray for the Continuance of her 'Fortunate Reign; so he was right sorry, and lamented within himself, that he 'was so basely qualified inwardly in Knowledge, and outwardly in Extern Suffi-'ciencies, to do her Grace any meet Service, as he could wish could be accepta-'ble to her Grace's Expectation: Assuring her Noble Estate, that in any other 'smaller Vocation under the Degree of such chargeable Offices, and more 'agreeable to his Infirmity, if it should so seem to her high Wisdom, and merci-'ful Liberality, he should endeavour himself to attend thereon. Referring yet 'himself wholly to her Grace's Pleasure, rather than by just Allegation of his 'Unworthiness, the Loyal Duty of his faithful Heart should be any ways suspect-'ed by her Reverend Majesty. Subscribing himself, *Her Grace's poor Subject,*

Matthew Parker.

But nothing would do, and Dr. *Parker* must be the Man pitched upon, for his admirable Qualities, and rare Accomplishments, to fill the See of *Canterbury*. And in his Cares and Preparations for this high Office, we leave him for a while, Six Months passing away before his Consecration. Yet in the mean time not unemployed in the Service of Religion and the Church, as we shall see by what follows.

Fixed for Archbishop.

CHAP.

CHAP. IX.

Wherein he was now employed. The Secretary conſults with him for the New Biſhops. His Advice for Reformation in Cambridge. *He informs the Lord Keeper of ſome preſent dangerous Doctrines. Commiſſions from the Dean and Chapter during this Interval. Aſſiſteth at the* French *King's Obſequies. His Endeavour about the Exchanges of Biſhops Lands. A Fraud in the Church of* Dublin, *ſignified to him from the Archbiſhop there. His free Advice to the Queen, concerning the Crucifix in her Chapel.*

ANNO 1559.

Dr. *Parker's* Directions for the Biſhopricks.

FOR one thing wherein he was conſulted by the Secretary, (in this Interval, as it ſeems) was about filling of the Sees, and in what Method it was Cuſtomary, and might be convenient in this Critical Juncture to proceed, many Difficulties appearing; as now there being no Archbiſhop at all, and hardly Four Biſhops remaining; and whether the Popiſh *Ordinal* ſhould be uſed, or that of King *Edward* VI. which was aboliſhed under Queen *Mary*, &c. But Dr. *Parker* being one of the beſt skilled in Eccleſiaſtical Rites and Uſages, *Cecil* deſired to be aſſiſted with his Advice and Judgment: For whom the ſaid Doctor drew up this Paper of Inſtructions, for Entrance into the Biſhopricks, which I met with in the Paper-Houſe.

Copy of this would be ſent hither. *Cecil's Hand.* Pap. Office.

I. Suit is to be made for the Queen's Letters Patents, called *Significaverunt*, to the Archbiſhop of the Province, for the Confirmation of the Elect, and for his Conſecration.

II. When the Archiepiſcopal See is Vacant, then after Election, like Letters Patents for the Confirmation of the Elect, are to be directed to any other ** Archbiſhop within the King's Dominions. If all be Vacant to * Four Biſhops; then they to be appointed by the Queen's Letters Patents, declaring her Grace's Aſſent Royal, with Requeſt for the Conſecration and Pall.

** There is no Archbiſhop, nor Four Biſhops now to be had. Wherefore *Quærendum*, &c. *Cecil's Hand.*

* *Anno* 25. *H.* VIII. that Order is ſet out at large; ſo that the Reſtitution of the Temporalties is done after the Conſecration, as it ſeems to me by the ſaid Act. Dr. *Parker's Hand.*

III. The Fealty for the Temporalties of the See is to be made to her Majeſty. The Oath alſo to be given: The ordinary Fees to be paid to her Majeſties Officers.

IV. The Conſecration is to be done on ſuch a Sunday as the Conſecrator, with the Aſſent of the Conſecrated, ſhall accord: And in ſuch Place as ſhall be thought moſt requiſite.

This Book is not Eſtabliſhed by Parliament. *Cecyl's Hand.*

V. The Order of King *Edward's* Book is to be obſerved: For that there is none other eſpecially made in this laſt Seſſions of Parliament.

And the new Biſhops that were to be made, were to ſign Obligations, binding themſelves in ſeveral Articles, for preſerving the Revenues and good Eſtate of the Biſhopricks, and for preventing the Miſchiefs and ill Turns that had been done to them by the late Incumbents: And this alſo ſeems to have been by the Direction and Counſel of *Parker*. The Articles of theſe Obligations were;

Obligations for Biſhops to Sign.

I. That they make no Leaſes in any manner in groſs for Years, or Fee-farm; nor any Leaſe of the Demeſne of any Manor, above One and twenty Years: Wherein the accuſtomed Rent is reſerved.

Nor that they make any Leaſe of any Land, uſed by the Biſhop for his Houſhold; Nor of any of his Parks, with the Herbage, to endure after the Time of the ——

Nor that they make Sale or Gift of great Timber, nor take any thing thereof; but for Repairs of their Houſes, Tenements, Farms and Parks.

Nor

Nor that they charge the Biſhoprick with any Annuity, longer than they ſhall continue Biſhop there. ANNO 1558.

Nor that they make any Grants of Office, longer than for their Life-times; except it be for Offices that have had Continuance, and have been Ordinary.

Item, That they grant none Advouſons of any Parſonage or Prebend, before the ſame ſhall be void.

And that Order be taken with the Dean and Chapter, that they confirm no Grants made contrary to the ſaid Articles.

Another thing wherein our Divine a little before this Time concerned himſelf, and ſhewed his Care for the Publick Welfare, was concerning the Univerſity of *Cambridge*. He was now in *February* returned from *London*, whither he was ſent for, to come to the Court. And his Family being at *Cambridge*, hither he came, driven (as he told the Secretary in his Letter) to this Place by divers Neceſſities, as not able by otherwhere dwelling to maintain a double Charge. For that his Purſe, after his late Perſecutions, was but low. The Univerſity was now in ill Caſe, being in danger to have its Revenues embezled by the Popiſh Heads of the Colleges: Who upon the Paſſing of the Act for the Queen's Supremacy in the Parliament now ſitting, concluded upon relinquiſhing their Places; but before they departed, to make their Advantages by ſpoiling the Revenues: And the better to cover that, to get ſuch to ſucceed them who might wink at their Doings. Of this, ſecret Notice was brought to Dr. *Parker*: Who to prevent this Miſchief to Learning as much as he could, by a Letter dated the 1ſt. of *March*, acquainted the Secretary with this Affair: And the rather now upon his Acceptation of the Chancellorſhip, the higheſt Office there, for the Stay of the Univerſity: Telling him, that he heard divers Colleges were much diſordered, as well in regard of their Poſſeſſions, as in other Reſpects, not ſo maintained as they were left to them of late: And that they were a while in fear, by a Viſitation, to be anſwerable: But that now they had gotten Intelligence of no Viſitation to be purpoſed. He ſhewed the Secretary further, That upon paſſing of the Primacy, [*i. e.* the Bill of Supremacy] they gathered the Sequel, [that is, that they the preſent Maſters were like to be turned out, if they refuſed to take the Oath.] Whereupon ſome of them were about to Reſign to their Friends choſen for their purpoſe, peradventure to ſlide away with a Gain. And in the Concluſion, to hint a way to prevent this, he imparted to the Secretary what was done when Queen *Mary* firſt came to Reign: Which was, That ſhe gave out Authority to Biſhop *Gardiner*, Chancellor of that Univerſity, [as *Cecyl* now was:] who forthwith ſent his Chaplain *Watſon* with Inſtructions to every College; and as then he [Dr. *Parker*] could gather, to report to him [the Chancellor] in what State every College ſtood. And further peradventure, upon Cauſe to have the Maſters and others aſſured *De Coram Siſtendo, & interim bene gerendo*, until a further Order. And that the ſaid Chancellor, Sir *William Cecyl*, might the better know the *Precedent*, *Parker* ſent him the Copies of theſe Letters. And added, He ſhould be loth that in his firſt Entry to his Office, Colleges ſhould ſuſtain Hurt by any Slight, he [*Cecil*] not underſtanding the Likelihood. The reſt of the Matter he committed to his prudent Overſight. And finally, he prayed God to grant ſo good Luck of his Election, that the Univerſity might joy to be raiſed and reſtored none otherwiſe than his Zeal thereunto had been long perceived: *Ut amputetur malevolis omnis occaſio improbitatis & querulationis.* And he informed him further, That if he ſhould intend any thing of this Nature, Dr. *Cole* had both Counterpanes of the whole Statutes of every College, ſo found at the laſt Viſitation.

Gives Advice concerning *Cambridge*; Pap. Office.

To *Cecil* the new Chancellor.

Queen *Mary*'s, and the Chancellor Biſhop *Gardiner*'s Letters, for Viſiting the Univerſity, follow.

'MARY *the Quene*. Right Reverend Father in God, Right Truſty, and 'Right Wellbeloved; We grete you well. And where among divers other In-'conveniences and Diſorders, brought in and ſet forth in that our Univerſity, 'one of the greateſt and chief Occaſions of many of the ſaid Miſorders, is, 'That without ſufficient Authority, only upon the ſenſual Minds, and raſh De-

Queen *Mary* to the Chancellor of *Cambridge*, for enjoyning the old Statutes.

ANNO 1558.

'terminations of a few Men, the antient Statutes, Foundations, and Ordinances 'of the whole Univerſitie, the Colleges, and other Places of Students have been 'much altered, broken, and almoſt utterly ſubverted: Whereby not only the laſt 'Wills of many good Men have been broken, and many Wiſe, Polite, and God-'ly Ordinances, confirmed by Parliaments, and by ſundry our Progenitors, fond-'ly and unreverently contemned, but the Conſcience of many honeſt Men, 'which by their Oaths were bound to the Obſervation of the ſaid Statutes and 'Foundations, have been much encumbred; and Youth looſly and inſolently 'brought up, to the great Diſcredit of the Univerſity; and no ſmall hindrance 'of the Commonwealth of all our Realm:

'We therefore, knowing it our bounden Duty to Almighty God, to whoſe own 'Goodneſs we acknowledge our ſelves called and placed in the Royal Eſtate of 'this Realm, to travel by all the ways we may, that his Glory and Holy Will be-'ing truly declared to all our Subjects, he may of all ſorts in their ſeveral Vocations, 'be reverently feared, ſerved and obeyed; have thought good that for a Begin-'ning, to wiſh, that the Examples hereof may firſt begin in our Univerſities, 'where young Men, and all ſorts of Students, joyning Godly Converſation with 'their Studies in Learning, may after, as well by their Doings as by their Preach-'ings, inſtruct and confirm the reſt of our Subjects, both in the Knowledge and 'Fear of Almighty God, in their due Obedience towards us, our Laws, and all 'other their Superiors, and in their charitable Demeanours towards all Men. 'And becauſe we know where Order is not kept, all things go to Confuſion, we 'have therefore thought good to will and require you our Chancellor, and all 'other the Heads and Governors of the Colleges, and other Houſes, that both 'Yourſelves, for your own Parts, do exerciſe your Offices, and live, and cauſe all 'Scholars, Students, Servants, Miniſters, and others living under you, of what 'Sort, State or Condition ſoever they be, to live and frame themſelves, their Stu-'dies, Converſations, and manner of Living, in ſuch Form and Order, as by the 'antient Statutes, Foundations, and Ordinances of that our Univerſity, and of 'the Colleges and other Houſes, is to you ſeverally appointed. Which Statutes 'and Foundations We will to be inviolably kept and obſerved, according to the 'antient Foundations and Ordinances of the Founders, and Grants of our 'Progenitors.

'And therefore do eſtſones require and charge you our Chancellor, whom we 'do Authorize by theſe Preſents for that Purpoſe, to ſee the ſame well and truly 'obſerved, as you will anſwer for the Contrary; notwithſtanding Injunctions or 'new Ordinances made, ſet forth or delivered by any Viſitors or other, ſithence 'the Death of Our Father of moſt worthy Memory King *Henry* the Eighth, '(whom God aſſoyl) or any other new Device to the contrary hereof. Geven 'under Our Signet at Our Manor of *Richmond*, the 20*th*. of *Auguſt*, in the Firſt 'Year of our Reign.

Chancellor *Gardiner*'s Letter to the Univerſity.

The Chancellor's Letter to the Univerſity, in purſuance of the Queen's, (which Dr. *Parker* ſent with the former) was to this Tenor:

Doctiſſimis viris, Vicecancellario & Senatui Cantabrigienſi.

'Quàm multæ cauſæ ſint (Viri Doctiſſimi) quæ animum meum, ut ad Vos hoc 'potiſſimum tempore accederem, permoverent, totidem ferè occurunt impedimen-'ta, quæ corpus ([quominus] vobis adſit, juſtiſſimè prohibent. Interim autem, 'dum occaſionem capto commodiorem, qua vos ipſe inviſerem; hunc Sacellanum 'meum, vobis non omnino ignotum, & mihi notiſſimum, cujus Fidem perſpectam, '& exploratam habeo, mandare volui, eidemq; demandare, ut meo nomine refe-'rat quæ vos ex me cuperem intelligere. Cui ut credatis, oro: Et benè valete. '*Londini* ex ædibus meis, Octavo Calend. Septembr. 1553.

Veſter Cancellarius *Steph. Winton.*
Cancell.

And

ANNO 1559.

And it may not be unworthy to obſerve of our Divine further, That being in Town in *Jan.* as was beforeſaid, he took notice with Grief of certain Books, (and now in his Receſs complained to the Lord Keeper *Bacon* thereof) that went then about *London*, being printed and ſpread abroad, and their Authors Miniſters of good Eſtimation. The Doctrine of one was, That a Lady Woman cannot be by God a Governor in a Chriſtian Realm. [*Knox*, and *Chriſtopher Goodman* had publiſhed Tracts to this Purpoſe.] And in another was Matter ſet out to prove, that it is lawful for every private Subject to Kill his Sovereign; *Ferro, Veneno, quocunq; modo*, if he think him to be a Tyrant in his Conſcience; yea, and worthy to have his Reward for his Attempt. At which, ſaid *Parker*, *Exhorui cum iſta legerem.* Adding, " If ſuch Principles be ſpread into Mens Heads, as now they be " framed, and referred to the Judgment of the Subject to diſcuſs, *What is Ty-* " *ranny*, and to diſcern, Whether his Prince, his Landlord, his Maſter is a Ty- " rant, by his own Fancy and Collection ſuppoſed; What Lord of the Council " ſhall ride quietly minded in the Streets among deſperate Beaſts? What Miniſter " ſhall be ſure in his Bed-Chamber?" This Reverend and Wiſe Divine well ſaw the Deviliſh Tendency of theſe Doctrines. And it grieved him the more, that they were ſet forth by ſuch as were Miniſters of the Goſpel: And that their Pens and Labours ſhould be diverted from Oppoſing and Confuting *Anabaptiſts*, *Arians*, *Libertines*, *Freewillmen*; " Againſt whom he thought Miniſters ſhould " have needed only to have fought, for Unity of Doctrine: (For as for *Romiſh* " Adverſaries, their Mouths, he ſaid, might be ſtopped with their own Books " and Confeſſions.) But he never dreamed that Miniſters ſhould be compelled " to impugn Miniſters." The Adverſaries, as he added, would have good Sport to prognoſticate the Likelihood. More of theſe Books, and the Authors of them, and the Recantation that one of them made afterwards, by Means of this our Doctor, may be read in the *Annals* of the Reformation under Queen *Elizabeth*.

Dangerous Doctrines againſt Princes, noted by *Parker*.

Let. to the Lord *Bacon*.

Chap. 9.

Dr. *Parker*, who we heard a little before had ſuch a Concern now for the Univerſity of *Cambridge*, was in the Summer following appointed one of the Queen's Viſitors there; having had long Experience in the Affairs of it. The Viſitors conſiſted of Two Learned Kts. Sir *Will. Cecyl*, and Sir *Anthony Cook*: Two Doctors of Divinity, our *Parker*, and *William Bill*: Two Doctors of the Civil Law, *William May*, and *Walter Haddon*: One Doctor of *Phyſick*, Dr. *Wendy*; Two Profeſſors of Divinity, (as they are ſtiled) *Robert Horn*, and *James Pilkington*: All Perſons of great Integrity and Learning, and that had formerly been Members of the ſaid Univerſity. The Citation of the Heads and Members of all the Colleges, Halls and Hoſtles before them, to undergo the Viſitation, bore date at *Weſtminſter* the 21*ſt.* day of *June*, 1. *Elizab.* Therein the day of Appearance appointed was the 7*th* day of *September* enſuing: And the Place, the Church or Chapel of *King's* College. The Viſitors are ſtiled in the ſaid Citation the Queen's *General Commiſſioners*, to viſit that Univerſity. The Tranſactions, and how Matters were now managed, I do not find: As what *Detecta* were found, what Regulations, what Corrections, what Deprivations, what Reſtitutions were now made. *Fuller* ſaith ſomething concerning the Two laſt: But he muſt be read warily, making two Errors in one Line concerning the Change in *Clare* Hall; *viz.* That *Swinburn* was put out Maſter there, and *Madew* put in: Whereas both the one and the other died under Queen *Mary*. But this undoubtedly was the chief Buſineſs of the Viſitors, to Purge the Univerſity, by ſwearing the Heads, and chief Members and Officers, to the Supremacy, and by depriving the Refuſers. Dr. *Parker* (tho' Nominated) had hardly any hand in this Viſitation, being about the very time of it at *London*, attending the Solemnization of the Funerals of the *French* King, and his own weighty Affairs, being by this time Elect.

Parker one of the Viſitors of *Cambridge*.

E Collectan. *Rog. Gale*, Armig.

Hiſt. of *Cambridge*, p. 135.

I find little done by the Dean and Chapter of *Canterbury* this Year, (who had now all the Juriſdiction of the Archbiſhop, while the See remained vacant) except it were granting ſeveral Commiſſions: As to *Nicolas Harpsfeld*, LL. D. Official of the Court of Arches, to admit *Richard Mitche* to be Advocate of the Court of Arches. This Commiſſion bare date the day of *April*, 1559. Another to the ſame, to admit *Thomas Yale* LL. D. Advocate of the Court of *Canterbury*, dated the day of *April*, 1559. Another to *William Mowſe* LL D. Vicar

Commiſſions from the Dean and Chapt. of *Cantorbury*. Regiſt. Decan. *Cant.*

Dr. *Mowſe*.

ANNO 1559. car General, admitting him to take Cognizance of Cauſes in the Court of Audience, dated the 30*th* of *May*. Another to the ſame, and of the ſame Date, Conſtituting him Official of the Court of *Canterbury*. And yet another Commiſſion to him, the ſaid *Mowſe*, dated *June* 13. to Conſtitute him Dean of the Arches. This Dr. *Mowſe* was a Man that always light upon his Legs, and would be ſure to hold in in all Revolutions: Being firſt Preferred by Archbiſhop *Cranmer* in King *Edward*'s Reign, and complying with all Changes afterwards. Yet he was a good Scholar, and a good Benefactor to *Trinity* Hall in *Cambridge*, whereof he was Maſter.

Parker, Archbp. Elect, aſſiſts at the Obſequies of *Henry* the *French* King.

It was but two Months after the giving forth theſe Commiſſions, that our Divine became Elect of *Canterbury*. When the firſt thing I find him employed about, was aſſiſting, in the beginning of *September*, at the Funeral Solemnities of *Henry* II. of *France*, celebrated in St. *Paul*'s Church, together with the Elects of *Chicheſter* and *Hereford*, Apparelled in their Surplices and Doctors Hoods; having the *Dirige* ſaid in *Engliſh*.

Labours to ſtay Exchanges with the Queen;

But it was a greater Matter at which he aſſiſted the next Month, or thereabouts, or indeed was the chief Agent; which ſhewed his Zeal and his Care for Learning and Religion, and the Welfare of the Church, over which he was to be conſtituted. The late Parliament had made an Act to enable the Queen upon the Vacation of any Biſhoprick, (and there were now many vacant) to convert the Temporal Revenues, or Part thereof, unto her ſelf, ſettling in Exchange Church-Lands in lieu thereof; ſuch as Impropriations, formerly belonging to Monaſteries diſſolved, and Tenths: taking into her own Hands good old Lordſhips and Manors for them. The Inequality of which Exchanges was, That to theſe Impropriations were oftentimes conſiderable Charges annexed, by neceſſary Reparations of Houſes and Chancels, and yearly Penſions payable out of them. And Tenths would often fall ſhort and be unpaid by reaſon of the Poverty or Inability, or Death of the poor Curates and Miniſters. Nor could the Biſhops have any good Title to them; it being doubtful, whether they could be alienated from the Crown, having been by Act of Parliament given to it. The Archbiſhop Elect therefore joyning with him the four other Elects, *viz.* Of *London*, *Ely*, *Chicheſter*, and *Hereford*, conſulted ſeriouſly what was to be done in this Caſe: and reſolved for this Purpoſe to make an humble Supplication to the Queen, to make her ſenſible of the Evil that might hereby accrue to the Revenues of her Biſhops; and to ſtay her, if poſſible, from making the Benefit ſhe might of the ſaid Act, to offer her a yearly Penſion for favouring them in this Requeſt; which was a Thouſand Marks for the Province of *Canterbury*, in Conſideration of her great and manifold Charges daily ſuſtained; Offering moreover to declare at large to her in Writing, if ſhe would permit it, the great Inconveniences that were like to enſue the Execution of this Act, upon many good Grounds and Reaſons.

And for her Grant of divers things to the Clergy.

But if this might not be obtained, then they ſued and prayed, that ſhe would grant theſe reaſonable Favours following, *viz.* That the Vicarages of theſe Impropriations that were to be exchanged and conveyed from the Queen to the Biſhops, might be made competent Livings and Subſiſtences: That Chancels and Manſion-Houſes decayed might be conſidered: That yearly Penſions might be reprized out of the Parſonages: That the Manors being withdrawn from them, they might not be charged with ſetting forth Men to War, as the Biſhops had done before ſuch Alienation: That equivalent Recompence ſhould be made for the Perquiſites of Courts and Wood-ſales, and ſuch other caſual Profits ariſing from the Manors exchanged with the Queen. That Parks and Woods might be valued: That Corn-heaps, Fiſh and Fowl, with Carriages and other Commodities, might remain to the Biſhops for Hoſpitality. That Parſonages appendent to the Manors exchanged, might be referred to the Biſhop's See. That the Biſhops of the new Erected Sees might have the beſtowing of the Prebends of thoſe Churches, as in others was uſed, to maintain learned Men and Preachers. That if any of the exchanged Tenths or Rectories were evicted from them by Law, Recompence might be made them. That they might have remedy by Law to recover Tenths denied or delayed. That no Rents be returned for Spiritual Poſſeſſions: That Biſhopricks might be diſcharged of Arrearages of Subſidies and Tenths, and other Incumbrances paſt in the Days of their Predeceſſors: To be diſcharged of Subſi-

dies

dies the firſt year of their paying their Fruits. That the Queen would continue the new erected Sees, (which it ſeems ſome were looking with a greedy Eye upon.) That the Benefice of *Cliff* might be annexed to the See of *Rocheſter*; and that the Benefice lately annexed to the See of *Cheſter* might not be diſmembred. That they might receive the half years Rent laſt paſt at *Michaelmas*, in conſideration of their Charge in neceſſary Furniture of their Houſes, and Diſcharge of Fees paid before and at the Reſtitution of their Temporalities. That their Firſt Fruits might be abated and diſtributed into more Years, for the better maintenance of Hoſpitality. And without the Grant of this they ſhould not dare to enter into their Functions, which She had Nominated them to, being too importable for them. But this whole Addreſs is preſerved in the *Appendix*. *Numb.* X.

ANNO 1559.

But however humble and reaſonable theſe Requeſts were, which the Archbiſhop Elect and his Brethren then made in their own and the Churches behalf, the Queen, preſſed by ſome greedy Courtiers and other Back-friends to Religion, was not over-favourable in granting.

The A.Bp. receives a Letter from *Dublin* concerning a weeping Crucifix.

It was not long after this, that a Letter came from *Hugh Corwin*, Archbiſhop of *Dublin*, to our Archbiſhop, upon a very remarkable Occaſion, and in very good Seaſon for the ſetting forward the taking away of Images out of the Churches, that were now repleniſhed with them; and the Queen ſomewhat indifferent and unreſolved about it. The Caſe was this.

At the Coming of the Earl of *Suſſex* into *Ireland* (who was lately ſent over by the Queen her Lieutenant there) the Litany was ſung in Engliſh at *Chriſts Church* in *Dublin*. This gave great Offence to ſome of the Popiſh Zealots, reckoning aright, that the Uſe of the Maſs was in danger of being laid aſide in that Cathedral. Something therefore was to be done now or never, to keep up the Reputation of the old Superſtition; and a Miracle was to be ſhown in the ſaid Church the next *Sunday*, when the Lord Lieutenant, the Archbiſhop, and the reſt of the Privy Council were there at Service. There was in that Cathedral an Image of Chriſt in Marble ſtanding with a Reed in his Hand, and the Crown of Thorns on his Head. And while Service was ſaying before this great Aſſembly, Blood was ſeen to run through the Crevices of the Crown of Thorns, trickling down the Face of the Crucifix. The People did not perceive it at firſt; therefore ſome who were in the Fraud, cryed out to one another, and bad them ſee, how our Saviour's Image ſweat Blood. Whereat ſeveral of the Common People fell down with their Beads in their Hands, and prayed to the Image. Vaſt numbers flocked to the Sight. And one preſent (who indeed was the Contriver, and formerly belonged to the Priory of this Cathedral) told the People the Cauſe, *viz.* That *he could not chuſe but ſweat Blood, whilſt Hereſy was then come into the Church.* The Confuſion hereupon was ſo great, that the Aſſembly brake up. But the People ſtill fell upon their Knees, thumping their Breaſts: and particularly one of the Aldermen and Maior of the City, whoſe Name was *Sedgrave*, and who had been at the *Engliſh* Service, drew forth his Beads, and prayed with the reſt before the Image. The Lord *Suſſex*, and thoſe of the Privy Council haſted out of the Quire, fearing ſome harm.

Cecil's Memor. in Hunt. *Rom.* Fox p. 85.

The Cheat diſcovered.

But the Archbiſhop of *Dublin* being diſpleaſed, cauſed a Form to be brought out of the Quire, and bade the Sexton of the Church to ſtand thereon, and to ſearch and waſh the Image, and ſee if it would bleed afreſh. The Man ſoon perceived the Cheat, obſerving a Spunge within the Hollow of the Images Head. This Spunge one *Leigh* (ſometime a Monk of this Cathedral) had ſoaked in a Bowl of Blood: and early on *Sunday* Morning, watching his Opportunity, placed the ſaid Spunge, ſo ſwoln and heavy with Blood, over the Image's Head within the Crown: and ſo by little and little the Blood ſoaked through upon the Face. The Spunge was preſently brought down, and ſhewed to theſe Worſhippers; who began to be aſhamed: and ſome of them curſed Father *Leigh*, (who was ſoon diſcovered) and three or four others that had been the Contrivers with him.

The Archbiſhop the next *Sunday* preached in the ſame Church before the Lord Lieutenant and the Council, upon 2 *Theſſ.* II. 11. *God ſhall ſend them ſtrong Deluſions, that they ſhould believe a Lye*: Expoſing the Cheats, who openly ſtood there, with Father *Leigh*, upon a Table before the Pulpit, with their Hands and Legs tied, and the Crime written on their Breaſts. This Puniſhment they ſuffered three *Sundays*; were

ANNO 1559. were impriſoned for ſome time; and then baniſhed the Realm. This converted above an Hundred Perſons preſent, who ſwore they would never hear Maſs more.

And further upon the 10. *Sept.* 1559. the Archbiſhop cauſed this Image to be taken down, altho' he himſelf had cauſed it to be ſet up at his coming to that See, after it had been pulled down once before by *Geo. Brown*, the former Archbiſhop in King *Edward*'s time.

Archbiſhop of *Dublin* writes to our Archbiſhop about it.

The Contents of all this did Archbiſhop *Corwen* write in a Letter to Archbiſhop *Parker*: who was glad thereof; by reaſon that the Clergy were debating at this preſent, whether Images ſhould ſtand in the Churches, or no; the Queen her ſelf being indifferent in the Matter, and rather inclinable to them. But this Letter which the Archbiſhop ſhewed her, wrought on her to conſent for the Throwing of Images out of the Churches; together with many Texts of Scripture, which our Archbiſhop and other Divines had laid before her, for the demoliſhing of them.

He adviſeth the Queen to remove the Crucifix out of her Chapel.

Another of his Applications to the Queen about this Time muſt not alſo be forgotten. The Queen had been prevailed with, that Images and Lights and Crucifixes ſhould be enjoyned to be taken away, to prevent that groſs Idolatry and Superſtition that the common People had been brought into by means thereof. But She retained nevertheleſs, in her own private Cloſet, a Crucifix and Lighted Tapers in Divine Service. This being ſo contrary to her own Injunctions, and ſavouring ſo much of Superſtition, and that Example being ſo dangerous, the Archbiſhop Elect had the Aſſurance and the Honeſty to adviſe her Majeſty not to permit theſe things any longer in her Preſence. Which he did with that Gravity and Freedom becoming his Office, that Sir *Francis Knollys* ſent him a Letter *Octob.* 13. 1559.

Sir *Fr. Knollys* to him hereupon. MSS.C.C.C.C.

"Wiſhing him Proſperity in all Godlineſs; namely in his good Enterprize againſt "the Enormities yet in the Queen's Cloſet retained. Although, ſaid he, with "the Queen's expreſs Commandment theſe Toys were laid aſide till now a late. But tho' *Parker* did thus diſcharge his Duty, She, I doubt, continued theſe Furnitures of her Oratory. Which gave ſuch an Offence to another of her Biſhops, tnat he could very hardly be induced to Miniſter there before her: as may be read more largely in the Hiſtory of the Reformation under that Queen. Chap. 13.

CHAP. X.

The Archbiſhop Elect employed. In Commiſſion upon Miniſters deprived. Divers Popiſh Biſhops and Divines in the Archbiſhop's Cuſtody. Biſhop Tunſtal; Biſhop Thirleby; Dr. Boxal; Dr. Treſham; *And Dr.* Richard Smith; *Some Accounts of them. An Addition to the Archbiſhop's Coat of Arms; Given him by* Garter. *The Patent thereof.*

The Archbp. Elect at *Lambeth.*

PARKER, Archbiſhop Elect, remained now in *London*, or rather at *Lambeth*, there being great need of him both at Court and elſewhere, with the reſt of the Biſhops Elect and other Divines, to Conſult with, concerning Matters of the Reformation that was now in hand.

Dr. *Turner* reſtored to his Deanry.

Among other weighty Matters the Archbiſhop was now employed in, one was in doing Juſtice to ſuch as had been wrongfully deprived and thrown out of their Places in the Church under Queen *Mary*. One of theſe occurrs, namely *Will. Turner* Doctor of Phyſick, and a Zealous Divine, who under King *Edward* VI. had been Dean of *Wells*, but outed in the next Reign, and became an Exile. He was now reſtored to his Deanry by the Judgment of the Archbiſhop and ſome others, joyned in Commiſſion with him. But after his Reſtitution in the Year 1560, *John Goodman*, the laſt Dean, had procured a Commiſſion to certain ſpecial Perſons, named and choſen by himſelf, and (as it was thought) very partial, to convent

vent the ſaid Dr. *Turner*, and to remove again him from the ſaid Deanry. Whereupon he made Supplication to the Queen to inhibit the ſaid Commiſſion to proceed againſt him. Nevertheleſs, that Juſtice might be indifferently miniſtred to both Parties, She willed and commanded the Lord Keeper, by her Letters, to call both Parties before him, and to direct a Commiſſion in her Name, as he was accuſtomed to do upon Appeals, to ſuch indifferent Perſons as he ſhould think fit, or as they both ſhould accord upon: And in the mean Seaſon to take Order, that Dr. *Turner* might remain in quiet Poſſeſſion. And ſo he did to his Death: which was in the Year 1568. being buried in *Crutched Friers* Church, *London*: where he hath a Monument yet remaining. ANNO 1559.

Now were committed unto the Archbiſhop's Cuſtody divers Popiſh Biſhops, as *Cuthbert Tonſtal*, Biſhop of *Durham*, having been deprived in *July*; who died in the Archbiſhop's Houſe at *Lambeth* in *November* following, being Eighty five years of Age. But before his Death, by the Archbiſhop's means, he was brought off from Papiſtical Fancies. And he declared it his Judgment, that the Pope's too far diſtended Power ought to be reſtrained within his own Diocefe of *Rome*. Letters to which Purpoſe he had long before written to Cardinal *Pole*. Unto which Mind he now returned again, after his compliance with the Pope under Queen *Mary*. And not above fourteen Days before his Death, while he lived with the Archbiſhop, he teſtified to him and others, thoſe Letters to *Pole* to be his. One of which is extant in *Fox*'s Monuments, writ about 1534, and others of them be in MS. in the *Cotton* Library. *Tonſtal* alſo allowed of the Mariage of Prieſts, as permitted by the Word of God. To all which I may add his Judgment in Point of Juſtification, which was according to the Doctrine of the Reformed: as appears by a Book that he wrote and publiſhed *An.* 1555. in 4to. *Contra Blaſphematores* Johannis Redmanni *de Juſtificatione*. Which learned Divine, Dr. *Redman*, did on his Death-bed declare freely his Judgment for Juſtification by Faith. For which, it ſeems, ſeveral Papiſts had railed againſt him after his Death; and occaſioned this learned Biſhop, even under Queen *Mary*, to take his Part in the ſaid Book. Which is, or was, among our Archbiſhop's Books, by him given to the Publick Library of *Cambridge*. Of this Man *Eraſmus* ſpeaking, gave this Character of him in his younger Years, before he was Biſhop: "That he was a Man of a moſt unblame-
" able Life, exactly ſkilled in both kinds of Learning, and
" not unverſed in any good Diſcipline.

Bp. *Tonſtal* with him there;

MATTHÆUS.

Is Homo eſt vitæ inculpatiſſimæ, Utriuſque Literaturæ ad unguem doctus, nec ullius honeſtæ Diſciplinæ rudis. Eraſm. *Ep.* 16. *Lib.* 15.

Beſides *Tonſtal*, (whom the Archbiſhop cauſed to be decently buried under a fair Stone, with an Inſcription in Braſs, in the Pariſh Church of *Lambeth*) he entertained *Thirlby*, firſt Biſhop of *Weſtminſter*, late Biſhop of *Ely*; and *Boxal* D. D. of *New College*, *Oxon*, and late Dean of *Peterborough* and *Windſor*; a Man, who tho' he were ſo great with Queen *Mary*, yet had the good Principle to abſtain from the cruel Blood-ſhedding of the Proteſtants, giving neither his Hand, nor his Conſent thereunto. *Tho. Treſham*, Vicechancellor of *Oxford*, was alſo ſent to be with the Archbiſhop in Cuſtody. But he giving Sureties, that he would neither by Word nor Deed attempt any thing againſt Religion in the behalf of the Papacy, was ſet at Liberty. To his Cuſtody alſo was committed Dr. *Richard Smith*, once Publick Profeſſor of Divinity in *Oxford*, a very fickle Man, of whom ſome things have been ſpoken in Archbiſhop *Cranmer*'s *Memorials*. Being with Archbiſhop *Parker* this year, he convinced him of many Errors that he had divulged in a furious Book by him writ againſt the Mariage of Prieſts. Inſomuch that *Smith* now pretended to ſome Deteſtation of it; and declared openly this his Deteſtation of his Book at *Oxford*, in the ſame Schools in which he once read Divinity. And he acknowledged there, that it was writ by him out of a vain Oſtentation of his Wit and Parts. And that if any doubted of thoſe Doctrines which he recanted, he deſired ſuch to come to him, and he was ready to ſatisfy them with very good Reaſons.

And Biſhop *Thirlby*, and Dr. *Boxal*:

And Dr. *Treſham*,

And Dr. *Smith*.

Book II. Ch. 7.

Of this *Smith* I have ſomething more to add: Namely, That at the Viſitation at *Oxford*, (the Queen's Viſitors, being among many others, the Lord *Williams* of *Thame*, Dr. *Richard Cox*, Elect of *Ely*, Sir *John Maſon*, and Dr. *Walter Wright*, Archdeacon of *Oxford*) he did, it ſeems, refuſe the Oath of Supremacy, required of him. Upon which he was ſent up to the Council: And the Council remitted

Who was ſent up from *Oxon* by the Viſitors.

ANNO 1559.

mitted him to the Archbiſhop, and the Biſhop of *London*, to whom they writ their Letters to deal with *Smith*, to take the Oath to the Queen. And the Archbiſhop was ſucceſsful therein, and perſuaded him to take it, and to make a Subſcription with his Hand to the ſame Purpoſe. Concerning which, the Archbiſhop writ a Letter to the Council, together with *Smith*'s Subſcription inſerted; ſignifying, "That he and the Biſhop of *London* had ſpent ſome time with "Dr. *Smith* in Conference; and what partly by our Allegations, and he more "preſsly weighing the Form of the Oath of the Queen's Supremacy by the Ex-"poſition inſerted in the Injunctions, is contented to take it, as he ſaith, with a "full perſuaded Conſcience: And ſaith further, that if he had ſo underſtood it "afore, as he ſeeth cauſe at this preſent, he would never have departed from "*Oxford*. And now to ſome Declaration of his Conformity, I offered him to "conſider the Form of a Subſcription, which we deviſed to be uſed in the Or-"der of Viſitation. Whereunto he hath, as your Lordſhips will ſee, Subſcribed "gladly." And ſo deſiring to know their Lordſhips further Pleaſure concerning him, *&c.* The Iſſue was, that they took Bonds of him, and had others Bound for him, and then let him go to *Oxford*, to be ordered by the Viſitors there; that is, To take his Oath, and make his Recantation. But *Smith* obtained ſo much favour, by his crafty dealing, at the hands of the good Archbiſhop, that he wrote a Letter to the Viſitors, which *Smith* was to be the Bearer of, that they would deal favourably with him, and expoſe him not too publickly. *Smith* having told the Archbiſhop, that he might thereby be ſo diſcredited, as not to be able to do that Service in the Univerſity, that otherwiſe he might and would. Therefore the Archbiſhop ſignified in his Letter to Sir *John Maſon* and Dr. *Wright*, the Viſitors; "That the Queen's Counſellors willed him to take ſufficient Bonds of Dr. *Smith* "to repair to their Preſence, to declare before them his Subſcription to the Ar-"ticles of the Queen's Supremacy, for the Order of Service received, and for "the Authority and Lawfulneſs of the Injunctions, to be Confeſſed alſo before "them. Now foraſmuch as the ſaid Dr. *Smith* feared, that if ye ſhould *Summo* "*jure* order him, and produce him too much openly, he ſhould too ſuddenly diſ-"credit himſelf for any good doing, as he promiſed to do to his utmoſt power, "as may be uſed with prudence. And therefore he offereth himſelf to me [as "the Archbiſhop proceeded] that he will gladly travel at your Commandment, "to reduce any Wilful or Stubborn Perſon, *bona fide*, to the like Conformity. "Whereupon this ſhall be to pray you, upon the Truſt I have in his Sincerity, "that ye uſe him the more indifferently, as may ſtand with your Commiſſion.

The Archbiſhop writes to the Council concerning his Conformity; MSS. C.C.C.C. Ep. Princ. &c.

And to the Viſitors at *Oxford* in his favour.

Your aſſured loving Friend,

Mat. Elect *Cant.*

This Letter, thus kindly writ for him by the Archbiſhop, *Smith*, upon ſome Crotchet or other, took not with him, when he returned to *Oxford*, either not liking ſome paſſage in it, or thinking to ſhift well enough without it: and ſo he left it behind him.

How *Smith* over-reached the Archbiſhop, and diſcharged his Sureties. Epiſt. int. MSS. C.C.C.C.

Now after this Jobb was over with him at *Oxford*, he uſed his Wits to get clear his Sureties that were bound for him; which he alſo compaſſed by his Craft and Lying; and herein over-reached the unwary Archbiſhop again. For this purpoſe he addreſſed a Letter to the Archbiſhop, Thanking him for his Charitable Intreating him, when he was with him. And then went on to tell him this formal Story; "That the Wife of one of his Sureties, named *Roger Smith* his Couſin, did ſo ſore "trouble her Husband, becauſe he was bound for him in ſuch a great Bond, that "She would not continue in Houſe with him, except he were diſcharged. And "that were pity, added *Smith*, for that they had many goodly witty Children. "And that She had in her keeping a Cap-caſe of his [Dr. *Smith*'s] with Gold in "it and Money, which She would not deliver to him until her Husband were out "of that Obligation: And that he had no Money but that, to pay his Debts. "And ſo ſhould be conſtrained to ſell his Books, Bedding and Apparel, and to "give up the Studying Divinity, to teach Children. Which would be not only "his undoing, but ſome hindrance to his ſetting forth of God's Word, and the

"Truth

ANNO 1559.

" Truth of it. That his tarrying there in *Oxon* was very chargeful, as he had no " Living: and therefore that except his Lordſhip would grant his Petition, he " muſt depart ſtrait away. That his other Surety was his own Siſter's Son; to " whom he gave Thirty Pounds to ſet up his Craft. Which he did ſo dearly love, " that he would not undo him in no caſe; as he ſaid he ſhould, if he ſhould de- " part out of the Realm: becauſe the Obligation would be broken thereby.

" And ſo he deſired that his Grace would let only him, and his ſaid Nephew, " ſtand bound. And that he would never break that Bond, if Death ſhould " follow thereof. *Deum teſtem invoco in animam meam, ſi mentior.* And much more he writes to the Archbiſhop to this purpoſe. And yet, as it is written by the Archbiſhop's Secretary in the midſt of the Letter, *Notwithſtanding this earneſt Promiſe and Bond, yet this good Father fled into* Paris; *ſuch was his Faith.*

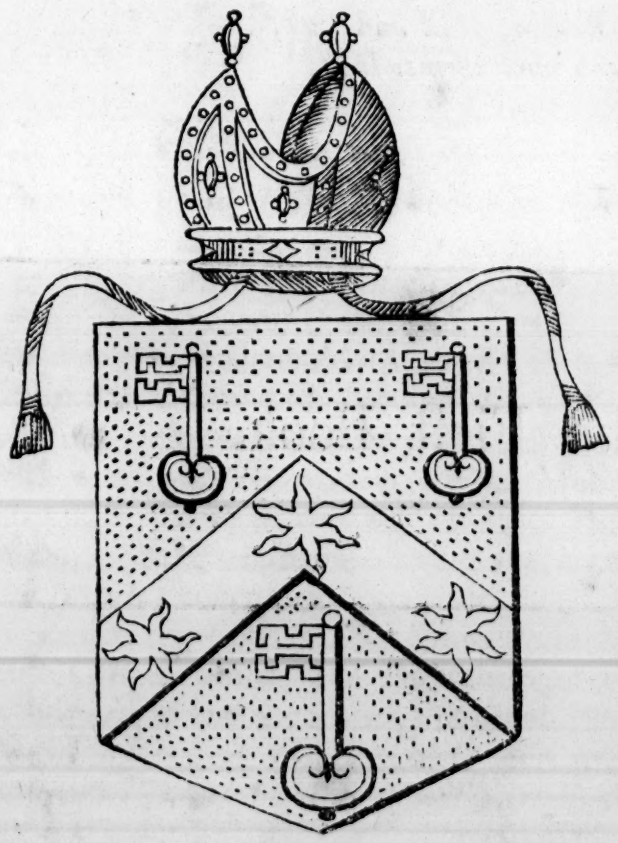
And over-reached him again on another occaſion.

I cannot here omit another Piece of *Smith*'s Fraud, to conceal his Purpoſe of Flying, and to make the harmleſs Archbiſhop believe his Sincerity. Which was thus compaſſed; In a Letter which he wrote to the Archbiſhop, he prayed him, that he would order his Chaplain Mr. *Perſe* [*Peerſon* I ſuppoſe] to write out a few of the beſt Authorities and Reaſons, which his Honour had gathered to prove the Mariages of Prieſts to be Lawful: that he might uſe them, when he ſhould either ſpeak or write for the Defence thereof. Both which, he ſaid, he minded to do, as ſoon as he could conveniently. But we have ſaid enough, and too much of this Man, contemptible and infamous for his ſhifting Falſhood and Inconſtancy. He was afterwards preferred in the College of *Doway*, and made Dean of S. *Peter*'s there, and dyed in the Year 1563.

The King at Arms gives an Addition to the Archbp's Coat.

The Time of the Archbiſhop Elect's Conſecration drawing near, as a Mark of greater Honour, and that his Seal for his Offices and Courts might be ready, Sir *Gilbert Dethick*, Principal King of Arms, called *Garter*, added to his Paternal Coat on Chevron Argent, the three Eſtoils, Gules. Confirmed by *Garter*'s Patents, an Authentick Copy ſtill remaining in the Heralds Office, bearing date *Novemb.* 28. 1559. Therein he gave the Archbiſhop his Teſtimony, " To be a " Gentleman of a good Family, Bearing Arms; and that he was a Perſon that " merited in all Places to be admitted and received into the Number and Society " of Illuſtrious Perſons. And that for his laudable Merits, excellent Endowments " of Mind, and great Dexterity in managing Affairs, he [the ſaid *Garter*] had given " him that Addition to his Arms. But behold the Patent, favourably communicated to me by Sir *Henry St. George*, then *Clarencieux*, now *Garter*.

Præclara familia ortus.



The Patent. *Ex Offic. Facial.*

OMNIBUS Chriſti Fidelibus has præſentes literas Inſpecturis, Viſuris, vel Audituris, Gilbertus Dethick, *alias* Garter, *Miles, Principalis Rex Armorum* Anglicorum, *Salutem, cum debita & humili Commendatione. Æquitas vult, & Ratio poſtulat, quod Homines virtuoſi, laudabilis Diſpoſitionis, & vitæ honorabilis, ſicut per eorum Merita Honorati & Remunerati in ſuis perſonis exiſtentes in hac vita mortali tam brevi & tranſitoria, & in quolibet loco honoris præ cæteris exaltati, demonſtrando Signa & Exempla Virtutis, Honoris ac etiam Humanitatis, ea intentione ut per eorum exempla alii magis conentur eorum Vitam in bonis operibus & factis clariſſimis exercere; Et ideo Ego prædictus Rex Armorum ut ſupra, non ſolum ex divulgata fama, verum etiam ex meo, cæterorúmque Nobilium fide dignorum teſtimonio, ſum veraciter inſtructus & informatus, quod Reverend. in Chriſto Pater Dom.* MATTHÆUS PARKER, *Archiepiſcopus*

ANNO 1559. Cantuarienſis, *eſt præclara familia ortus, gerens Arma vel Inſignia, ac diu in Virtute claruit, ac Veri & Chriſtiani Præſulis Officio functus eſt, ac in dies fungitur; adeo ut mereatur, & dignus ſit in omnibus locis Honoris admitti, numerari & recipi in numerum & conſortium aliorum Veterum & Illuſtrium Virorum. Quapropter cum mecum ipſe perpendere laudabilia ipſius Merita, & egregias ipſius animi Dotes, magnúmque in rebus gerendis dexteritatem, aliquod in eum Affectionis Signum, Virtutis Teſtimonium exhibere Volui. Igitur Additione in ipſius Arma; quibus Anteceſſores ſui ab antiquo tempore utebantur, in hunc ut ſequitur modum decoravi,* viz. Sur unge Chevron d'argent trois Eſtoilles, Geules, *ut latius in ſcuto hic depicto apparet; Habendum & Gaudendum prædicta Arma unà cum Additamento prædict. dicti Reverend. Patri* Matthæo Parker *Archiepiſcopo, ut ſupra, & ut Ipſe in his ornatus ſit ad ejus Honorem in perpetuum.*

In cujus rei Teſtimonium Sigillum meum ad Arma præſentibus appoſui, ac manu mea propria ſubſcripſi. Dat. Londini, *Anno Domini Milleſimo Quingenteſimo Quinquageſimo nono, Die vero* XXVIII *menſis Novembr. ac Anno Regni* ELIZABETHÆ *Dei gratia* Angliæ, Franciæ & Hiberniæ *Reginæ, Fidei Defenſoris, &c. Secundo.*

Verſes explanatory of theſe Arms.

And here I may ſubjoyn an ingenious Copy of Verſes made in thoſe Times; being a Poetical, but apt Signification of the *Keys* and the *Stars* in our Archbiſhop's Coat of Arms aforeſaid, with the *Motto.*

So God it would, that he in Shield ſhould bear
The Keys, *his Sign of ancient Gentle Race,*
By God's Decree, by whom appointed were
The heavenly Keys of Skill, and eke of Grace.
Thereby to ſhew, O England, *plain to thee*
The Treaſures great which thou art bleſt to ſee.

So God it would, that he whoſe prudent Sight
Diſcloſed is, by uſing well the Keys,
Should joyntly bear the Stars *of heavenly Light,*
In Word to teach, in Life to ſhine always.
For Stars *give Light, and beautify the Sky;*
So Learning ſhines with Life accordingly.

So God it would, that Men of worthy Fame,
By noble Acts, by Wit and Learning try'd,
Should Honour have, deſerving ſo the ſame;
That in their Arms, their Name ſhould ſtill abide.
Yet They, the World, both Reaſon, Will and Luſt,
With Man himſelf, at length muſt turn to Duſt.

The End of the Firſt Book.

THE

THE LIFE and ACTS OF MATTHEW, Archbiſhop of *Canterbury*.

BOOK II.

CHAP. I.

The Archbiſhop's Election, Confirmation, and Conſecration. The Rites uſed. The Nagg's Head *Fable : And Confutation thereof. The Act of Parliament* 8vo Eliz. *confirming the Conſecration. His Inthronization : And Temporalties reſtored. His Oath.*

NOW I ſhall proceed to the Inveſting of Dr. *Parker* with his Spiritual Honour and Charge in the Metropolitical Church of *Canterbury*. For this, being one of the great and primary Acts of the Reformation, in the conſtituting of an Orthodox, and Able Metropolitan, will require ſome more particular and careful Relation: Since it was the Ground on which ſtood the Validity of the reſt of the Conſecrations and Ordinations of the ſucceeding Biſhops and Clergy of this Church; and likewiſe ſince this very Matter hath been, with ſo much Ridicule, Malice and Falſhood, repreſented by divers later Popiſh Writers; as tho' the Conſecration of this Archbiſhop, and other his Fellow-Biſhops, were performed at a Tavern or Inn in *Cheapſide, London*, as we ſhall mention more particularly hereafter. *ANNO* 1559.

The Archbiſhop's Election.

Several previous Things were done in order to the enſtating our Divine in his high Office. Firſt, The ſaid Church having been now without a Paſtor and Archbiſhop from the Death of Cardinal *Pole* the laſt Archbiſhop, (who died in the Night ſucceeding the Day of Queen *Mary*'s Death) the Dean, Dr. *Nicolas Wotton*, and the Chapter, had by their Letters certified the Queen of the ſame, and humbly beſought her to licenſe them to elect a fit Perſon to fill the ſaid See. To which Regiſtr. *Parker.*

ANNO 1559. Petition and Requeſt the Queen condeſcended; ſending to them her Letters Patents (commonly called *Conge L'eſlire*) dated at *Weſtminſter* the 18. day of *July*, in the Firſt Year of her Reign, Granting them Licenſe to go to Election, without naming any Perſon in the ſaid Letters, but only requiring them to elect ſuch a Perſon for their Archbiſhop and Paſtor, *Who ſhould be devout to God, and uſeful and faithful both to her and to her Realm.*

The Tenor of which Letters of Licenſe being ſhort, I will here Exemplify.

The Letters of *Conge L'eſlire.*

ELIZABETHA *Dei gratia Angliæ*, &c. *Dilectis nobis in Chriſto, Decano & Capitulo Eccleſiæ Metropoliticæ* Cantuar. *Salutem. Ex parte veſtrâ Nobis eſt humiliter ſupplicatum, ut cum Eccleſia predicta per mortem naturalem Reverendiſſimi in Chriſto Patris & Domini, Domini* REGINALDI POLE *Cardinalis, ultimi Archiepiſcopi ejuſdem, jam vacat, & Paſtoris ſit Solatio deſtituta, alium vobis eligend. in Archiepiſcopum & Paſtorem, Licentiam noſtram fundatriam vobis concedere dignaremur*; NOS *precibus veſtris in hac parte favorabiliter inclinatæ, Licentiam illam vobis duximus concedend. Rogantes quod talem Vobis eligatis in Archiepiſcopum & Paſtorem, qui Deo devotus, Nobiſque & Regno noſtro utilis & fidelis exiſtat: In cujus rei Teſtimonium*, &c.

A Chapter hereupon.

Then in Conſequence hereupon, the Dean and Chapter four Days after, that is, on the 22d of *July*, being Capitularly met in the Chapter-Houſe, and making a full Chapter, took notice of the Queen's ſaid Letters Patents, and did in Obedience agree upon, and appoint the Firſt day of *Auguſt* then next following, to meet again, and proceed to the ſaid Election. In the mean time *Nicolas Sympſon*, Clerk, by an Inſtrument made by the Dean and Chapter now met, was appointed their Mandatary, to Cite all the Canons and Prebendaries, that had any Right to Vote in the Election, to appear at the Chapter the ſaid Firſt day of *Auguſt*, by affixing Citatory Letters of Schedules in their reſpective Stalls, according to the Cuſtom of former Times, and the Statutes and laudable Practice of that Church.

The Dean and Chapter elect,

The Day aſſigned being come, there appeared perſonally with the Dean theſe Canons, *John Mills, Arthur Sentleger, William Darrel*, and *John Butler*. The reſt were abſent, *viz. Hugh Turnbul, Richard Fawcet, Ralfe Jackſon, Rob. Collins, John Knight, Tho. Wood, Nic. Harpsfield*. All which were thrice preconized with a loud Voice at the Chapter door. But after having been long expected, and not coming, they were for their Abſence pronounced Contumacious by the Chapter, and decreed to incurr the Pain of Contumacy. Then the Dean and Chapter nominated *John Incent* for their Publick Notary, and *John Armerar* Clerk, and *Gilbert Hyde* Gent. to be Witneſſes of their ſaid Buſineſs of Election, and what ſhould be done therein by them. And ſo they went to the Election. And conſidering, what anciently by the Right and Cuſtom of the ſaid Church was to be obſerved, agreed unanimouſly, none gain-ſaying, that of the three Ways of Election the Dean had propounded to them, they would proceed by the Way and Form of Compromiſe. And did own, and all aſſume and chuſe that Way and Manner of Electing: And then fixing upon *Nic. Wotton* LL. D. their Dean for their Compromiſſary; and under certain Laws and Conditions, expreſſed in the Proceſs of the ſaid Election, promiſed him, that they would accept him for their, and their Churches Archbiſhop, whom he, under the ſame Laws and Conditions, ſhould think fit to be choſen and provided. So that he ſhould name him before he departed out of the Chapter Houſe. Then he taking upon him this Compromiſſion, after mature Deliberation, directed his Vote upon the Venerable and Eminent *MATTHEW PARKER* D. D. and choſe the ſame for Archbiſhop, according to the Power and Compromiſſion granted him in that behalf: Reading publickly a Schedule to that purpoſe; *Viz.*

By Com-promiſe,

Dr. *Mat. Parker.*

TheSchedule of Election read.

" That the Election being conſented to, to proceed by way of Compromiſe, " and that the full and free Power, Authority, and ſpecial Mandate was yielded " and granted to him by the Chapter, to chuſe an able and fit Perſon for their " Archbiſhop, according to the Tenor of the ſaid Compromiſe; and that he " taking the Burden of the ſaid Compromiſe upon him, directing his Votes to- " wards the ſaid Maſter, *MATTHEW PARKER*, a Man Provident and Diſ-

creet.

" creet, commended for his Knowledge of Letters, and for his Life and Man- ANNO
" ners; a Free Man, and begotten of lawful Matrimony, of lawful Age, and 1559.
" in Prieſtly Orders, and both in Spirituals and Temporals very circumſpect,
" knowing, willing and able to protect and defend the Rights and Liberties of
" the ſaid Church; for himſelf, and in Place and Name of the whole Chapter, did
" chuſe in common the ſaid Maſter *MATTHEW PARKER*, on account of his
" aforeſaid Merits, for Archbiſhop and Paſtor of the ſaid Cathedral, and Metro-
" political Church of *Chriſt* in *Canterbury*, and did provide him to the ſame, by Ver-
" tue of that Writing.

And then all and ſingular the Canons and Prebendaries preſent, accepted and approved the ſaid Election ſo made and pronounced by the Dean, and declared the ſame ratified and accepted by them with all Chearfulneſs.

The Election being over, the Dean and Chapter went out of the Chapter Houſe; and entring the Choir, the Hymn *Te Deum* was ſung ſolemnly in *Engliſh*, by the Miniſters of the Choir. Which being ended, Mr. *Darrel*, who was appointed by the Chapter for that purpoſe, did publickly declare and denounce the ſaid Election and Perſon elected, before the Clergy and People then and there aſſembled in a convenient Multitude. The Elect Declared.

All theſe Acts of the Election were exactly and particularly entred and recorded by *John Incent* with his own Hand, (who was Publick Notary of the Dioceſs of *Canterbury*, by the Supreme Royal Authority) in theſe Words, " *Et ego Johan-*
" *nes Incent*, &c. i. e. That he *John Incent*, Publick Notary, as aboveſaid, being aſ-
" ſumed and deputed in this preſent Buſineſs of the Election, for Scribe of the
" Acts, did witneſs and ſubſcribe all the whole Publick Decree or Proceſs of the
" Election, written with his own Hand, and made and reduced into that publick
" and authentick Form, [as it ſtands in the Regiſter] and ſubſcribed with the
" Addition of his Name and Surname, and ſigned with his own accuſtomed Sign,
" with the Appenſion of the Common Seal of the Dean and Chapter; In Faith
" and Teſtimony of all and ſingular the Premiſſes; being thereunto eſpecially
" asked and required." In which expreſs Terms he concluded theſe Acts. Recorded.

Two Days after, the ſaid Dean and Chapter by their Letters, named and conſtituted *William Darrel*, M. A. one of the Canons mentioned before; *Anthony Huſe*, Eſq; *John Clarke*, and *John Incent*, Publick Notaries, their Proctors, to act and perform all things for them in this preſent Buſineſs. Which Letters bore date the 3*d*. of *Auguſt*. Proxy for the Chapter.

Theſe Matters thus far diſpatched, next follows the Conſent of Dr. *Parker* to this Election. Which was done after this manner. On the 6. day of *Auguſt*, in a certain lower Room within the Manor of the Archbiſhop of *Canterbury* at *Lambeth*, and in the Preſence of a Notary Publick, and Witneſſes, Mr. *Darrel*, one of the Canons of *Canterbury*, and *Anthony Huſe*, Eſq; exhibited a certain Proxy under the Common Seal of the Chapter to the ſaid *Darrel* and *Huſe*, and likewiſe to *John Incent*, Notary Publick; wherein they were made Party to the ſaid Dean and Chapter. Theſe preſented to the ſaid Maſter *MATTHEW PARKER*, there Perſonally preſent, the Proceſs of the Election of him made and celebrated, under the Original Forms of the ſame: And inſtantly prayed and required him, that he would pleaſe to conſent to the ſaid Election. The Elect Conſents;

To which the ſaid Elect made this Anſwer; " That altho' he judged himſelf
" unworthy of ſo great Truſt, yet that he might not ſeem to reſiſt the Divine
" Will, nor to diſobey her Majeſties good Pleaſure, who had thought fit to re-
" commend him, tho' unworthy, to the ſaid Dean and Chapter, he did con-
" ſent to this Election." And yielded his Conſent and Aſſent to the ſame, in a Writing by him read, in the Tenor which follows.

In Nomine Domini, Amen, &c. *i. e.* " In the Name of God, *Amen*, I *MAT-* By a Schedule
" *THEW PARKER*, Profeſſor of Divinity, being in Prieſtly Orders, and of by him read.
" lawful Age, and begotten in lawful Matrimony, rightly and lawfully nomina-
" ted and elected Archbiſhop, and Paſtor of the Cathedral and Metropolitical
" Church of *Chriſt* in *Canterbury*, being inſtantly preſſed and required to conſent
" to this Election of me and my Perſon, made and celebrated in this Behalf, on
" the part, and by the part of the Venerable Men, the Dean and Chapter of
" the ſaid Cathedral and Metropolitical Church; relying upon the Clemency

" of

ANNO 1559.

" of Almighty God the Father, the Son, and the Holy Ghoſt, do conſent; and " to the ſame, being once and again asked and required, I do yield my Conſent " and Aſſent in this Writing.

And an Inſtrument or Inſtruments were made of all and ſingular the Premiſſes, at the Deſire of the ſaid Elect, and the foreſaid *Darrel* and *Huſe*; and before theſe Witneſſes, being ſpecially required alſo thereunto; *viz.* *Richard Taverner*, Eſq; *John Baker*, Gent. *Ralph Jackſon*, and *Andrew Pierſon*, Clerks.

The Queen certified of the Election.

The next Work was the Confirmation of the Election. The Dean and Chapter on the day of the Election had certified the Queen of the whole Proceſs of it; and withal, earneſtly prayed and beſought her Majeſty to give her Conſent and Aſſent to their Election, and to cauſe it to be confirmed; and to command, that (the great and good God, the Giver of all Good Things, favouring and aſſiſting) the ſaid Elected, being Confirmed, might preſide over them profitably; and that they, under him and his good Government, might exerciſe their [Spiritual] Warfare to God in the ſame Church.

Her Letters for Confirmation.

Now in purſuance of the Dean and Chapter's Requeſt, for the Confirmation of the Archbiſhop Elect, firſt the Queen iſſued out her Letters Patents, dated at *Redgrave* the 9*th.* of *September*, to Six Biſhops; *viz.* *Cutbert*, Biſhop of *Durham*, *Gilbert* Biſhop of *Bath* and *Wells*, *David* Biſhop of *Peterborough*, *Anthony* Biſhop of *Landaff*, *William Barlow*, Biſhop, *John Scory*, Biſhop, (without mentioning the Sees of theſe two laſt): Commiſſionating them to proceed to the Confirmation and Conſecration of the Elect; and commanding, that they ſhould do all things requiſite to the ſame, as had been accuſtomed according to the Laws and Cuſtoms of the Realm. This is extant in the *Rolls*: And I have ſeen the firſt Draught of it (I ſuppoſe) in the Paper Office, where there is a Blank left to be filled up with the Names of the Biſhops; only *Cutbert* Biſhop of *Durham*'s Name is put in by *Parker*'s own Hand; thinking, as it ſeems, upon ſome good Grounds, that he might be willing to aſſiſt at theſe Acts; tho' he did not, whatever was the Reaſon: Perhaps Inability by reaſon of Age and Sickneſs, for he died within two Months after.

Bp. *Bramhal*'s Works. *p.* 449.

But theſe firſt Letters Commiſſional from the Queen, (which may be ſeen in Biſhop *Bramhal*'s Works) took not place, whatever the Reaſon was: Whether it were that ſome of theſe Biſhops, being Papiſts, refuſed to act in this Buſineſs; or becauſe of the Omiſſion of a Clauſe; *viz.* *Vos aut minus quatuor Veſtrum*, as it ran in the Queen's ſecond Letters Patents: Which were executed, and bore date at *Weſtminſter* the 6. day of *December*. And theſe were directed to ſome other Biſhops, more favourable to the Queen's Proceedings; *viz.* *Anthony* Biſhop of *Landaff*, *Barlow* formerly Biſhop of *Bath* and *Wells*, now Elect of *Chicheſter*, *Scory* formerly Biſhop of *Chicheſter*, now Elect of *Hereford*, *Coverdale* ſometime Biſhop of *Exeter*, *Richard* [miſwritten in the Letters for *John*] Suffragan Biſhop of *Bedford*, *John* Suffragan Biſhop of *Thetford*, and *John Bale* Biſhop of *Oſſery* in *Ireland*. Wherein is ſpecified her Majeſty's Conſent to the Election of Dr. *Parker* by the Dean and Chapter of *Canterbury*, ſetting out their Proceeding therein; as appeared by their Letters Patents, ſigned with their Common Seal directed to her: And that ſhe had accepted the Election, and had given her Aſſent and Favour thereunto. And ſo commanded them by the Fealty and Love whereby they were bound unto her, or Four of them, to Confirm the ſaid Elect to be Archbiſhop and Paſtor of the ſaid Cathedral and Metropolitical Church; and alſo to Conſecrate him Archbiſhop and Paſtor of the ſaid Church; and to perform all and ſingular Matters which were incumbent on their Paſtoral Office in this Behalf, according to the Form of the Statute ſet forth and provided. And laſtly, ſhe added in her ſaid Letters theſe Words, to ſupply any Defects:

Supplentes nihilominus, ſuprema Authoritate noſtrâ Regiâ, ex mero motu & certâ ſcientia noſtris, ſiquid aut in his, quæ juxta Mandatum noſtrum prædictum per vos fient, aut in Vobis aut Veſtrûm aliquo, Conditione, Statu, Facultate veſtris, ad præmiſſa perficienda deſit, aut deerit, eorum, quæ per Statuta hujus Regni noſtri, aut per Leges Eccleſiaſticas, in hac parte requiruntur, aut neceſſaria ſunt, temporis ratione, & rerum neceſſitate id poſtulante. In cujus rei Teſtimonium, &c. That is, in *Engliſh*;

The Clauſe *Supplentes.*

" *Supplying* nevertheleſs by our Supreme Authority Royal, of our mere Moti- " on and certain Knowledge, if any thing be, or ſhall be wanting, either in the " Things

" Things, which according to our foreſaid Commandment ſhall by you be done, " or in you or any of you, by reaſon of your Condition, State or Power, to " perform the Premiſſes; any thing, I ſay, required or neceſſary in this behalf, " either by the Statutes of this our Kingdom, or by the Eccleſiaſtical Laws, the " Circumſtance of Time, or the Neceſſity of Things requiring it. In witneſs " whereof We have made theſe Our Letters Patents, *&c.* *ANNO* 1559.

Theſe Words were put in (I conjecture, by the wary Archbiſhop Elect himſelf) for the ſtopping of any Illegality or Uncanonicalneſs in the Ordination or Confirmation, or any other Objections that might be made to this preſent Buſineſs, according to the Cuſtom of the Court of *Rome*; which had ordinarily ſuch Diſpenſatory Clauſes, (as Archbiſhop *Bramhall* hath obſerved) in their Inſtruments, for more abundant Caution, (whether there were need of them or not) to relax all Sentences, Cenſures, and Penalties inflicted either by the Law, or by the Judge. Some thought this Clauſe might have relation to Biſhop *Barlow* and Biſhop *Scory*; becauſe they were not yet enthroned in the new Biſhopricks. But this was but a Miſtake, ſince their Epiſcopal Ordination ſufficiently qualified them to Conſecrate. But the moſt probable Ground of this Clauſe was the Exception, or Cavil rather, (now whiſpered about) that *Boner* afterwards made more openly againſt the Legality of Biſhop *Horne*'s Conſecration; *viz.* That he was not ordained according to the Preſcript of our very Statutes. And the Statute in the 8. *Elizab.* as it hath a plain reſpect to this Clauſe, ſo it ſtrengthens it, by declaring Valid this Conſecration; having theſe Words, " That the Queen in her Let- " ters Patents had not only uſed ſuch Words as had been accuſtomed to be uſed " by King *Henry* VIII. and King *Edward* VI. but alſo divers other general " Words; whereby her Highneſs, by her Supreme Power and Authority, had " diſpenſed with all Cauſes and Doubts of any Imperfection or Diſability that " could be objected.

Conſecrat. of Proteſtant Biſhops Vindicated, *p.* 451

Ca. 1.

For the further ſtrengthning the aboveſaid Clauſe of the *Supplentes*, there was underwritten to it, in the Regiſter of the Archbiſhop, the Judgment of the chiefeſt Civilians for Learning and Eminence in thoſe Times, concerning the Validity of the Queen's Letters, as followeth. Regiſtr. *Park.*

" We whoſe Names be here under ſubſcribed, think in Our Judgments, that " by this Commiſſion in the Form penned, as well the Queen's Majeſty may law- " fully authorize the Perſons within named to the Effect ſpecified, as the ſaid " Perſons may exerciſe the Act of Confirming and Conſecrating, in the ſame to " them committed.

William May, *Henry Harvey,*
Robert Weſton, *Thomas Yale,*
Edward Leeds, *Nicolas Bullingham.*

It may be noted, that the foregoing Diſpenſing Clauſe was inſerted into all the Queen's Letters Patents for making her Biſhops, for the firſt Seven Years of her Reign, *Ad majorem Cautelam*, until the ſaid Act of Parliament *Anno* 1566. declaring the *Manner of Making and Conſecrating of Archbiſhops and Biſhops of the Realm, to be good, lawful, and perfect.* This Diſpenſation, and this Statute notwithſtanding, the Papiſtical Writers afterwards quarrelled with theſe Ordinations. Which gave occaſion to the Learned Mr. *Maſon*, to vindicate the ſame in his excellent Book in *Latin*, of the *Engliſh Miniſtry:* And to the moſt Reverend Archbiſhop *Bramhall*, about Thirty Years after, in his Book of the *Conſecration of Proteſtant Biſhops Vindicated.*

8. *Eliz.* ca. 1.

De Miniſt. Anglican.

When the Day of the Confirmation drew on, the Archbiſhop Elect by his Letters bearing date the 7. of *December*, conſtituted *William May*, Dean of S. *Pauls*, *London*, and *Nicolas Bullingham*, Doctors of Laws, his Proctors, to *William*, heretofore Biſhop of *Bath* and *Wells*, and the reſt of the before-named Biſhops, Commiſſioners from the Queen, to act and do all things for him before them.

The Archbiſhop's Proxies.

The *Confirmation* was performed three days after the Queen's Letters Commiſſional aboveſaid; that is, on the 9*th.* day of *December*, in the Church of St. *Mary de Arcubus*, [i. e. *Mary Le Bow* in *Cheapſide*] regularly, and according to the uſual

ANNO 1559. uſual Cuſtom: And that after this Manner. Firſt, *John Incent* Publick Notary appeared Perſonally, and preſented to the Right Reverend the Commiſſaries, appointed by the Queen, her ſaid Letters to them directed in that behalf; humbly praying them to take upon them the Execution of the ſaid Letters, and to proceed according to the Contents thereof in the ſaid Buſineſs of Confirmation. And the ſaid Notary Publick publickly read the Queen's Commiſſional Letters. Then, out of the Reverence and Honour, theſe Biſhops preſent (who were *Barlow*, *Scory*, *Coverdale*, and the Suffragan of *Bedford*) bore to her Majeſty, they took upon them the Commiſſion, and accordingly reſolved to proceed according to the Force, Power, and Effect of the ſaid Letters. Next, the Notary exhibited his Proxy for the Dean and Chapter of the Metropolitical Church, and made himſelf a Party for them; and in the Procuratorial Name of the ſaid Dean and Chapter, preſented the Venerable Mr. *Nicolas Bullingham* LL. D. and placed him before the ſaid Commiſſioners: Who then exhibited his Proxy for the ſaid Elect of *Canterbury*, and made himſelf a Party for him. Then the ſaid Notary exhibited the Original Citatory Mandate, together with the Certificate on the Backſide, concerning the Execution of the ſame: And then required all and ſingular Perſons cited, to be publickly called. And conſequently a Threefold Proclamation was made, of all and ſingular Oppoſers, at the Door of the Parochial Church aforeſaid; and ſo as is cuſtomary in theſe Caſes.

Schedule read by Bp. *Barlow.*

Then, at the Deſire of the ſaid Notary to go on in this Buſineſs of Confirmation, they the Commiſſioners decreed ſo to do, as was more fully contained in a Schedule read by Biſhop *Barlow*, with the Conſent of his Collegues. It is too long to relate diſtinctly every formal Proceeding in this Buſineſs; which may be read more conveniently in the Regiſter, and likewiſe in an exact Tranſcript thereof in Archbiſhop *Bramhall*'s Works, printed at *Dublin*, *Anno* 1677. at the End of the Book. Only it may be neceſſary to add ſome few of the moſt Material Paſſages.

The Archbp. Elect, his Witneſſes.

There followed the Depoſition of Witneſſes, concerning the Life and Actions, Learning and Abilities of the ſaid Elect; his Freedom, his Legitimacy, his Prieſthood, and ſuch like. One of theſe Witneſſes was *John Baker*, of 39 Years old, Gent. who is ſaid to ſojourn for the preſent with the ſaid Venerable Dr. *Parker*, and to be Born in the Pariſh of St. *Clements* in *Norwich*. He among other things witneſſed, "That the ſame Reverend Father was, and is a Prudent Man, commended for his Knowledge of Sacred Scripture, and for his Life and Manners. "That he was a Freeman, and Born of lawful Matrimony; That he was in "lawful Age, and in Prieſts Orders, and a faithful Subject to the Queen. And "the ſaid *Baker*, in giving the Reaſon of his Knowledge in this Behalf, ſaid, "That he was the Natural Brother of the Lord Elect, and that they were Born "*ex unis parentibus.*" [Or rather ſurely, *ex una Parente*, i. e. of one Mother.] *William Tolwyn*, M. A. aged 70 Years, and Rector of St. *Anthony*'s, *London*, was another Witneſs; who had known the ſaid Elect 30 Years, and knew his Mother: And that he was ſtill very well acquainted with him, and of his certain Knowledge, could teſtify all aboveſaid.

The Commiſſioners Decree.

The Notary exhibited the Proceſs of the Election by the Dean and Chapter; which the Commiſſioners did take a diligent View of. And at laſt, in the Concluſion of this Affair, the Commiſſioners decreed the ſaid moſt Reverend Lord Elected and preſently Confirmed, ſhould receive his Conſecration, and committed to him the Care, Rule, and Adminiſtration, both of the Temporals and Spirituals of the ſaid Archbiſhoprick; and decreed him to be inducted and inſtalled into the real, actual, and corporal Poſſeſſion of the ſame Archbiſhoprick, and of all its Rights, Dignities, Honours, Preeminencies and Appurtinencies, by the Dean and Chapter of the Church of *Canterbury*, or by ſome other, to whom by Right and Cuſtom that Office is known to belong, according to the laudable Cuſtom of *Chriſt*'s Church *Canterbury*; not reclaiming or contradicting the Modern Laws and Statutes of this famous Realm of *England*.

In fine, all the Matters done at our Archbiſhop's Confirmation, and in order to it, are particularly and punctually ſet down in his Regiſter under this Title, *Acta*, *Habita*, *& Facta*, &c. *i. e.* "Acts and Things had and done, in the Buſineſs "of the Confirmation of the Venerable and Eminent Man, Maſter *Matthew*

"*Parker*,

ANNO 1559.

'ſ *Parker*, elected Archbiſhop of *Canterbury*, the 9*th*. day of *December*, in the Pa-
" rochial Church of St. *Mary Bow*, *London*, &c. before the Reverend Fathers in
" Chriſt, the Queen's Commiſſioners in this Behalf, *William* Elect of *Chicheſter*, *John*
" Elect of *Hereford*, &c. by Vertue of Letters Patents Commiſſional from the
" Queen, *&c.* in the Preſence of *Francis Clark*, Notary Publick, taken for Scribe
" of the Acts in this behalf, by reaſon of the Abſencc of *Anthony Huſe*, Regiſter.
This *Huſe* had been Regiſter a great while, and was now abſent, I ſuppoſe, through Age and Infirmity. For about half a Year after he died; that is, in *June* 1560. And then *John Incent* ſucceeded in his Place: Tho' I find the ſaid *Huſe* was preſent at the Conſecration.

Thus the Proceſs being ended, with the Sentence Definitive, and final Decree of the Biſhops, Commiſſioners, Confirming and Ratifying the Election; it is like the Company might part, and go from *Bow* Church, to take a Dinner together at the *Nagg*'s *Head* Tavern hard by, according to the common Cuſtom formerly and uſually before and ſince, even to our Times, after the Diſpatch of the Confirmations of Biſhops Elect.

The Conſecration of the Elect; And

Proceed we now to the CONSECRATION: Which, as the *Confirmation* was performed on *Saturday Decemb*. 9. in St. *Mary Le Bow* Church, ſo this was on *Sunday Decemb*. the 17*th*. in *Lambhith* Chapel. The which the Archbiſhop, in his Parchment Journal aforementioned, noted in theſe Words:

His Meditation thereupon.

" The 17*th*. of *Decemb*. 1559. I was Conſecrated Archbiſhop of *Canterbury*. To which he ſubjoined this Sentence; (whereby will appear what ſmall Joy he took in his Honour, and how ſenſible he was of the mighty Burthen of his Place,)
" *Heu! heu! Domine Deus*, &c. i. e. *Alas! Alas! O Lord God, for what Times haſt*
" *thou reſerved me? Now I am come into the deep Waters, and the Floods overflow me.*
" *O Lord, I am in trouble: Anſwer for me; and eſtabliſh me with thy free Spirit. For*
" *I am a Man, and of ſhort time, and leſs*, &c.

The Order of the Rites.

The Order of the Rites and Ceremonies in this Conſecration, was after this Manner. ' Firſt of all, the Chapel on the Eaſt Part was adorned with Tapi-
' ſtry, and the Floor was ſpread with Red Cloth, and the Table uſed for the Ce-
' lebration of the Holy Sacrament, being adorned with a Carpet and Cuſhion,
' was placed at the Eaſt. Moreover, Four Chairs were ſet to the South of the
' Eaſt Part of the Chapel, for the Biſhops, to whom the Office of Conſecrating
' the Archbiſhop was committed. There was alſo a Bench placed before the
' Chairs, ſpread with a Carpet and Cuſhions, on which the Biſhops kneeled.
' And in like manner a Chair, and a Bench furniſhed with a Carpet and a Cu-
' ſhion, was ſet for the Archbiſhop on the North ſide of the Eaſt Part of the
' ſame Chapel. *Park*. Regiſt.

' Theſe things being thus in their Order prepared, about Five or Six in the
' Morning, the Archbiſhop entreth the Chapel by the Weſt Door, having on a
' long Scarlet Gown and a Hood, with Four Torches carried before him, and ac-
' companied with Four Biſhops, who were to Conſecrate him; to wit, *William*
' *Barlow*, *John Scory*, *Miles Coverdale*, and *John Hodgkin*, Suffragan of *Bedford*.
' After each of them in their Order had taken their Seats prepared for them,
' Morning Prayer was ſaid with a loud Voice by *Andrew Pierſon*, the Archbiſhop's
' Chaplain. Which being finiſhed, *Scory* went up into the Pulpit, and taking for
' his Text, *The Elders which are among you I beſeech, being alſo a Fellow Elder*, &c.
' made an Elegant Sermon, [Admoniſhing the Paſtor of his Office, Care, and Faithfulneſs towards his Flock; and the Flock, of the Love, Duty, and Reverence they owed to their Paſtor.]

Scory Preaches.

" Sermon being done, the Archbiſhop, together with the other Four Biſhops,
" go out of the Chapel to prepare themſelves for the Holy Communion: And
" without any ſtay, they come in again at the North Door thus clad: The
" Archbiſhop had on a Linnen Surplice, the Elect of *Chicheſter* uſed a Silk Cope,
" being to adminiſter the Sacrament. On whom attended and yielded their
" Service the Archbiſhop's two Chaplains, *Nicolas Bullingham*, and *Edmund Geſt*,
" the one Archdeacon of *Lincoln*, and the other of *Canterbury*, having on like-
" wiſe Silk Copes. The Elect of *Hereford*, and the Suffragan of *Bedford* wore

The Archbiſhop Preſented.

ANNO 1559.

" Linnen Surplices. But *Miles Coverdale* had nothing but a long Cloth Gown.
" Being in this Manner apparrelled and prepared, they proceed to celebrate the
" Communion, the Archbiſhop being on his bended Knees at the loweſt Step of
" the Chapel. The Goſpel being ended, the Elect of *Herreford*, the Suffragan of
" *Bedford*, and *Miles Coverdale*, brought the Archbiſhop before the Elect of *Chi-*
" *cheſter*, ſitting in a Chair at the Table, with theſe Words ; *Reverend Father in*
" *God, We offer and preſent to you this Godly and Learned Man to be Conſecrated Arch-*
" *biſhop.* This being ſpoken, forthwith was produced the Royal Inſtrument or
" Mandate for the Archbiſhop's Conſecration : Which being read through by
" *Thomas Yale*, Dr. of Laws, the Oath of the Queen's Primacy, or of defend-
" ing her Supreme Authority, ſet forth and promulgated according to the Sta-
" tute in the firſt Year of the Reign of Queen *Elizabeth*, was required of
" the ſaid Archbiſhop. Which when he ſolemnly had performed *Verbis conceptis*,
" the Elect of *Chicheſter* having exhorted the People to Prayer, betook himſelf
" to ſing the *Litany*, the Choir anſwering. Which being ended, after ſome Que-
" ſtions propounded to the Archbiſhop by the Elect of *Chicheſter*, and the ma-
" king ſome Prayers and Suffrages to God, according to the Form of the Book
" put forth by Authority of Parliament, the Elects of *Chicheſter* and *Hereford*,
" the Suffragan of *Bedford*, and *Coverdale*, laying their Hands upon the Archbi-
" ſhop, ſaid in *Engliſh*, *Take the Holy Ghoſt ; and remember that thou ſtir up the*
" *Grace of God which is in thee by Impoſition of Hands. For God hath not given us the*
" *Spirit of Fear, but of Power, and Love, and Soberneſs.* Theſe Words being ſaid,
" they delivered the Holy Bible into his Hands, uſing theſe Words to him ; *Give*
" *heed unto thy Reading, Exhortation and Doctrine. Think upon theſe things contained in*
" *this Book ; be diligent in them, that the Increaſe coming thereby may be manifeſt unto*
" *all Men. Take heed unto thy ſelf, and unto thy Teaching, and be diligent in doing them.*
" *For in doing this, thou ſhalt ſave thy ſelf, and them that hear thee, through Jeſus*
" *Chriſt our Lord.* After they had ſaid theſe things, the Elect of *Chicheſter*, (De-
" livering no Paſtoral Staff to the Archbiſhop) proceeded to the other Solemni-
" ties of the Communion ; with whom the Arbhbiſhop, and the other Biſhops
" beforenamed did Communicate, together with ſome others : [When the Arch-
biſhop deſired the Prayers of them all, that the Office now laid upon him by
the Hands of the Presbytery, might above ali tend to the Glory of God, and
Salvation of the Chriſtian Flock, and the joyful Teſtimony of his own Con-
ſcience from his Office faithfully performed, when it ſhould happen that he
ſhould go to the Lord, to whom he had devoted himſelf.]

The *Litany* ſung.

The ABp. Conſecrated.

They Communicate.

" Theſe things being finiſhed and performed, the Archbiſhop goeth out through
" the North Door of the Eaſt Part of the Chapel, accompanied with thoſe Four
" that had Conſecrated him : And preſently, being attended with the ſame Bi-
" ſhops, returned by the ſame Door, wearing an Epiſcopal White Garment, and
" a Chimere of Black Silk. And about his Neck he had a rich Tippet of Sable.
" In like manner the Elects of *Chicheſter* and *Hereford* had on their Epiſcopal Gar-
" ments, Surplice and Chimere. But *Coverdale* and the Suffragan of *Bedford*,
" wore only their long Gowns. The Archbiſhop then going forward toward the
" Weſt Door, gave to *Thomas Doyle* his Steward, *John Baker* his Treaſurer, and
" *John March* his Comptroller, to each of them White Staves; admitting them
" after this manner into their Places and Offices. Theſe things therefore thus
" performed in their order, as is already ſaid, the Archbiſhop goeth out of the
" Chapel by the Weſt Door, the Gentlemen of his Family of the better ſort in
" Blood, going before him, and the reſt following behind. All and ſingular
" theſe things were acted and done in the Preſence of the Reverend Fathers in
" Chriſt, *Edmund Grindal*, Elect Bp. of *London*, *Richard Cocks* Elect of *Ely*, *Edwin*
" *Sandes* Elect of *Wigorn*, *Anthony Huſe*, Eſq; Principal and Primary Regiſter of
" the ſaid Archbiſhop ; *Thomas Argal*, Eſq; Regiſter of the Prerogative of the
" Court of *Canterbury* ; *Thomas Willet*, and *John Incent*, Publick Notaries, and
" ſome others.

The Archbiſhop gives his Officers White Staves.

An Account of this Order of the Rites and Ceremonies of this Conſecration, in the very Words of the Regiſter, is preſerved carefully in the MS. Library of *Benet* College, *Cambridge*, where I have ſeen it: And that I ſuppoſe by the peculiar Appointment of Archbiſhop *Parker* himſelf. This and the whole Courſe

Theſe things carefully Recorded.

and

and Hiſtory of the Conſecration, as it is largely and moſt exactly Recorded in the Archbiſhop's Regiſter, and that no queſtion by ſpecial Care; ſo it is faithfully tranſcribed, and publiſhed in ABp. *Bramhal's* Works aforementioned; as being ſerviceable to ſome of that Learned Man's Writings in Vindication of the Church of *England*, in reſpect of the Orders conferred upon her Biſhops and Prieſts; and for the Diſproof of that idle Story of the *Nagg's Head* Ordination, and to the perpetual Shame of the Inventors and Upholders of it. *ANNO* 1559.

After the Conſecration was over at *Lambhith*, all were entertained there at a ſplendid Dinner; and among the Honourable Gueſts, was preſent *Charles* Lord *Howard* of *Effingham*, afterward Lord High Admiral, and created Earl of *Nottingham*; who acknowledged Archbiſhop *Parker* to be his Kin. This the Earl ſpake of long after: And a Friend of the Earl's told it to Mr. *Maſon*, the Author *De Miniſterio Anglicano*, while the Earl was alive; who lived to a great Age. Which the ſaid *Maſon* made uſe of, as a good Teſtimony to confute the *Nagg's Head Ordination.* The Conſecration Dinner. *Maſon* de Min. *Anglican.*

Which Story give me leave to ſtay at a little, by the way. For having given all this authentick Account of Dr. *Parker's* Conſecration, and of all Particulars of it from indubitable Records, I cannot but mention the notorious Falſhoods and Slanders that have by Papiſts been raiſed upon it. And the mentioning them is enough. The Story when it appeared firſt, was, 'That when the Biſhop of *Lan-* 'daff, through Biſhop *Boner's* Threatning, would not be prevailed with to Con- 'ſecrate the Proteſtant Divines, having no other Means to compaſs their Deſires, 'they reſolved to uſe Mr. *Scorie's* Help, an Apoſtate Religious Prieſt: Who ha- 'ving bore the Name of Biſhop in King *Edward* the VIth.'s Time, was thought to 'have ſufficient Power to perform that Office, eſpecially in ſuch a ſtreight Neceſ- 'ſity, as they pretended. Which he performed in this Sort. Having the Bible in 'his Hand, and they all Kneeling before him, he laid it upon every one of their 'Heads or Shoulders, ſaying, Take thou Authority to Preach the Word of God 'ſincerely. And ſo they roſe up Biſhops of the New Church of *England.* Thus 'Champneys, and others of that Sort. The *Nagg's Head* Fable. *Champneys.*

Francis Maſon, B. D. Archdeacon of *Norfolk*, was the firſt that confuted this idle improbable Calumny, in an *Engliſh* Book in Vindication of the *Engliſh* Miniſtry, written in the Reign of King *James* I. And that he did ſo effectually, that there was no more mention of it for Thirty Years after. The Book was ſet forth again the ſecond time in *Latin*, by the Care of *Nathaniel Brent* a Learned Civilian, at the Importunity of *George* Archbiſhop of *Canterbury*, and then intitled, *Vindiciæ Eccleſiæ Anglicanæ, ſive de legitimo ejuſdem Miniſterio, id eſt, de Epiſcoporum ſucceſſione, Conſecratione, Electione & Confirmatione.* Printed *Anno* 1625. Confuted by *Maſon*, and Archbiſhop *Bramhal.*

After many Years, as was mentioned before, the old Story is ventured again into the World, in a Book printed at *Doway*, *Anno* 1654. wherein they thus tell their Tale. 'I know they [*i. e.* the Proteſtants] have tryed many ways, and 'feigned an old Record [meaning the Authentick Regiſter of Archbiſhop *Parker*] 'to prove their Ordination from Catholick Biſhops. But it was falſe, as I have 'received from Two certain Witneſſes. The former of them was Dr. *Darbiſhire*, 'then Dean of St. *Paul's*, [Canon there, perhaps, but never Dean] and Nephew 'to Dr. *Boner* Biſhop of *London*: Who almoſt Sixty Years ſince lived at *Meuſe Pont*, 'then a Holy, Religious Man, [a *Jeſuit*] very aged, but perfect in Senſe and 'Memory. Who ſpeaking what he knew, affirmed to my ſelf and another with 'me, *That like Good Fellows they made themſelves Biſhops at an Inn, becauſe they could 'get no true Biſhops to Conſecrate them.* My other Witneſs was a Gentleman of 'known Worth and Credit, dead not many Years ſince; whoſe Father, a Chief 'Judge of this Kingdom; viſiting Archbiſhop *Heath* —— ſaw a Letter ſent 'from Biſhop *Boner* out of the *Marſhalſea*, by one of his Chaplains, to the Arch- 'biſhop, read, while they ſat at Dinner together: Wherein he merrily related the 'Manner how theſe new Biſhops (becauſe he had diſſuaded *Ogelthorp*, Biſhop of 'Carlile, from doing it in his Dioces) Ordained one another at an Inn, where 'they met together. And while others laughed at this new manner of Conſecra- 'ting Biſhops, the Archbiſhop himſelf gravely, and not without Tears expreſſed 'his Grief, to ſee ſuch a ragged Company of Men, come Poor out of Foreign 'Parts, and appointed to ſucceed the old Clergy. Thus this Story is improved by Legacy left to Proteſtants. Dr. *Darbiſhire.* Died *Anno* 1604.

ANNO 1559.

Jeſuits: Nay, they had the Confidence to annex to it the pretended Teſtimony of a Proteſtant Biſhop, namely, *Morton* Biſhop of *Durham*; as if he had owned in the Houſe of Lords in the Long Parliament, the *Engliſh* Biſhops Conſecration at the *Nagg's Head*, and by Speech of his there to Vindicate the ſame. Which that learned good Biſhop happening to be alive at the publiſhing this Falſhood, (which they perhaps little thought of) and living at the Houſe of *Tho. Saunders* in *Hertfordſhire*, Eſq; did there publickly under his Hand and Seal, utterly declare to be falſe and moſt untrue; dated *July* the 17*th.* 1658. and was atteſted by a Publick Notary. The whole Proteſtation of which pious Biſhop is extant in Archbiſhop *Bramhal's* Book of the *Conſecration of Proteſtant Biſhops Vindicated.* In which Treatiſe that Right Learned Biſhop confuted, and moſt effectually overthrew the late Attempts of the *Jeſuits* againſt our Church, by this Calumny of the Conſecration of *Parker*, and the other primary Biſhops of Queen *Elizabeth.*

In a Book intitled, *Treat. of Cath. Faith. Rouan.* 1657.

P. 432.

Which Forgery (when once invented) was ſo acceptable to the *Romaniſts*, that it was moſt confidently repeated again in another *Engliſh* Book, printed at *Antwerp* 1658. *Permiſſu Superiorum:* Being a Second Edition, Licenſed by *Gulielmo Bolognimo.* Where the Author ſets down his Story in theſe Words. 'The Here-'ticks who were named to ſucceed in the other Biſhops Sees, could not prevail 'with *Landaff* (whom he calls a little before *An old ſimple Man*) to Conſecrate them 'at the *Nagg's Head* in *Cheapſide*, where they appointed to meet him. And therefore 'they made uſe of *Scory*, who was never ordained Biſhop, tho' he bore the Name 'in King *Edward's* Reign. Kneeling before him, he laid the Bible upon their 'Heads or Shoulders, and bid them riſe up, and preach the Word of God ſincere-'ly. This is (added he) ſo evident a Truth, that for the ſpace of Fifty Years 'no Proteſtant durſt contradict it: Nothing being more common in *England*, as 'hath been lately demonſtrated in a Book called, *A Treatiſe of the Nature of Ca-'tholick Faith, and Hereſy.* [The Book aboveſaid expoſed by the ſaid Excellent 'Biſhop.] To which I remit the Reader, where he will ſee how the Proteſtant 'Miniſters [or more truly Popiſh Prieſts] abuſe the World with cheating Tricks, 'and falſe Records, to cry down this moſt certain Story.

Hic Liber —— [Intitled, The *Politians Cathec.*] *altero prelo dignus eſt*, Martii. 14, 1658.

Sacroboſco, Fitz Simons, Conſtable, Champney; Fitz Herbert in his Pref. to Father *Parſons*; with *Harding* and *Stapleton.*

But before this Fable came to Light, (which was not heard of a great many Years after *Parker's* Conſecration) it was the old Papiſts prime Endeavour to invalidate his Ordination. For they knew if they could bring it about, that he was no true Archbiſhop, or Biſhop, then as a Sequel all the Biſhops that he afterwards Conſecrated, ſhould be no Biſhops, becauſe he was none himſelf, and therefore could not Conſecrate nor give Orders to others. And what Argument could have better ſerved their Turn to prove this, than that mad manner of Ordination, if it had been true? But it was not then deviſed; their great Argument in thoſe Days to prove our Archbiſhop's Ordination to be null, was that he was made Archbiſhop by King *Edward's* Book of Ordination, which had been repealed under Queen *Mary*, and not reſtored by Authority of Parliament when he was Conſecrated, tho' that was falſe too. And even *Boner*, who is feigned to write that Letter, to *Heath* of *Parker's* ridiculous Conſecration, ſpake not one Word of this, when it might have ſerved his Purpoſe admirably well. But when, in the Year 1565. he was called upon by *Horn* Biſhop of *Winton* his Dioceſan, to take the Oath of Allegiance, he went another way, and objected that *Horn* had nothing to do to adminiſter it, becauſe he was no Biſhop of *Wincheſter*; no, nor no Biſhop at all, becauſe he was not Ordained according to Law: And that thoſe that Conſecrated *Parker* were no Biſhops, becauſe they had been Deprived.

How Papiſts at firſt withſtood *Parker's* Conſecration.

This Cauſe, and the Act of Parliament occaſioned by it, I will ſet forth in the Words of a MS. Paper, which I have met with; being a Collection, ſhewing what Juriſdiction the Clergy hath heretofore lawfully uſed, and may lawfully uſe in the Realm of *England.* In this Collection is this Paſſage: 'It appears in *Dier's* 'Book [of Reports] that at the Arraignment of *Boner*, he cavilled upon the 'Point, Whether *Horn* Biſhop of *Wincheſter* was a Biſhop, or no. And it ſeems, 'that it was then reſolved, that if he would, he ſhould be received upon that Iſ-'ſue; and the Jury ſhould try it. And the Cauſe was nothing eſſe, than that he 'was made Biſhop according to the Book of King *Edward*, not yet authorized in 'Parliament. Another Objection was againſt the Conſecration of *Parker* Archbi-'ſhop of *Canterbury*; by whom the reſt were afterwards Conſecrated and Inveſted.

Cott. Librar. *Cleopatra*, F. 4.

'For

ANNO 1559.

'For whereas by Law, Three Biſhops at the leaſt ought to be at the Conſecrating of an Archbiſhop, it was pretended that at his Conſecration there was never a Biſhop at all. For *Barlow*, *Scory*, *Coverdale* and *Bale*, albeit in King *Edward*'s days they were Biſhops, yet were they deprived in the Time of Queen *Mary*, and not reſtored again. And the two Suffragans, of *Bedford* and *Thetford*, were in the ſame time of Queen *Mary* depoſed by Act of Parliament. So, as it is ſuppoſed, there was not any Biſhop at the ſaid Archbiſhop's Conſecration.

'Archbiſhop *Parker*, in the Deſcription of his own Life, ſeems to pretend, 'that this Conſecration ſo paſſed *Lege quadam de hac relatâ*; i. e. by a Law made 'concerning it. Which cannot be underſtood of any other Act of Parliament 'than this, [which ſhall be declared by and by.] Which indeed was very ne'ceſſary, both for the Confirmation of his own Conſecration, and of all the 'Biſhops beſide; and likewiſe the Ordaining of all the Miniſters, that were made 'from the beginning of her Majeſties Reign, unto the Time of the making of 'ſaid Statute.

The Statute for the Conſecration of *Parker*.

A little backward this Writer was ſpeaking of this ſaid Statute or Act, which was the 8. of the Queen, *Cap. primo*, to take away all Ambiguities and Queſtions that might be objected againſt the lawful Confirmations, Inveſting and Conſecrations of Biſhops. And it ſhewed, that for the Confirming, Inveſting and Conſecrating of Perſons Elected, her Majeſty had not only uſed ſuch Words and Sentences as were accuſtomed to be uſed by King *Henry* VIII. and King *Edward* VI. but alſo had uſed and put in her ſaid Letters Patents, other general Words and Sentences; whereby her Highneſs, by her Supreme Power, had diſpenſed with all Caſes and Doubts that could or might in any wiſe be objected againſt the ſame. And by the ſame Statute it appeared, What was the Cauſe of the making thereof: *Viz.* That when the Book of Common Prayer was only eſtabliſhed in the Firſt Year of her Majeſties Reign, and not the Book of King *Edward* for making of Miniſters, and Conſecrating of Biſhops: and yet nevertheleſs the Biſhops and Miniſters were made according to the ſame Book, not yet authorized by Parliament, ſeeing the Statute of the 25. of *Henry* VIII. touching the making of Biſhops, was revived only *Anno primo*, it was thought that the Conſecration of them ſhould have been according to the Form uſed 25. *Hen.* 8. and not according to the Book of King *Edward* repealed in Queen *Mary*'s Time.

So that (to return whence we came) this was all the Flaw found in Archbiſhop *Parker*'s Conſecration in the Times next after it, and all the Advantage that *Boner*, or any other Adverſaries, took againſt it: and not one Word in thoſe Days of a *Nagg's Head* Ordination. But enough and enough hath been ſaid by our Writers againſt this Fancy.

Parker the firſt Archbiſhop Conſecrated without Superſtition. *MATTHÆUS.*

Indeed the Archbiſhop took a pleaſure ſometimes to recollect how he was Conſecrated; and that he was the Firſt of all the Archbiſhops of *Canterbury* that came into that See, without any Spot or Stain of Popiſh Superſtitions and vain Ceremonies, required of all before him; without any Bull of Approbation from the Pope of *Rome*: That he was Conſecrated without any old idle Ceremony of *Aaronical* Garments; nor with Gloves nor Rings, nor Sandals nor Slippers, nor Mitre nor Paſl; but more chaſtly and religiouſly, according to the Purity of the Goſpel; by four Biſhops according to the Law in this Caſe: Who placed him in his Chair; and ſuch godly Stipulation by him interpoſed, as was equal to be required of an Evangelical Paſtor. And yet that the Conſecration was not celebrated without the becoming Garments of a Biſhop, nor without the godly Prayers, as well of Eccleſiaſtical Miniſters, as of the People, and a pious Sermon preached by a Biſhop to all preſent; and all Chriſtianly concluded with the Reception of the Holy Communion.

Inſtrument for the Inthronization, to the Archdeacon.

But to proceed in the *Acts*: There is an Inſtrument, being a Mandate, dated from *London* the laſt day of *December*, directed from the four Biſhops that Conſecrated the Archbiſhop, to *Edmund Geſt*, Archdeacon of *Canterbury*, for the Inducting, Inſtalling and Inthronizing of the ſaid Archbiſhop. Then the ſaid Archdeacon ſent his Mandate, dated *Jan.* 1. Which is alſo in the ſaid Acts ſet down, being the Deputation of the Archdeacon to certain of the Chapters unnamed, to perform every thing relating to the Archbiſhop's Inthronization, which he himſelf

ANNO 1559. ſelf ſhould have done, to whom of long and preſcribed Cuſtom the Right appertained to Induct, Inſtall and Inthronize all Biſhops within the Province of *Canterbury*; being hindred from doing it in Perſon by certain weighty and urgent Affairs. Next after, follows the Archbiſhop's Procuration, dated from *Lambeth* Jan. 2. to *Edward Leeds*, and ſome others his Chaplains; that becauſe of his neceſſary Abſence from *Canterbury*, they ſhould excuſe his Perſonal Appearance, and to be his Proctors to obtain his Inthronization, and to Induct, Inveſt and Inſtall him into the Real, Actual and Corporal Poſſeſſion of his Archbiſhoprick of *Canterbury*, with all and ſingular the Honours, Privileges, Prerogatives, Preeminencies and Rights thereof, Temporal and Spiritual, according to the Statutes, Ordinances and Cuſtoms of the ſaid Cathedral and Metropolitical Church, not repugning to the preſent Laws, Statutes and Proviſions of this Realm.

Reſtitution of the Temporalties.

And laſtly, the Reſtitution of his Temporalties was done *March* the 1. To all which I will ſubjoyn his Oath of Allegiance and Homage tranſcribed from the very Original: *Viz.*

His Oath of Allegiance.

MSS. Penes me.

" I *MATTHEW PARKER*, Doctor of Divinity, do utter, teſtify and de-
" clare in my Conſcience, that your Majeſty is the only Supreme Governor of
" this Realm, and of all other your Highneſs Dominions and Countries, as well
" in all Spiritual and Eccleſiaſtical Things or Cauſes, as Temporal: And that no
" foreign Perſon, Prelate, State or Potentate, hath, or ought to have any Juriſ-
" diction, Power, Superiority, Preeminence or Authority Eccleſiaſtical or Spiri-
" tual within this Realm. And therefore I do utterly renounce and forſake all
" foreign Juriſdictions, Powers, Superiorities and Authorities. And do promiſe,
" that from henceforth I ſhall bear Faith and true Allegiance to your Majeſty,
" your Heirs and Lawful Succeſſors: and to my Power ſhall aſſiſt and defend all
" Juriſdictions, Privileges, Preeminencies and Authorities granted and belonging
" to your Highneſs, your Heirs and Succeſſors, or united and annexed to the Im-
" perial Crown of this Realm. And further, I acknowledge and confeſs to have
" and to hold the ſaid Archbiſhoprick of *Canterbury*, and the Poſſeſſions of the
" ſame entirely, as well the Spiritualities as Temporalties thereof, only of your
" Majeſty, and Crown Royal of this your Realm. And for the ſaid Poſſeſſions,
" I do mine Homage preſently unto your Highneſs: and to the ſame, and to your
" Heirs and Lawful Succeſſors ſhall be faithful and true. So help me God; and
" by the Contents of this Book.

Matthue Cantuar.

The Oaths of other Biſhops.

At this very day theſe ſeveral Biſhops took their Oaths alſo, and did their Homage: Viz. *Edmond* Bp. of *London*, *Richard* Bp. of *Ely*, *William* Bp of *Chicheſter*, *John* Biſhop of *Hereford*, *Edwin* Biſhop of *Worceſter*, *Roland* Biſhop of *Bangor*, *Nicolas* Biſhop of *Lincoln*, *John* Biſhop of *Salisbury*, *Thomas* Biſhop of S. *David's*, and *Richard* Biſhop of S. *Aſaph*: Subſcribing their own Names under theſe Words: " And We whoſe Names be under-written, being Biſhops of ſeveral Sees within " this your Majeſties Realm, do acknowledge all manner of things, reſpectively " of our parts, for our Selves, and our Biſhopricks above ſpecified, to be done " and knowledged towards your Majeſty, your Heirs and Succeſſors, in as large " manner, as the Right Reverend Father in God *Matthew* Archbiſhop of *Canter-* " *bury*, hath at this preſent acknowledged and confeſſed: and according to this " Inſtrument ſigned with the Hand of the ſaid Archbiſhop.

Edm. London.	*Edwinus Wigorn.*	*Thomas Meneven.*
Richard Ely.	*Rolandus Bangor.*	*Richardus Aſſaphen.*
William Ciſtren.	*Nicholas Lincoln.*	
John Hereford.	*Johannes Sarisberien.*	

CHAP.

ANNO 1559.

CHAP. II.

Conſecrations and Ordinations, of Biſhops and Miniſters, by the Archbiſhop, or his Order. His Care for the Vacant Churches. Lent. *The Popiſh Biſhops write to the Archbiſhop: His excellent Anſwer. So doth* Calvin *write to him about the Union of Proteſtants. A Metropolitical Viſitation. His Letter to the Biſhops of his Province. The Biſhop of* Ely *gives him a Certificate of his Dioces. Viſits* Canterbury *and* Rocheſter *Dioceſes. Makes Statutes for two Hoſpitals in* Canterbury.

THE Archbiſhop being Conſecrated and Enſtated in his Metropolitical See, the next Care was to fill the Church with other worthy Biſhops, where the Sees were vacant. So on the 21. of *December* following, next after the Archbiſhop's Conſecration, was Conſecrated in the Archbiſhop's Chapel at *Lambeth* *Edmund Grindal* B. D. a Native of *Cumberland*, aged forty, Biſhop of *London*, by the ſaid Archbiſhop, aſſiſted by *Barlow*, *Scory* and *Hodgkins* in Surplices, all the Ceremonies and Rites accuſtomed being uſed. This *Grindal*, as *Alexander Nevyl* in his Book of the *Norfolk* Rebellion ſaith, was a Man that all his Life joyned a notable Prudence and an ingenious Converſation together, and of very ſweet and obliging Behaviour. With *Grindal* was alſo conſecrated *Richard Cox*, a Native of *Bucks*, D. D. aged 60. Biſhop of *Ely*: *Edwin Sandys*, born in *Lancaſhire*, D. D. aged 43. Biſhop of *Worceſter*. This *Sandys* was in 1552, made a Prebendary of *Carlile*, and being a Member of the Univerſity of *Cambridge*, held divers Diſputations in the Publick Schools againſt Papal Traditions; and in many of his Sermons, being a moſt Eloquent Preacher, did acutely and notably confute them. He worthily diſcharged the Office both of Proctor and Vicechancellor in his Univerſity; and was Head of *Katharine* Hall there. Being Biſhop, he would not ſuffer Papiſts to remain in his Dioces. And herein he was ſo earneſt, that he would not be perſuaded to give them any Toleration by any Prayers or Interceſſions made to him in their Behalf.

Biſhops conſecrated by the Archbiſhop.

Grindal.

Cox.

Sandys.

Antiq. Britann.

The Fourth Perſon at this time Conſecrated was *Rowland Meyrick* of *Wales* LL. D. aged 54. Biſhop of *Bangor*. Theſe were all Exiles lately returned home. And I find no more Conſecrated at this time. The Sermon at theſe Conſecrations was preached by *Alexander Nowel*, Chaplain to the ſaid Biſhop of *London*, upon this Text, *Attendite vobis & univerſo gregi*, &c.

Meyrick.

Scory and *Barlow* being Biſhops before, needed no Conſecration, but were Confirmed in their new Biſhopricks the day before, being S. *Thomas* Eve: On which day the Elections of the four above mentioned were alſo Confirmed at *Bow* Church, the Archbiſhop of *Canterbury* preſent. So that the Church was now provided with Seven Proteſtant Biſhops, beſides *Coverdale* and *Hodgkin*: Who had the Characters, but returned not to act in the Office of Biſhops: And likewiſe *Bale*, late Biſhop of *Oſſory*, who contented himſelf with a Prebend of *Canterbury*.

Scory and *Barlow*.

January the 21. five Biſhops more were Conſecrated, *viz.* *Thomas Yong*, LL. D. born in *Wales*, aged 52. was Conſecrated Biſhop of S. *David*'s: *Nicolas Bolingham*, or *Bullingham*, LL. D. and the Archbiſhop's Chaplain, born in *Worceſterſhire*, aged 48. Conſecrated Biſhop of *Lincoln*. He had been Vicar General to the Biſhop of *Lincoln* in King *Edward*'s days. Archbiſhop *Parker* intended to prefer him, being very Learned in the Common and Civil Laws, to govern his Courts, and to make him one of his Judges: but he was prevented, the Queen advancing him to this Biſhoprick. *John Jewel* B. D. born in *Devonſhire*, aged 40. Conſecrated Biſhop of *Salisbury*. *Richard Davis* a *Welſh* Man, M. A. aged 50. Conſecrated Biſhop of S. *Aſaph*. One *Allen* was firſt nominated to the See of *Rocheſter*; but died before Conſe-

More Biſhops Conſecrated.

Yong.

Bolingham.

Jewel.

ANNO 1559. *Gueſt.* Conſecration, or declined it. And ſo *Edmund Gueſt*, B. D. born at *Afferton* in *Yorkſhire*, aged 51. was Conſecrated Biſhop of *Rocheſter*. He was alſo Archdeacon of *Canterbury*, and one of the Archbiſhop's Family: a great Student in Divinity, and arrived to notable Degrees of Knowledge therein. He and *Bollingham* tarried in *England* under Queen *Mary*'s Reign; but often changed their Holes and lurking Places, where they hid themſelves for their preſervation. *Gueſt* became Almoner to the Queen; and wrote divers Books mentioned by *Bale*. He had been a Scholar of *King*'s College in *Cambridge*, where he was admitted *Anno* 1536.

At this Conſecration *Andrew Pierſon*, the Archbiſhop's Chaplain and Almoner, preached upon this Text, *Let your Light ſo ſhine before Men*, &c.

Pilkington. Beſt. Two other Biſhops, *viz.* of the Province of *York*, were Conſecrated *March* the 2. *James Pilkington*, B. D. ſometime Maſter of S. *John*'s College in *Cambridge*, of a good Family in *Lancaſhire*, Aged 45. for *Durham*; and *John Beſt*, a *Yorkſhire* Man, ſometime of *Oxford*, Aged 48. for *Carlile*.

All theſe Biſhops (with ſome others that were Conſecrated after them) are conveniently digeſted in a Table in the *Britiſh Antiquities*, with their Countries, Univerſities, Degrees of School, their Holy Orders, their Ages, and the Time of their Conſecrations. And in the Colume of their Orders, as ſome of them are ſaid to be *Prieſts Regular*, as having belonged to ſome Religious Order, ſome *Secular*, as not; ſo *Pilkington* (with one more) is ſet down *Miniſter Secular*, meaning no doubt the ſame Order of Prieſthood. But the uſing of that Term was to diſtinguiſh him from the Popiſh, Maſſing Prieſts; and probably to imply his receiving his Holy Orders from ſome Proteſtant Biſhop or Biſhops in King *Edward*'s days. Which word *Miniſter* became uſual in theſe times for diſtinction from the Idolatrous Prieſts of the *Romiſh* Church. This I the rather take notice of here, to meet with a Libeller near theſe Times, that put forth the Book of the *Seventieth Archbiſhop of Canterbury* (that we ſhall hear more of hereafter) who makes a great Matter of it, that the reſt of theſe Biſhops are intitled Prieſts, Regular or Secular.

The 70th. Archbiſhop of *Cant.* *An.* 1574.

More Biſhops Conſecrated. *Barkley. Bentham.* The next Biſhops that were Conſecrated, were *William Barkley*, B. D. born in *Lincolnſhire*, Aged 42. Conſecrated Biſhop of *Bath* and *Wells*; and *John Bentham*, M. A. born in *Yorkſhire*, Aged 46. Conſecrated Biſhop of *Litchfield* and *Coventry*. Theſe Conſecrations were celebrated *March* 24. And theſe were all that were Conſecrated this year.

Their Qualifications. Theſe were Men truly worthy of their Epiſcopal Dignity; being all endued with Learning and Piety, and that had been Exiles and Confeſſors for the True Religion: Thoſe Qualifications being chiefly regarded in this Choice, rather than either high Birth, Wealth, or other worldly Conſiderations. And if *Eraſmus* had ſometime took occaſion to praiſe *England* in making Choice of their Biſhops for Gravity and Learning, whereas other Countries choſe them more for Birth and Politick Reſpects of Worldly Affairs; this Commendation was now more ſignally due to the preſent *Engliſh* Government. They were all likewiſe excellent and conſtant Preachers of God's Word.

Dr. *May* reſtored to the Deanry of S. *Pauls*. To theſe Biſhops thus made, let me add one Dean, and he an eminent one, now reſtored, namely Dr. *May*; to whom Dr. *Henry Cole*, the former Dean, ſeemed to ſurrender the Deanry of S. *Pauls*, *London*; which indeed was his under King *Edward* VI. It is ſure that *Sept.* the 20. 1559. he delivered theſe Books to Dr. *May* his Succeſſor, *viz.* A Book of Statutes and Ordinances of the new Grammar School of S. *Pauls* [Founded by Dr. *Colet*, once Dean there.] *Item*, a Book intitled, *Statutes uſed in Dean* Colet's *Days*. *Item*, a Book intitled, *Liber Viſitationis* Joan. Coleti *Decani Eccleſiæ S.* Pauli London. *ſub anno Dom.* 1506. *Item*, a Book written in Parchment of certain Statutes collected by Dean *Colet*, being bound in Board, and covered with black Leather.

Hiſt. of S. *Pauls* by *Dugdale.*

Nominated for *York.* This Dean *May* was nominated and elected for the Metropolitan See of *York*, but died before his Conſecration: And was buried at his Church of S. *Pauls* Aug. the 12. *Anno* 1560, the Biſhop of *London* preaching his Funeral Sermon in his Rochet.

And

And as the foreſaid pious and learned Men had the Archbiſhop's Hands laid on them, ſetting them apart to govern the Sees; ſo for furniſhing the Pariſhes with ſubordinate Miniſters to Preach and Officiate and Serve the Cures honeſtly and conſcientiouſly, the Archbiſhop inſtituted now ſpeedily divers Ordinations following apace one after another. Thus three days before *Chriſtmas*, and the day following the Conſecration of *Grindal*, *Cox*, *Sandes* and *Merick*, were Ordained Twenty two Deacons and Prieſts in *Lambeth* Chapel by the Biſhop of *Hereford*, by Order from the Archbiſhop. In *January* following were Ordained by Authority from the ſaid Archbiſhop, to the Biſhop of *Bangor*, Ten Deacons and Readers in *Bow* Church, *London*. In *February* Fourteen more received Orders from the Biſhop of *Lincoln* in the Archbiſhop's Houſe in *Lambeth*. And in the next Month was another Ordination at *Lambeth*, performed by the Archbiſhop himſelf within his Chapel. Which being ſo weighty a Work, and on which the future Welfare of the newly reformed Church, and the Edification of the People depended, he cauſed publick Notice to be given of his Intention to Celebrate Holy Orders to ſuch as ſhould be found fit for their Learning and good Converſation, and having ſufficient Letters Teſtimonial of their virtuous and ſober Demeanor in the Places where they then dwelt, or had dwelt for three years laſt paſt, and other things by the Law required to be had. And moreover, that the *Thurſday* and *Friday* before the Orders were to be given, the ſaid moſt Reverend Father and his Officers would Examine ſuch as came to receive the ſaid Holy Orders. Three days after this Ordination did the Biſhop of *Lincoln*, by Order from the Archbiſhop, Ordain in the Chamber of Preſence at *Lambeth* 155 Deacons and Prieſts. And yet in the ſame Month was another Ordination performed by the ſaid Biſhop of *Lincoln*, of Seven in the Archbiſhop's Chapel at *Lambeth*.

ANNO 1559.

Ordinations by him, or his Licenſe.

This early Care was taken by the Metropolitan to provide Paſtors and Curats, not only for filling the Vacant Churches, of which there were now very many, (the Popiſh Prieſts going away, or refuſing to Officiate according to the New Book,) but alſo to ſupply the Pariſhes with honeſt Men, Studious of Religion, and Lovers of the Goſpel; And to train up an Order of vertuous Men to ſupply the Mortality of others.

The Benefit of theſe Ordinations.

For the further effecting of this great Work of providing Miniſters at this time, when a great many Churches were ſhut up, either by reaſon of Non-reſidency, or Deſertion of the Incumbents, or the ſmalneſs of the Benefits belonging to them, it is worthy of Remark, That the Archbiſhop drew up a Writing (which I have ſeen under his own Hand) intitled, *An Order for ſerving of Cures now deſtitute*. It was chiefly deſigned to contrive a Method for one Miniſter to ſupply ſeveral Churches near adjoyning; taking in the Aſſiſtance of Deacons and Readers. The ſaid Order was to this Purport:

The Archbiſhop's Contrivance for ſerving the void Churches.

'That the Biſhops of the Dioceſes ſhould take ſpecial care, that ſuch were 'preſented to the Benefices, whether of their own Collation or of others, that 'would promiſe to be reſident: and thoſe to take into their Cure ſome ſuch 'other Vicarages or Parſonages as the Biſhops ſhould think meet, according to 'the Worthineſs of the Perſons, and for the more convenient Union of the 'Cures.

MSS. *G. Petyt* Armig.

'*Item*, Orders to be taken for Faculty of Pluralities, and the like.

'That the Perſon at the receiving of his principal Benefice, compound for 'the reſt, as they fall vacant; and to have favourable Days of Payment for thoſe 'united Benefices. And when any able Clerk or Miniſter will take upon him to 'ſerve any of the ſaid united Benefices, the principal Incumbent to be diſcharged: or to be otherwiſe appointed as the Ordinary and Patron agree, with con'venient Contentation of the Miniſters, between themſelves.

'The Lay-Patrons to be advertiſed by Authority of Parliament, or otherwiſe, 'to ſuffer the Cures of their Preſentations to be ſo united for the time in this caſe 'of Neceſſity, without Hurt of their Rights.

'The ſaid principal Incumbent to depute, in every ſuch Pariſh committed to 'his Care, a Deacon, (if it might be) or ſome honeſt, ſober and grave Lay'man: who, as a Reader ſhould read the Order of Service appointed: but 'ſuch Reader not to intermeddle to Chriſten, Marry, or Miniſter the Holy Com-

ANNO 1559.

'munion, or Preach or Prophecy: but only to read the Service of the Day, with 'the Litany and Homily, as ſhould be preſcribed, in the Abſence of the principal 'Paſtor.

'The ſaid principal Incumbent or Paſtor in courſe to reſort in Circuit to 'every his Peculiars, as well to preach the Word, and to Miniſter the Holy Com- 'munion, as to Marry and Baptize the Children, born ſince his laſt being with 'them. And the People to be taught by an Homily, that they need not to ſcru- 'ple for the Delay of Baptiſm, if the Children depart before they be preſented 'to the Miniſter: Conſidering, that in the Primitive Church, the Fathers uſed 'but two principal Feaſts, *Eaſter* and *Pentecoſt*, to admit Children to the Holy 'Font.

But this Clauſe was added by Secretary *Cecil*'s Order: and not approved of by Biſhop *Grindal*, (one of thoſe to whom the Care of the Reformation was committed) ſhewing that this was one of the Quarrels in the *Corniſh* Rebellion under King *Edward*, *viz.* that their Children died without Baptiſm.

'Yet the Miniſter or Paſtor was not forbid, if he might conveniently, to Mi- 'niſter the Sacrament of Baptiſm on the Week-day, being required thereunto, 'and that without Pact or Covenant of Reward, but of Charity and Zeal; 'which he ought to bear to the reaſonable Requeſt of his People: and they of 'their charitable Conſideration, in reſpect of Time, Weather or Diſtance of Place, 'not to moleſt the ſaid Paſtor more than need.

'The Paſtor in his Circuits to know how the Youth profited in the Cate- 'chiſm, to be taught them weekly by the Lector or Miniſter: and to ſee that the 'elder and ancient Folk prepared themſelves three times in the year at leaſt, to 'receive the Holy Communion in Love and Charity. The Paſtor to refer all 'Cauſes of great Importance [occaſioning Difference between the Pariſhioners] 'to the Biſhop or his Chancellor, as was provided by the *Injunctions*.

'The Paſtor, over and above his principal Cure, before ſome Receipt of his 'Poſſeſſion, not to pay to the Ordinary for his Inſtitution and Induction, more 'than for the Fees of the Regiſter only, for all ſuch Benefices as were thought 'to be of ſmall portion of Living, and charged with Firſt-fruits.

'The Readers not to be appointed but by the Overſight of the Biſhop or his 'Chancellor: to have their convenient Inſtruction and Advertiſement, with ſome 'Letters Teſtimonial of their Admiſſion, how to order themſelves in the ſaid 'Charge. The ſaid Lectors or Readers always removeable upon their Diſability 'or Diſorder, by Certificate and Proof thereof.

'A convenient Rate to be made by the Biſhop and his Council, with the Con- 'ſent of the Patron of the Benefices to be united, what Portion to be allowed in 'Stipend to the principal Paſtor; what to the Reader; what for ordinary and ex- 'traordinary Payments; what for the Reparation of the Chancel and Manſion- 'Houſes, and what might remain to be diſtributed to the Poor.

'The principal Paſtor not to let to Ferm over one year, any ſuch Benefice 'united: and that ever at the Annunciation of our Lady: And with the Conſent 'of the Ordinary and Patrons, not above three years.

'The Fermour to be aided and aſſiſted, as well by the Laws and Diligence of 'the Ordinary, as by the Aid of the next Juſtices. That the Rights, Tythes, 'and other Eccleſiaſtical Emoluments, be duly contented and paid: Whereby 'the Charges and Perſons aforeſaid might have due Relief and Stipend, accord- 'ing to Law, Equity and Conſcience.

I ſhall make no other Obſervations upon this notable Paper, than to take notice of the wiſe and excellent Courſe the Archbiſhop took in this preſent Diſtreſs, when the Churches in ſuch Numbers were vacant, to ſupply and furniſh them with Miniſters on a ſudden; and that all things might be done peaceably and in Order.

The Archbiſhop ſeizeth Papers.

I find a little Hint of our Archbiſhop this year, ſeizing on Papers for her Majeſties Uſe, as then belonging to the Biſhopricks of *Wincheſter* and *London*, which I ſuppoſe he did by his Authority in the Eccleſiaſtical Commiſſion. And I muſt crave leave here again to conjecture, theſe Papers were the Examinations, Inquiſitions, and Judgments of the Profeſſors of the Goſpel in the late Reign, in their

Sir *H. Sydney*'s Memor.

Impri-

Impriſonments, Confiſcation of their Goods, and other inhumane and illegal Uſages of them. Wherein *Gardiner* Biſhop of *Wincheſter*, and *Boner* of *London*, moſt fiercely acted their Parts. For theſe Doings were now lookt into, in order to the ſetting the unjuſtly impriſoned at Liberty, and making the wronged Reſtitution and Satisfaction. *ANNO* 1560.

The Time of *Lent* was ſtrictly obſerved, tho' not ſuperſtitiouſly. Inſomuch that when the Lord *North*'s Son deſired to be diſpenſed with for keeping it, he came himſelf to the Archbiſhop with a Letter from Secretary *Cecil* for a Licenſe: which ran to this Tenor: 'That the Bearer, Sir *Roger North*, Son and Heir to 'the Lord *North*, being to him [the Secretary] well known, had, in conſidera-'tion of his ill eſtate of Health, and the danger that might follow, if he ſhould 'be reſtrained to Eating of Fiſh, prayed him to be means to his Grace to diſ-'penſe with him herein. He doubted not but his Grace ſhould of others alſo 'well underſtand, how requiſite it was for the preſervation of his Health that he 'ſhould be diſpenſed withal. Obſervation of *Lent*.

This *Lent* our Archbiſhop preached twice before the Queen: One of his Sermons he preached on *Palm-Sunday*, *Apr.* 7. 1560. Which, in a Journal (in a Volume of the *Cotton* Library) writ by ſomebody in thoſe times that was an Auditor, is ſtiled *A Noble Sermon*. He preaches before the Queen.

Several Sees yet remained vacant, either by the Deaths or Deprivations of the former Biſhops; which in this Year following, *viz.* 1560, were filled. As *Ally* was Conſecrated in *July* for the Dioces of *Exeter*: *Parkhurſt* for *Norwich* in *September*: *Horn* for *Wincheſter*, and *Scambler* for *Peterborough* in *January*: *Pilkington* for *Durham*, and *Beſt* for *Carlile* in *March*. Conſecrations.

There were alſo this Year ſeveral Ordinations of Prieſts and Deacons inſtituted, by Licenſes from the Archbiſhop to the Biſhop of *Lincoln*, the Biſhop of *Bath* and *Wells*, and the Biſhop of *Exeter*; and performed in the Churches of S. *Pancraſe*, *Alhallows Breadſtreet*, the Archbiſhop's Peculiars, and other Churches in *London*; to the number of Seventy Perſons. Ordinations.

But now to look again upon the Popiſh Biſhops. They laboured earneſtly, according to that little Remainder of Power they had, to hinder the Church from being filled with Paſtors and Miniſters, by affrighting the Biſhops and the reſt of the Clergy (if they could) by Denunciations of *Anathema's*, and ſuch like Terrors. For the latter End of the laſt Year, *viz.* 1559, our Archbiſhop received from *Hethe*, late Archbiſhop of *York*, and the reſt of the deprived Biſhops, a terrifying Letter, loading the Biſhops and Clergy, now placed in the Church, with Curſes and other Threatnings, for not acknowledging the Papacy: laying to their Charge that, by ſo doing, they yielded no Subjection unto Chriſt and his Apoſtles, nor to Councils. The Popiſh Biſhops threaten and Curſe the Clergy.

The Archbiſhop ſhewed this Letter to the Queen and Council: and having written an Anſwer to the ſame, ſhewed it likewiſe to them. Which extremely pleaſed her Majeſty and the Reformed Party of her Council. In this excellent Letter ſent to *Hethe* and the reſt, the Archbiſhop told them:

'That it was the Pride, Covetouſneſs and Uſurpation of the Biſhop of *Rome*, 'and of his Predeceſſors, which had made the Princes of the Earth to defend 'their Territories and their Privileges from that wicked *Babylon* and her Biſhop. 'And that whereas he [Archbiſhop *Hethe*] and the reſt of the late expulſed Bi-'ſhops, had ſcandalized our Reformed Clergy within theſe her Majeſties Realms, 'that they yielded no ſubjection to Chriſt and his Apoſtles; he anſwered, That 'they yielded more than they, the Fathers of the *Romiſh* Church, did. For they, 'the Reformed Clergy, honoured and adored Chriſt, as the true Son of God, 'equal with his Father, as well in Authority as in Majeſty, and did make him no 'Foreigner to the Realm, as they, Members and Clergy of the Church of *Rome*, 'did; but profeſſed him to be our only Maker and Redeemer, and Ruler of his 'Church; not only in this Realm, but alſo in all Nations; unto whom Princes 'and Preachers are but Servants; the Preachers to propoſe, the Princes to exe-'cute Chriſt's Will and Commandments: Whom they [of the *Romiſh* Party] and 'all that deſired to be ſaved, muſt believe and obey, againſt all Councils and Tri-'bunals, that did diſſent from his Word, whether Regal or Papal. The Archbiſhop's Anſwer to them. Archbiſhop *Uſher*'s MSS. Hunting the *Rom.* Fox.

ANNO 1560.

'That the *Apoſtles* they reverenced and obeyed, as the Meſſengers from Chriſt; 'and did receive their Writings with exacter Obedience, than *Romaniſts* did. For 'that We would not permit, as *Rome* and her Clergy did, any to diſpenſe againſt 'the Scriptures. And that We never ſaid with *Pighius*, *That the Apoſtles wrote cer-* *Pigh Hierat. l. 1. cap. 2.*
'*tain Things, not that their Writings ſhould be above our Faith and Religion, but rather* '*under.* That We confeſſed, the Apoſtles were Men allowed of God, to whom 'the Goſpel ſhould be committed. And therefore we received the Word from 'them, not as the Word of Man, but as it was truly the Word of God: aſſuring 'our ſelves, that it was God's Power to ſave all that believe. Thus did our Re-'formation deteſt their *Romiſh* Errors and hainous Preſumptions: which made 'their *Romiſh* Writers and Popes to add, alter and diminiſh, nay, and to diſpenſe 'with the Words that Chriſt himſelf ſpake, as well as the Writings of the Apo-'ſtles.

'That we ſhould and did own ſuch *Councils*, as the Church of Chriſt was wont 'to call, by the help of Her Religious Princes: And did and ſhould own Brotherly 'Concord and Communion; ſo long as they [on the other Hand] made no Breach 'in Faith or Charity. But as touching Subjection or Servitude, he warned them 'to take heed, leſt they committed Treaſon againſt the Laws of her Majeſty's 'Realms: For that we owed them none. That the bleſſed Angels profeſſed them-'ſelves to be Fellow-Servants with the Saints upon Earth. What are ye then, ſaid 'he, or your Biſhop of *Rome*; who, with your Tribunals and Juriſdictions, would 'be Rulers and Lords over the Inheritance of Chriſt?

'He bad them conſider, how St. *Peter* claimed no Subjection. Which St. *Cypri-* *Cyprian. ad Quirin.*
'*an* by theſe his Words thus tranſlated, ſaid: *Peter, whom the Lord made firſt Choice* '*of, and on whom he built his Church, when St.* Paul *after ſtrove with him* (*for Cir-*'*cumciſion*) *did not take upon him, nor challenge any thing inſolently, or arrogantly, nei-*'*ther advanced he himſelf as Chief, or like one unto whom Emperors, Kings or Princes* '*ſhould be ſubject.*

'That becauſe they were ſo earneſt with us of the Reformed Church of theſe 'her Majeſties Dominions for Subjection to Foreign Tribunals, to confute them 'and their Errors, he prayed them to behold and ſee, how we of the Church of '*England*, reformed by our late King *Edward* and his Clergy, and now by her 'Majeſty and hers, reviving the ſame, had but imitated and followed the Exam-'ples of the ancient and worthy Fathers. And then he prayed them to reſolve 'us, What Tribunals did St. *Cyprian* and the Eighty Biſhops of *Carthage* acknow-
St. *Cyprian*'s Sentences in the Council of *Carthage*.
'ledge, when he ſaid, *Chriſtus unus & ſolus habet Poteſtatem de actu noſtro judicandi*; '*i. e.* That Chriſt only, and ſolely, had the Power of Judging of our Act. And 'again, *Epiſcopus ab alio judicari non poteſt*; i. e. A Biſhop cannot be judged by a-'nother [Biſhop.] And again he likewiſe ſaith, *Expectemus univerſi judicium* '*Chriſti*; *i. e.* Let us all expect the Judgment of Chriſt.

'He further intreated theſe Men before they cenſured our Reformation and her 'Majeſty, to recollect, What Tribunals abroad did *Policrates* and the Biſhops of '*Aſia* with him, acknowledge; when he replied to the Biſhop of *Rome*, then 'threatning to Excommunicate him and the reſt of his Biſhops, *Non turbabor iis* '*quæ terrendi gratia objiciuntur*; i. e. I will not be diſturbed for ſuch things as are 'objected to affright me.

He demanded further, 'What Tribunals did St. *Auguſtin*, and the Two hundred *Auguſt.* Concil. *African.* cap. 29. & 105.
'and Sixteen Biſhops acknowledge, when they Decreed, That none Appealing 'over Seas (to Tribunals abroad) ſhould be received to the Communion within '*Africa:* And when they repelled the Biſhop of *Rome*, labouring to pleaſe his Le-'gates *a Latere*, within their Province; and willed him not to bring *fumoſum ſecu-*'*li Typhum*; i. e. the ſmoaky Pride of the World into the Church of Chriſt.

'Adding, That they had thus far imitated theſe Fathers by their Reformation, 'and denying of unlawful Demands which were proud and uſurpal of the Biſhop 'of *Rome*, to demand from them of the Clergy within theſe her Majeſty's Domi-'nions: Nay, not only them, but our Predeceſſors, the *Britiſh* Biſhops of old 'within this Realm. For what Tribunals did they ever own, when *Auguſtin* came 'hither from *Rome*; when they replied, They owed him none, and would not be 'ſubject?

'That

'That he and the reſt of his Brethren, the Biſhops and Clergy of the Realm, 'ſuppoſed them to be their Brethren in Chriſt: But they were ſorry, that they '[the Papal Biſhops] ſhould by their Perverſeneſs have ſeparated themſelves not 'only from them, but from theſe ancient Fathers, and their Opinions. And that 'they permitted one Man to have all the Members of their Saviour Jeſus Chriſt 'under his Subjection. And that this their wilful Opinion was not the way to re-'duce Kings, Princes, and their Subjects to Truth; but rather to Blindfold them 'and the whole Church: And ſo lead them into utter Darkneſs. For, as *Gregory* 'ſaid, *Eccleſia univerſa corruit*, &c. The Univerſal Church ſinks, *&c.* *ANNO* 1560. *Gregor.* l. 6. Epiſt. 24.

He asked, 'What was it occaſioned the *Romiſh* Writers to write againſt the Bi-'ſhop of *Rome*? What was it cauſed *Luther*, *Calvin*, and other Orthodox Clergy-'men, to renounce *Rome* and her Church, but this Thing called, *The Biſhop of* 'Rome's *Tribunal*? That ſeveral Learned Men, from the time that the Biſhop of '*Rome* begun to demand Tribute, and to ſet up a Tribunal, had written, That that 'very thing had cauſed thoſe Biſhops to forget their Maker, and alſo their Re-'deemer. And that they, by their Demands to Us, to own *Rome*, and her Tri-'bunal, had forgotten their Duties to God, with their Father the Biſhop of *Rome*. 'For that his uſurping of a Tribunal to make all Nations ſubject to his Beck, had 'cauſed him and his Succeſſors ever ſince to forget the Living God.

'That they, his Followers and Acknowledgers, partook of this Sin alſo, and 'had occaſioned the Biſhops of *Rome* to fall into theſe Errors. For they had made 'it Sacrilege, to diſpute of what he did, and Hereſy to doubt of his Power; Pa-'ganiſm to diſobey him, and Blaſphemy againſt the Holy Ghoſt, to act or ſpeak 'againſt his Decrees. Nay, that which is moſt horrible, they had made it Pre-'ſumption in any Man, *Not to go to the Devil after him, without any grudging*: 'Which was ſo ſhameful and ſo ſinful a Subjection, that *Lucifer* himſelf never de-'manded the like from his Slaves in Hell.

'He bad them conſider of theſe things: And that it ſhould be the continual 'Prayer of our Reformed Church, to convert them all to the Truth of God's 'Word, and to Obedience to their Sovereign Lady *Elizabeth* their Queen. And 'in ſo doing, they would Glorify Chriſt, and the Eternal God in Heaven; who 'alone was the chief and abſolute Ruler of Princes. And concluding friendly, ſubſcribed himſelf *Their Faithful Brother in Chriſt*. This Notable Letter was dated *March* the 26*th*. 1560.

Calvin writes to the Archbiſhop about Union of Proteſtants: *M. Park.* MS. Hunt. *Rom.* Fox.

And this is the Account of the Popiſh Clergies Letter to the Archbiſhop, and his Behaviour thereupon. There was another Letter this Year ſent to him from the Hands of a great Divine, but of another Temper, and for another and a better End; namely, from *John Calvin*, the great *French* Reformer: Importing, 'How 'he rejoiced in the Happineſs of *England*, and that God had raiſed up ſo Gracious a 'Queen, to be Inſtrumental in Propagating the True Faith of Jeſus Chriſt, by 'reſtoring the Goſpel, and expelling Idolatry, together with the Biſhop of '*Rome*'s uſurped Power. And then made a ſerious Motion of uniting Prote-'ſtants together, [as he had done before in King *Edward*'s Reign.] 'He in-'treated the Archbiſhop to prevail with her Majeſty to ſummon a General Aſ-'ſembly of all the Proteſtant Clergy, whereſoever diſperſed; and that a Set 'Form and Method [*i. e.* of Publick Service, and Government of the Church] 'might be eſtabliſhed not only within her Dominions, but alſo among all the Re-'formed and Evangelick Churches abroad.

Who imparts it to the Council.

This was a Noble Offer, and the Archbiſhop ſoon acquainted the Queen's Coun-cil with it. And they took it into Conſideration, and deſired his Grace to thank *Calvin*; and to let him know they liked his Propoſals, which were fair and deſi-rable: Yet, as to the Government of the Church, to ſignify to him, that the Church of *England* would ſtill retain Her Epiſcopacy; but not as from Pope *Gregory*, who ſent over *Auguſtin* the Monk hither, but from *Joſeph* of *Arimathea*; as appeared by *Gildas*, printed firſt *Anno* 1525. in the Reign of King *Henry* VIII. and ſo far agreeing to *Eleutherius* ſometime Biſhop of *Rome*, who acknowledged *Lucius* King of *Britain* Chriſt's Vicar within his own Dominions. All this being before *Rome* uſurped over Princes: Yet alſo renouncing the *Romiſh* Manner, Way, and Cere-monies of Epiſcopacy, which were either contrary to God's Glory, or the *Engliſh* Monarchy.

ANNO 1560. Monarchy. This was a great Work, and created ſerious Thoughts in the Archbiſhop's Mind, for the framing a proper Method to ſet it on foot. But he had conſidered but a little while of theſe Matters, when News arrived at Court that *Calvin* was dead.

Calvin for *Epiſcopacy.*

De Neceſſ. reformand. Eccleſ.

And how *Calvin* ſtood affected in the ſaid Point of *Epiſcopacy*, and how readily and gladly he and other Heads of the Reformed Churches, would have received it, is evident enough from his Writings and Epiſtles. In his Book *of the Neceſſity of Reforming the Church*, he hath theſe Words; *Talem nobis Hierarchiam exhibeant*, &c. *Let them give us ſuch an Hierarchy, in which Biſhops may be ſo above the reſt, as they refuſe not to be under Chriſt, and depend upon him as their only Head; that they maintain a Brotherly Society*, &c. *If there be any that do not behave themſelves with all Reverence and Obedience towards them, there is no* Anathema, *but I confeſs them worthy of it.* But eſpecially his Opinion of Epiſcopacy is manifeſt from a Letter he and *Bullinger*, and others, Learned Men of that Sort, wrote *Anno* 1549. to King *Edward* VI. offering to make him their Defender, and to have Biſhops in their Churches for better Unity and Concord among them: As may be ſeen in *Archbiſhop* Cranmer's *Memorials*; and likewiſe by a Writing of Archbiſhop *Abbot*, found among the MSS. of Archbiſhop *Uſher:* Which for the Remarkableneſs of it, and the Mention of Archbiſhop *Parker*'s Papers, I ſhall here ſet down.

Cran. Mem. B. 2. Ch. 15.

Archbiſhop *Parker*'s Account thereof found in his Papers, by ABp. *Abbot.*

'Peruſing ſome Papers of our Predeceſſor *Matthew Parker*, we find that *John Calvin*, and others of the Proteſtant Churches of *Germany* and elſewhere, would have had Epiſcopacy, if permitted: But could not upon ſeveral Accounts, partly fearing the other Princes of the *Roman* Catholick Faith, would have joined with the Emperor and the reſt of the Popiſh Biſhops, to have depreſſed the ſame; partly being newly Reformed, and not ſettled, they had not ſufficient Wealth to ſupport Epiſcopacy, by reaſon of their daily Perſecutions. Another, and a main Cauſe was, They would not have any Popiſh Hands laid over their Clergy. And whereas *John Calvin* had ſent a Letter in King *Edward* the VIth.'s Reign, to have conferred with the Clergy of *England* about ſome Things to this Effect, two Biſhops; *viz. Gardiner* and *Boner*, intercepted the ſame: Whereby Mr. *Calvin*'s Offerture periſhed. And he received an Anſwer, as if it had been from the Reformed Divines of thoſe Times; wherein they checked him, and ſlighted his Propoſals. From which time *John Calvin* and the Church of *England* were at Variance in ſeveral Points; which otherwiſe through God's Mercy had been qualified, if thoſe Papers of his Propoſals had been diſcovered unto the Queen's Majeſty during *John Calvin*'s Life. But being not diſcovered until, or about the Sixth Year of her Majeſty's Reign, her Majeſty much lamented they were not found ſooner: Which ſhe expreſſed before her Council at the ſame time, in the Preſence of her great Friends, Sir *Henry Sidney*, and Sir *William Cecil.*

The Advantage the Papiſts took.

But now from this Digreſſion, to turn back to *Calvin*'s Letter to our Archbiſhop; tho' his unhappy Death prevented further good Steps that might have been made, in Concord between this and the Foreign Churches, yet our induſtrious and watchful Enemies made a fatal Uſe of it, to the dividing us, and keeping us at a Diſtance. For this being known beyond Seas, *Pius* IVth. Biſhop of *Rome*, with the Advice of his Cardinals, granted Indulgences to ſeveral Orders of *Rome*, for to ſet up new Tenents and Principles of Religions, and they themſelves to be ſeemingly Enemies to that Church; purpoſely to confound the Proteſtant Religion, and to hinder for the future all General Aſſemblies, (ſo much deſired) leſt thereby a better Underſtanding might be had among Proteſtants; and thence at length ſpring a General Union and Agreement between all of them. And mark how this Popiſh Project wrought. At theſe Indulgences, ſeveral of the baniſhed Clergy (newly departed hence) ſnapped, and participated with the Foreign Clergy, who were ſet on Work to diſtract the Common Peoples Capacities, that had renounced the *Romiſh* Doctrines, and uſurped Powers. Amongſt theſe were Dr. *Thomas Lacy*, *Tho. Tunſtal*, a *Franciſcan* Friar, and Couſin German unto the late Biſhop of *Durham* of that Name: *James Scot*, Couſin unto *Scot* late Biſhop of *Cheſter*; *Faithful Comin*, a *Dominican* Friar (who eſcaped Hanging for his Impoſtures *Anno* 1566.) *William Blagrave* of the ſame Order, who was Hanged at *York* the ſame Year. For being ſuſpected to be an Impoſtor, he was ſeized on, and divers

ABp. *Uſher*'s MSS.

Trea-

Treaſonable Papers were found in his Cloſet. Who going up the Ladder, laughed in the Archbiſhop of *York*'s Face, ſaying, That thoſe Converts that he had drawn unto him, would hate the Church's *Liturgy* as much as his Grace did *Rome*. And when the Archbiſhop deſired him to tell the Names of thoſe he had deluded, he deſired to be excuſed; *hoping they would be aſhamed* (as he ſaid) *of their Folly*, [which he had led them into] *and ſo turn back again to their Mother-Principles, and not to Hereſie.* ANNO 1560.

The careful Archbiſhop's Mind was already bent upon making an Inſpection into the State of the Churches of his Province: Who therefore treading in the Steps of his Glorious Predeceſſor *Cranmer* (when he intended a Reformation in his Province) determined upon a Metropolitical Viſitation. And for that purpoſe he iſſued out an Inhibition to *John* Biſhop of *Hereford* to Viſit, becauſe himſelf intended to Viſit that Dioces *May* 17. There were Inhibitions alſo to the Biſhop of *London*, and other Biſhops of the Province of *Canterbury*, tho' he would not yet a while Viſit himſelf. The Reaſon whereof he gave in the ſame Inſtruments. Which was, that tho' he had a Power by Vertue of his Place, to Viſit all Dioceſes within his Province; yet he would defer it for ſome time, becauſe of the great Poverty of the Clergy, which was brought upon them by the Frequency of former Viſitations. And therefore he forbad the Biſhop of *London*, and all other Biſhops ſo to do. The Words were, 'Since our Ears, not without great Grief, 'have ſounded, and do ſtill ſound, with the frequent and lamentable Cries of 'our Clergy of the Province of *Canterbury*; that not only the Clergy but all 'the People are ſo preſſed with continual Viſitations, and the immoderate Ex'actions of Procurations, and other Burthens, that to the great Scandal of their 'State and Miniſtry, they have ſcarce wherewithal to buy them Food and Rai'ment: We therefore, as we are bound, heartily deſiring to obviate the preſſing 'Neceſſity of the Clergy and Miniſters of our ſaid Province of *Canterbury*, and 'having a ſpecial Care of the Quiet and Tranquility of our whole Province, 'and of all Perſons whereſoever dwelling in the ſame; eſpecially in this ſo buſy 'a time; Have thought good to defer this our Metropolitical Viſitation, to be 'commenced and exerciſed in and through the whole Province of *Canterbury*, un'to another time, wherein We may exerciſe it with the more Convenience. And, '(as it went on) becauſe he underſtood ſome of his Brethren intended ſpeedily to 'Viſit, therefore he enjoined them upon the foreſaid Conſiderations not to do it, 'and that under pain of Contempt.

A Metropolitical Viſitation.

Inhibitions to Viſit.

Park. Regiſt.

And that our Metropolitan might with more Effect Reform, as well as Viſit the Dioceſes, he ſent his Letters firſt to the reſpective Biſhops, to inform him of the particular State of their Clergy; what Reſidence, what Preaching, what Learned Men, what Eccleſiaſtical Preferments poſſeſſed by mere Laymen. A Copy of his Letter to the Biſhop of *London*, for this purpoſe, is this that follows.

The Archbiſhop will know the State of the Clergy.

"After my harty Commendations to your Lordſhip premiſed, Theſe ſhall be "to deſire and require you for certain Conſiderations, conducent to the general "Reformation of the Clergy of the Province of *Canterbury*, to certify me on this "ſide the firſt day of *February* next enſuing, or ſo ſpeedily as you may conveni"ently, of the Names and Surnames of all and ſingular Perſons and Vicars "within your Dioces: And how many of them be Reſident, and where the Ab"ſents do dwell and remain: How many of them, as well of the Cathedral "Church, as of other Benefices in your Dioces, be neither Prieſts nor Deacons; "Noting alſo the Names of all ſuch as be Learned, and Able to Preach; and "which of them being already Licenſed, do Preach accordingly. And finally, "how many of them do commonly keep Hoſpitality. And thus truſting of "your Lordſhip's good Diligence herein, I wiſh you moſt hartily well to fare. "From my Manor of *Lambeth*, 18. *Nov.* 1560.

The ABp. to the Bp. of *London*. *Park.* Regiſt.

Your Loving Brother,

Mat. Cant.

To the Right Reverend Father in God, the Biſhop of London.

And ſuch a Letter as this was ſent to every Biſhop of the Province of *Canterbury*:

The

ANNO 1560

The Answer one of the Bishops gave, (*viz. Cox* Bishop of *Ely*) I shall here subjoin: By which we may guess the miserable Estate the other Dioceses were in at this Time: And may withal observe our Archbishop's extraordinary Diligence to know inwardly the present Condition and Needs of the Church, in order to his Care and Supply thereof.

The Bishop of *Ely*'s Account of his Dioces.

His Letter to the Archbishop, Transcribed from the MSS. C.C.C.C. by the Rev. Mr. *Will. Lunn.*

'He certified his Grace, that according to his Letters directed unto him *November* the 18*th*. he had sent him a full Certificate, as might possibly be gathered, of all his Demands in the same Letter contained; signifying also unto his Grace, beside the Certificate, that of the whole Sum of the Cures in his Dioces, which was 152 Parsonages and Vicarages, and other Cures; there were duly served but only Fifty Two Cures. That there were Thirty Four Benefices vacant; Thirteen that had neither Rectors nor Vicars; And Fifty Seven enjoyed by Non Residents. And upon this sad Account the Pious Bishop made this Reflexion; *Miseranda sane & deploranda hujus Diocesios Facies*, &c. So pitiable, and to be lamented is the Prospect of this Dioces. And if in other Places it be so too, most miserable indeed is the Condition of the Church of *England*. 'Tis time to pray the Lord to send forth Labourers into his Harvest. Nor are we [Bishops] in the mean time to Sleep. He added, that he liked the Archbishop's Diligence, altho' he did not fully apprehend what he drove at by the Search that he made: Fearing, as it seems, that some Advantage might be taken by the Enemies of the Reformation, when this Nakedness of the Church should be known. But undoubtedly the Archbishop designed hereby to apply a Remedy to this present Disease of the Church. The Bishop's Letter bore Date from *Downeham*, *Jan.* 24. 1560.

The Church of *Canterbury* Visited.

About *Autumn* the Archbishop began to Visit his own Church of *Canterbury*. The Persons appointed by him to Visit in his Name, as appears in the Archbishop's Commission to them, were *Thomas Yale*, LL. D. *Edward Leeds*, Licentiate in Laws, *Stephen Nevinson*, LL D. and *Alexander Nowel*, B. D. The Names of the Dean and Prebendaries this present Year, and at this Visitation time, were;

The Dean and Prebendaries.

Nicolas Wotton, Dean.	*John Butler.*
William Darrel, Vicedean.	*Thomas Becon.*
Anthony Seint Leger.	*Theodore Newton.*
John Mills.	*John Bale.*
Thomas Willoughby.	*Alexander Nowel.*
Hugo Turnbull.	*Henry Goodrick.*

But *Theodore Newton* was departed the Realm by the Queen's License: Nor was he a Priest, and so not capable of that Prebend. The Names of the Six Preachers were,

The Preachers.

Lancelot Ridley.	——— *Barker.*
Richard Turner.	*Edward Burnel.*
Richard Bisley, alias *Beesly.*	*John Prat.*

Orders of the Visitation. Regist. *Park.*

The Visitation began and continued in the Chapter House of the Church, in the Month of *September*. The particular Course of Proceedings by the Archbishop's Appointment, (who was a punctual Man in all his Doings) was in this Order. That, in the Morning Prayer, the Lessons should be left out, for more time to be had for the Sermon. That no more should be taken for the Copy of the Articles and Injunctions but 2 *d*. And by no Clark for the Writing of their Presentment or Answer, but 4*d*. for writing, and finding clean Paper. This setting of Fees the good Archbishop thought fit to do, to make the Visitation, which used to be very burthensome, as easy as might be, and to check the Demands of Officers, Clerks and Writers, which it seems had been excessive before. The Inquisitors were to be charged. The Ministers and Clerks were to be called, and severally talked with, touching their Ministration, Doctrine, Teaching and Manners. How they entred the Ministry; By whom, and upon what Testimonies. This done, then the Commissioners should hear and determine Quarrels, Complaints and Controversies: Referring great and weighty Matters to the Hearing and Determination of the most Reverend Father in God *MATTHEW* the Archbishop himself.

The

The Articles, to be enquired of in this Metropolitical Viſitation of the moſt Reverend Father in God, *MATTHEW* by Divine Sufferance, Archbiſhop of *Canterbury*, Primate of all *England*, and Metropolitan, as well in his own Church, as in all and ſingular other Cathedral and Collegiate Churches within his Province of *Canterbury*, were theſe that follow: *ANNO* 1560.

Articles of Enquiry, for the Cathedrals. *Park.* Regiſt.

I. Whether your Dean, Archdeacon, and other Dignities [Dignitaries] of your Church be reſident, or not. Where they be: What other Promotions or Livings every one of them hath. Whether every one of them be Miniſters, or not. Whether they uſe Seemly and Prieſtly Garments, according as they are commanded by the Queen's Majeſties Injunctions, or not.

II. *Item*, Whether your Prebendaries be Reſident, or how many of them. Where every one of the reſt be. What be their Names. What Livings they have. What Orders they be in. How, and in what Apparrel they do commonly go. Whether they do Preach in their Courſe: Or how often, and what Times in the Year they do reſort to your Cathedral Church.

III. *Item*, Whether your Divine Service be uſed, and the Sacraments miniſtred in Manner and Form preſcribed by the Queen's Majeſties Injunctions, and none other way. Whether it be ſaid or ſung in due time. Whether in all Points, according to the Statutes of your Church, not being repugnant to any of the Queen's Majeſties Laws of Injunctions. Whether all that were wont, be bound, or ought to come to it, do ſo ſtill. And whether every one of the Church openly Communicate in the ſaid Cathedral Church, at leaſt once in the Year.

IV. *Item*, Whether your Grammar School be well ordered. Whether the Number of the Children thereof be furniſhed. How many wanteth: And by whoſe Default. Whether they be diligently and godly brought up, in the Fear of God, and wholeſome Doctrine. Whether any of them have been received for Money, or Rewards; and by whom. Whether the Statutes, Foundations, and other Ordinances touching the ſaid Grammar School, the School-Maſter, or the Scholars thereof, or any other having Doing, or Intereſt therein, be kept. By whom it is not obſerved, or by whoſe Fault, and the like, in all Points, you ſhall require and preſent of ſuch your Choriſts, and their Maſter.

V. *Item*, Whether all other Officers and Miniſters of your Church, as well within, as without, do their Duty in all Points, obediently and faithfully. And whether your Dean, Stewards, Treaſurers, Burſers, Receivers, or any Officer having any Charge, or any ways being accomptant to the ſaid Church, do make a plain, faithful, and true Account, at ſuch Days and Times as be limited and appointed by the Statutes or Cuſtoms of the ſaid Church; making full Payment faithfully of all Arrearages. Whether any Money or Goods of the Church do remain in any Man's Hand. Who they be, and what Sum remaineth.

VI. *Item*, You ſhall enquire of the Doctrine and Judgment of all and ſingular Heads and Members of this your Church; as your Dean, Archdeacons, Prebendaries, Readers of Divinity, School-Maſters, Vicars, Petty Canons, Deacons, Conducts, Singingmen, Choriſts, Scholars in Grammar Schools, and all other Officers and Miniſters, as well within your Church as without. Whether any of them do either privily, or openly, preach or teach any unwholſome, erroneous, or ſeditious Doctrine; or diſcourage any Man, ſoberly for his Edifying, from the reading of the Holy Scripture; or in any other Point, do perſuade any not to Conform themſelves to the Order of Religion reformed, reſtored, and received by publick Authority in this Church of *England*. As for Example; to affirm and maintain, that the Queen's Majeſty that now is, and her Succeſſors, Kings and Queens of this Realm of *England*, is not, or ought not to be, Head, or Chief Governor of this her People, or Church of *England*, as well in Eccleſiaſtical Cauſes or Matters, as Temporal: Or that it is not lawful for any particular Church or Province, to alter Rites and Ceremonies. To Edify or Extol any Superſtitious Religion or Relicks, Pilgrimages, Lightings of Candles, Kiſſing, Kneeling, or Decking of Images, or Praying in a Tongue not known, rather than in *Engliſh*; or to put truſt in a certain Number of *Pater Noſters*, or to maintain Purgatory, Private Maſſes, Trentals, or any other fond Fantaſies invented by Men, without Ground of God's Word: Or to ſay, teach, or maintain, that Children,

ANNO 1560.

being Infants, ſhould not be Baptized; or that every Article of our Creed, commonly received and uſed in the Church, is not to be believed of Neceſſity; or that Mortal and Voluntary Sin committed after Baptiſm, be not remiſſible by Penance; or that any Man after that he have received the Holy Ghoſt, cannot Sin, and afterwards riſe again by Grace to Repentance: Or that any Man liveth without Sins, or that it is not lawful to Swear, for certain Cauſes; or that Civil Magiſtrates cannot puniſh (for certain Crimes) a Man with Death; or that it is lawful for a Man without outward Calling, to take upon him any Miniſtry in Chriſt's Church: Or that the Word of God doth prohibit the Regiment of Women; or that the Word of God doth command ſole Life, or Abſtinence from Mariage, to any Miniſter of the Church of Chriſt; or any other Errors or falſe Doctrine, contrary to the Faith of Chriſt, and Holy Scriptures.

VII. *Item*, You ſhall enquire of the Name and Surname of all and ſingular the abovenamed Members, Officers and Miniſters of this your ſaid Church; Whether you know or ſuſpect any of them, to obtain his Room or Living by Simony; that is, by Money, or unlawful Covenant, Gift or Reward. Who Preſented him. Whether his Living be in Leaſe, and by whom it is Leaſed: To whom; upon what Rent. Whether he doth pay a Penſion for it: For what Cauſe, what Sum, and by whom. Whether any of them be known, or ſuſpected to be a Swearer, an Adulterer, a Fornicator, or ſuſpected for any other Uncleanneſs. Whether any of them do uſe any Suſpect Houſe, or ſuſpected Company of any ſuch Faults, any Tavern, Alehouſe, or Tippling Houſes, at any inconvenient Seaſon. Whether any of them be ſuſpected to be a Drunkard, a Dicer or Carder, a Brawler, Fighter, Quarreller, or unquiet Perſon; a Carrier of Tales, a Backbiter, Slanderer, Batemaker, or any other ways Breaker of Charity or Unity, or Cauſe of Unquietneſs by any Means.

VIII. *Item*, Whether you have neceſſary Ornaments and Books for your Church. Whether your Church be ſufficiently repaired in all Parts. What Stock or Annuity is there towards Reparation of the Cathedral Church. In whoſe Hands or Cuſtody doth it remain.

IX. *Item*, Finally, You ſhall preſent what you think neceſſary or profitable for the Church to be reformed, or of new to be appointed or ordained in the ſame.

Articles for the Dioceſes.

Numb. XI.

Beſides theſe Articles, which were for the uſe of the Cathedral Churches, there were others, in Number XXII. by the Archbiſhop appointed, ſuited to the reſt of the Dioceſes. And what they were, may be read in the *Appendix*, being ſomewhat too long to be laid here.

A Preſentment for the Cathedral of *Canterbury*. *Park.* Regiſt.

But to look upon the Viſitation of *Chriſt*'s Church *Canterbury*. There was a Preſentment made by the Prebendaries and Petty Canons, *&c.* By which it appeareth, That the Prebendaries came not daily to the Divine Service, and that the Miniſters of the Church were negligent in coming to the Church. There was Drunkenneſs among ſome of the Petty Canons, Railing and Jeſting, with great Diſobedience. Some of them were great Quarrellers. They had but Seven Petty Canons, whereas there ought to have been Twelve: And to ſupply the vacant Rooms of the Petty Canons, they took Men out of the Town to ſerve; who had Eight Pounds a Year apiece. Women did ſuſpiciouſly reſort to the Houſes of certain of the Church. Mr. *Bale* and Mr. *Goodrich* preſented, That the Arms of Cardinal *Pole*, with the Cardinals Hat, were hung up in the Church, which they thought *not decent, nor tolerable, but abominable, and not to be ſuffered*, as the Words of the Preſentment ran.

Statutes for the Hoſpitals of St. *John*'s, and *Harboldown*.

There were two ancient Hoſpitals, both founded by the Archbiſhop's Predeceſſors, Archbiſhops of *Canterbury*; the one St. *John*'s in the Suburbs of *Canterbury*, ſituate without the North Gate of the City; the other St. *Nicolas Harboldown*, ſo called from a Village of that Name, within a Mile from *Canterbury*, in the Road from *London*. On the North ſide ſtands the Pariſh Church, and on the South of the Road the Hoſpital over againſt the Church. They were both Pious Foundations for very Charitable Uſes; namely, to harbour poor and ſick Men and Women. But both of them were now run into Diſorder, and many things amiſs there. The Archbiſhop being Viſitor, the Settlement of theſe Houſes was one of the firſt things he took care of, being ever a great Friend to all ancient Founda-

Foundations of Religion, or Learning, or Charity. In this firſt Year therefore of his Conſecration, he framed very wholſome Statutes for the upholding, and good Government of both. Now at this Viſitation at *Canterbury*, Dr. *Yale*, the Archbiſhop's Commiſſary in the ſaid Viſitation, and his Vicar General, *Sept.* 18. in the Church of St. *John*'s, delivered to the Prior and Prioreſs of the Hoſpital of St. *John*'s there, the ſaid Statutes and Ordinances made and conceived by the ſaid moſt Reverend Father. Which he willed and commanded to be inviolably obſerved by them, and the reſt of the Brothers and Siſters of that Houſe. And the ſame were alſo given near this time, to the other Hoſpital of St. *Nicolas*. ANNO 1560. *Park.* Regiſt.

The Archbiſhop's Preface to the Statutes.

Theſe Statutes began in theſe Words; "*MATTHEW* by the Sufferance of God, "Archbiſhop of *Canterbury*, Primate and Metropolitan of *England*, to all Chriſtian People ſendeth Greeting in our Lord. Whereas amongſt other things "that do concern our Paſtoral Office, We have before our Eyes the Charitable "Affection and Godly Zeal that was in divers our Predeceſſors, Archbiſhops of "*Canterbury*; which founded and erected two ſeveral Hoſpitals, the one of St. "*John*'s in *Northgate*, in the Suburbs of *Canterbury*, and the other of St. *Nicolas* "of *Harboldown*, nigh unto our See, the City of *Canterbury*, for poor, ſick, impotent and needy People, to be relieved and ſuccoured in the ſame; We knowing the Proviſion for the Poor to be a thing very acceptable to God in this "World, have, for the diſcharge of our Conſcience, thought it our Duty unto "God to ſee, as nigh as we can, and the Law of God doth ſuffer, that the ſaid "Hoſpitals be uſed and ordered according to the Minds of the Founders our Predeceſſors." But the Statutes are ſomewhat too long here to be inſerted. In the Year 1565. the Archbiſhop took ſome further Cognizance of his Hoſpitals, upon ſome Diſagreement between the Prior and the Miniſter for Preference, and ſome other Matters, and added Five Articles to the ſaid Statutes. And again in the Year 1574. he added two more. All which may be read in the *Appendix*. *Numb.* XII. By theſe good Statutes the Hoſpitals are governed to this Day.

The Dioces Viſited.

Thus after they had Viſited the Cathedral Church and Hoſpitals, they proceeded to Viſit the Dioces. And to the Commiſſion, for this Purpoſe granted by the Archbiſhop, were added and aſſigned the ſeveral Seſſions, where the Commiſſioners were to ſit, and the Times when. As on *Thurſday Sept.* 19. in the Church of St. *Alphage*, *Cant.* for Viſiting the Deanries of *Canterbury* and *Weſt Bere*. Sept. 20. in the ſame place, to Viſit the Deanries of *Sandwich* and *Dover*. *Sept.* 23. in the Pariſh Church of *Aſhford*, to Viſit the Deanries of *Elham* and *Bridge*. *Sept.* 24. In the ſame place, the Deanries of *Charing* and *Lymme*. *Sept.* 26. In the Church of *Sittingbourn*, the Deanries of *Sittingbourn* and *Oſpring*. *Sept.* 28. In the Church of *Maidſtone*, the Deanry of *Sutton*.

Rocheſter Dioces Viſited.

At this time the Archbiſhop's Viſitors, under one, Viſited alſo the Church and Dioces of *Rocheſter*, by Vertue of his Commiſſion granted them: And kept the Viſitation in the Church of *Rocheſter*, *Sep.* 30. Mr. *Walter Philips* being now Dean there. The Viſitors were the ſame that Viſited the Church and Dioces of *Canterbury*; viz. *Yale*, *Leeds*, &c. Then *Richard Turner*, the ſame Man perhaps that had been of great Fame for a great while in *Kent*, for his Abilities and Sufferings for Religion, now Vicar of *Dertford*, preached a Sermon before them. This *Turner* was towards the latter end of King *Edward*'s Reign, preferred to a Prebend of *Windſor*: But ſoon after became a voluntary Exile for Religion. See more of him in the *Memorials* of Archbiſhop *Cranmer*, who had recommended him for Archbiſhop of *Armagh*. *Cran.* Memor. B. 2. Ch. 28.

ANNO 1560.

CHAP. III.

Divers Dioceſes Viſited. Some Difference between the Archbiſhop, and Biſhop Sandys. *The Archbiſhop makes Statutes. Lands of the See of* Canterbury *Exchanged. Regulates his Courts, and other Matters in his Church. Moves the Queen to Mary. The Archbiſhop in Eccleſiaſtical Commiſſion; Makes a Reformation of divers Matters in the Church. Alteration of the Leſſons in the Kalendar. Book of Homilies.* Bucer *and* Fagius *reſtored. The Queen Dines at* Lambeth.

Commiſſions for Viſitations. *Park.* Regiſt.

OUR Archbiſhop purſuant to this his Metropolitical Viſitation, gave out divers Commiſſions this Year, and appointed divers Commiſſioners, for other Dioceſes. As namely;

A Commiſſion dated *Auguſt* the 8*th.* to *Robert Weſton*, LL. D. to Viſit the City and Dioces of *Coventry* and *Litchfield*, *Vice & Authoritate Reverendiſſimi Patris Archiepiſcopi* Cantuarienſis.

A Commiſſion of the Date above, to *Thomas* Biſhop of St. *David's*; To Viſit the Cathedral Church, City, and Dioces of St. *David's*, *Vice & Authoritate Reverendiſſimi Patris*, &c.

A Commiſſion of the Date above; To *Richard* Biſhop of St. *Aſaph*, to Viſit the Dioces of St. *Aſaph*, *Vice & Authoritate*, &c.

A Commiſſion to *Roland* Biſhop of *Bangor*, of the Date above; To Viſit that Dioces, *Vice & Authoritate*, &c.

A Commiſſion to *Gilbert* Biſhop of *Bath* and *Wells*, of the Date above; To Viſit that Dioces, *Vice & authoritate*, &c.

A Commiſſion to *John* Biſhop of *Sarum*, dated *Sept.* 8. To Viſit the Cities and Dioceſes of *Sarum* and *Briſtol*, *Jure Metropolitico.*

A Commiſſien to *Thomas Powel*, LL. D. dated *Decemb.* 3. To Viſit the City and Dioces of *Glouceſter.*

A Commiſſion, dated *Novemb.* 9. to *John Cottrel*, LL. D. To Viſit the Cathedral Church of *Sarum.* The Viſitation of this Cathedral the Archbiſhop prudently declined to commit to the Biſhop of the ſaid Dioces, that all Occaſion of Conteſt between the Biſhop, and the Dean and Chapter, might be avoided. Becauſe the Archbiſhop was informed, that if the Biſhop of *Sarum* ſhould Viſit that Church, the Rites, Liberties, Privileges, and Immunities of the ſaid Church by ſuch Viſitation, tho' in the Archbiſhop's Name, might be hurt, by reaſon of the Example of it: Therefore, becauſe he was tender of doing any Prejudice to their pretended Liberties and Privileges, and to keep all fair between the Biſhop and them, he iſſued his Commiſſion to this Dr. *Cottrell*, to be Viſitor of that Cathedral.

Hiſt. *Peterb.* p. 330.

A Commiſſion to *Yale* and *Leeds*, bearing Date *Decemb.* 19. to Viſit the Church, City, and Dioces of *Peterborough.* To which two Commiſſioners, *Gunton*, in his Hiſtory of *Peterborough*, addeth *John Pory*, D. D. This Viſitation was held *January* the 9*th.* when they gave Injunctions and Ordinations, in Number Nine, to the Dean and Chapter, publiſhed in the Chapter Houſe.

Another Commiſſion, dated *Febr.* 19. to *William Bynſley*, Batchelor of Law, and *Anthony Burton*, Clerk, *Ad Reformand. Detecta*; that is, to Puniſh, Cenſure, and Correct what Crimes had been detected in the Dioces of *Peterborough*, in the late Viſitation of it.

An Oath and Subſcription, enjoined the Clergy.

In this Viſitation the Archbiſhop drew up two Forms to be made uſe of: The one was an Oath to be exhibited to the Clergy, and to ſuch as were to make Preſentments: The other, a Subſcription to be made by all ſuch as had any Eccleſiaſtical

ſiaſtical Preferments. Which conſiſted in a Declaration of the Queen's Supremacy, owning the Book of Common Prayer, and the Queen's Injunctions. *ANNO 1560.*

The Oath ran in this Tenor; "You ſhall ſwear that you ſhall be faithful and "obedient unto the Queen's Majeſty, her Heirs and Succeſſors, to the uttermoſt "of your Power, Underſtanding, and Learning. You ſhall maintain and ſet "forth all Statutes and Laws, and the Religion received by her Grace, or her "Heirs or Succeſſors, and the *Injunctions* at this preſent Time exhibited by her "Grace, her Officers and Commiſſioners. And that you ſhall make true Pre-"ſentment of all ſuch Things as are to be preſented in this Viſitation. So help "you God, and by the Contents of the Book. The Oath. E. MSS. *Lambethan.*

The Subſcription was thus: "We acknowledge and confeſs, The reſtoring a-"gain of the ancient Juriſdiction over the State Eccleſiaſtical and Spiritual of "this Realm of *England*, to the Crown of this Realm; The Aboliſhing of all "Foreign Power repugnant to the ſame, according to an Act thereof made in "the late Parliament begun at *Weſtminſter* the 23*d*. Day of *January*, in the Firſt "Year of the Reign of our Sovereign Lady Queen *Elizabeth*, and there continu-"ed and kept to the 8*th*. of *May* next enſuing; The Adminiſtration of the Sa-"craments, the Uſe and Order of Divine Service, in Manner and Form as it is "ſet forth in the Book commonly called, *The Book of Common Prayer*, &c. eſta-"bliſhed by the ſame; And the Order and Rules contained in the *Injunctions*, "given by the Queen's Majeſty, and exhibited unto us in this preſent Viſitation; "To be according to the true Word of God, and agreeable to the Doctrine and "Uſe of the Primitive and Apoſtolick Church. In Witneſs of the Premiſſes to "be true, We have unfeignedly hereunto ſubſcribed our Names. The Original of this, with the numerous Subſcriptions of the Clergy in divers Parchment Rolls, remain yet in the *Lambeth* Library. And the firſt Subſcriber was Dr. *Cottrel*, who thus ſubſcribed, *Ego* Joannes Cottrel *volens ſubſcripſi*: According to which Form the reſt followed. He was Doctor of Laws, Archdeacon of *Derby*, and one of the Members of the famous Synod *Anno* 1562. and of whom the Archbiſhop made much uſe afterwards. Among ſome of the firſt Subſcribers was *Henry Syddal*, a Thorow-paced Man; who being a Canon of *Chriſt*'s Church *Oxon*, had complied in the beginning of King *Edward*'s Reign; and was a great Zealot the other way under Queen *Mary*, and one of thoſe that were much about Archbiſhop *Cranmer* at *Oxford*, when he was induced to Recant. His Subſcription I find again as Vicar of *Walthamſtow* in *Eſſex*. And many ſuch Temporizing Prieſts there were among theſe Subſcribers. Some whereof got others to Subſcribe for them, *eorum Vice & Nomine*. And ſome of the *Volens* are ſo written, as if they were *Nolens* rather. Some alſo there were, that choſe in their Subſcriptions to ſignify their Good Will to the Reformed Religion. Such was one *Edward Walker* at *Woodſtock*, who ſubſcribed in theſe Words, *Ego* Edwardus Walker, *hic nomen meum volens & non coactus Subſcribo, veram in ſacra Dei Religione a Superis Reformationem implorans.*

The Subſcription. Dr. *Cottrel.* *Henry Syddal.*

This Metropolitical Viſitation thus begun this Year, continued on the next Year, and the next to that, as we ſhall ſee when we come ſo far.

I do not find as yet what was detected in theſe Dioceſes aboveſaid in this Viſitation: Nor if I had, would it be convenient here to ſet all down, for the avoiding Prolixity. But for a Taſte; the Biſhop of *Bath* and *Wells* had many a ſtiff Papiſt in his Dioces, and many others that being Incumbents of Livings went abroad, abſenting themſelves, and left Proxies to take their Benefices for their Advantage. Whereupon the Archbiſhop gave him this Inſtruction, at his going upon this Viſitation: Namely, to Deprive all Popiſh Prieſts that refuſed Conformity, or were Abſent; with what ſpeed he might, and to put others in their Rooms. So in his Viſitation he intended to proceed to deprive them in 18 Days, if they appeared not. Some of theſe Prieſts went over the Seas. One particularly went with Count * *De Verio*, a *Spaniard*. Theſe left Proxies in their Livings, and they made Leaſes of them for One and Twenty Years. And one of theſe Proxies boldly told the Biſhop, that unleſs he would give him Inſtitution, he would wage Law againſt him. So the Archbiſhop bad him proceed roundly with them: Whoſe Order I ſuppoſe he followed in his Viſitation.

Popiſh Prieſts in the Dioces of *Bath* and *Wells*.

* Perhaps *De Feria*.

Sandys

ANNO 1560.

Biſhop of *Worceſter* Viſits that Dioces.

Sandys alſo, Biſhop of *Worceſter*, Viſited his Dioces for the Archbiſhop. And his Method in his Viſiting, was to ſend Proceſs in Writing for the Appearances of the reſpective Parſons, Vicars or Curates of the Pariſhes; the Churchwardens, and Six others of each Pariſh, to be ſworn to make true Preſentments upon Articles of Enquiry. Among other things informed of in *Worceſter*, in the Pariſh where Sir *John Bourn* (late Secretary to Queen *Mary*) lived, Information was made by theſe ſworn Men, of an Altar Stone ſtanding in that Church. Which the Biſhop commanded to be pulled down and defaced, according to the Queen's *Injunctions*. But the ſaid Knight commanded the contrary, and that it ſhould not be broken and defaced, but reſerved; and in contempt of the Biſhop, cauſed it to be born out of the Church, and carried home to his own Houſe, and there it remained. Thus it was informed the Biſhop, and the Biſhop had, in ſome Difference afterwards between them, ſo informed the Queen's Council. But Sir *John Bourn* in his Anſwer, made this favourable Pretence for himſelf; That the Altar Stone was taken down a Year before the Biſhop came to the Church, and that it was reſerved and laid aſide towards the Pavement of one of the Iſles; nor was ever brought to his Houſe, nor carried out of the Church. There were alſo in this Viſitation of the City of *Worceſter*, Five or Six Prieſts of that City preſented, for keeping of Five or Six Whores apiece. Which was ſo notoriouſly Scandalous, that the ſaid Biſhop in a Sermon at the Cathedral a few Days after, ſpake of it: And took occaſion thence to ſhew, now neceſſary it was to allow Prieſts Marriage.

Difference between the ABp. and Bp. *Sandys*.

After each Viſitation was diſpatched, the reſpective Biſhops, or others the Archbiſhop's Commiſſioners appointed to Viſit, ſent him their Accounts thereof. And ſo did the ſaid Biſhop of *Worceſter*, by a Letter which his Chancellor then at *London* delivered. This Biſhop ſoon after Viſited again, as Ordinary: Which gave the Archbiſhop ſome Diſguſt. In this his Viſitation, (which was *Anno* 1561.) he Deprived two Perſons; which, as favouring of too much Rigor, the Archbiſhop diſliked, and ſurmiſed that he had covetous Ends thereby, as in a Letter which he ſent to the ſaid Biſhop he hinted: And therein ſpake of *Germanical Natures*, as tho' that Biſhop, who had been an Exile in *Germany*, with divers others now Biſhops, had ſucked in ſome Principles of *Germany*, more than were good; as that of Pride for one. But Biſhop *Sandys* replied bluntly to that Point, as touching ſomewhat cloſe the Archbiſhop himſelf; *viz.* That *Germany* had brought forth as good Natures as *England*: And that there were ſome of them that had been Exiles there, that were neither Big-hearted, nor Proud-minded. The Archbiſhop told him moreover, "That he knew whence *Canterbury* was diſliked; [as tho' the "Diſlike that ſome conceived againſt him, aroſe from ſome of the Exiles and "their Principles.] He ſuſpected, that Biſhop *Sandys* had ſent his own Letter to "*Grindal* Biſhop of *London*, another Exile, to be overlooked by him, before he "ſent it to the Archbiſhop. The Archbiſhop ſpake in his Letter of ſome, [as "tho' he meant Bp. *Sandys*] that were ſuch as could not bear *Vulnera Amantis*. And "he blamed him for Viſiting ſo ſoon, before he was ſcarce warm in his Seat; as tho' "he had thereby ſought chiefly his own Commodity." To which the Biſhop thus replied in his own Vindication; "That it was with the Archbiſhop's Conſent; "that it was Orderly, according to Laws and Injunctions: That he redreſſed "Diſorders, and puniſhed Sin: That after he had done, inſtead of being a "Gainer, he was 24 *l.* out of Purſe." The Archbiſhop making ſome further Reflexion upon him, ſaid; "Some Men did ſome Things to win a Favour againſt "another Day, and bad him Live, and leave off Talking." To which *Sandys* replied, "That he had the Teſtimony of his Conſcience; that his chief Study "was, that his Life hindred not his Preaching; and he truſted his Adverſaries "could not be ſo impudent as to open their Mouths againſt him." The Archbiſhop ſtill further threw in ſome Words about the *Going* of the Clergy, as tho' their Habit was not as Churchmens ought to be. To which *Sandys* ſaid, "That how it "was with others he could not tell; His own Clergy's was ſoberly and decently, "ſo as they offended none of the Queen's Injunctions." The Archbiſhop called in Queſtion ſome of his Clergies Preachings. He ſaid, "That his Preaching and "theirs was to Win and Edify, not to Command. And that as to himſelf, his

Germanical Natures.

People

" People heard him and believed him, and univerſally favoured him: Which was " his chief Comfort. *ANNO* 1560.

And then for his Houſe-keeping, he ſaid, " That for the better Utterance of " his Food for the Soul, he was fain largely to feed the Body; becauſe that with- " out Loaves, People did not uſe to follow the Word. That he ſpent all, and " more. And that were it not God's Cauſe, he would ſoon be at a Point, " [meaning, to be no longer a Biſhop.] In ſhort, he prayed the Archbiſhop not " to miſlike, or cut off a hearty Well-wiſher without Cauſe, but to continue his " good Lord and Friend, as he was wont. That for his Part he had ever born a " great Love to him, and that he had ſpoken much for him, That he was His, " and that moſt unfeignedly. And that tho' he, the Archbiſhop, had put him to " ſore Pinches, and danger of too heavy Diſpleaſure, [meaning of the Queen's] " yet he could never be perſuaded his Good Will was alienated from him. And that " if he had been earneſt in Matters of Conſcience, he truſted his Grace would " not miſlike him. That when God's Cauſe came in hand, he forgat what Diſ- " pleaſure might follow. In all other things he could ever have been guided by " the Archbiſhop." This Letter of Biſhop *Sandys* to Archbiſhop *Parker*, was writ in *October*; and the Whole, whereof this is the Sum, deſerves to be Recorded. Thus did Differences ariſe among theſe grave Fathers, of the ſame Mind and Judgment as to the main Points of Religion. And tho' they did expoſtulate and argue with one another, yet it was done with all Chriſtian Meekneſs and Condeſcenſion, not to the Breach of Love and Union. *Num.* XIII.

To which we will here add the Archbiſhop's Concern with the College of *Chriſt*'s Church, *Oxon.* For this year Sir *William Petre*, one of the Queen's Secretaries, ſent a Commiſſion to our Archbiſhop and others, for the Conſidering of the Statutes of that College. Another of theſe Commiſſioners was *Cox*, Biſhop of *Ely*, who, the Secretary ſaid, underſtood well this matter: for indeed he had been divers years Dean of this College, and at the ſame time Chancellor of that Univerſity. And *Petre* added, That he underſtood this Work was neceſſary, and a good Deed. About this the Archbiſhop took great pains, and drew that College a Body of Statutes, as We may hear afterwards. A Commiſſion to the ABp. for the Statutes of *Chriſt*'s *Church Oxon.*

Such a Work was Dr. *Bill*, the Queen's Almoner, now upon for *Weſtminſter* Church, when She had Founded that Monaſtery anew, and changed it into a Collegiate Church: Of which She appointed him the firſt Dean. For which that Learned Man drew out Statutes and Rules the firſt Year of the ſaid Erection, *viz.* 1560. Which were to be ſeen many Years after writ by his own Hand. Among the which, there is one ſpecial Statute for the good Eſtate of the Revenues: Which was, That as the Farms of the Rectories, and all the Commodities unto them belonging grew void, and the Term ended, the Dean and Chapter ſhould Let and Demiſe them for not above the Space and Term of Ten Years, under the pain of Perjury, and the Loſs of their Places for ever. And another Statute in the End of the Chapter, That no *Revention*, as they call it, of any Poſſeſſion of whatſoever ſort, ſhould be granted or allowed, but Two Years, or at furtheſt Three Years, before the Expiration expreſſed in the Indentures, under pain of Perjury. Dr. *Bill* draws up the Statutes for St. *Peter*'s *Weſtminſter.*

In this Third of the Queen, *July* 12. the Queen made an Exchange of Lands with the Archbiſhop, whatever his Will was thereunto; when She had ſeveral good Manors made over to her, that had belonged to the See: and She in recompence gave other things to the Archbiſhop: the chief whereof were the Tenths of the Dioces of *Canterbury*. The reſt of what then came to the Archbiſhoprick from the Queen, is ſet down in a MS. belonging to the Library of *Chriſt*'s Church *Canterbury*. An Exchange with the Queen. MS. Eccleſ. Chriſt. Cant.

I will

ANNO 1560.

I will ſet down here a Liſt of the Lands ſituate in *Kent*, and their Values, which once belonged to this Archbiſhoprick, but come now into the Crown; ſome made over in Exchange by this Archbiſhop, and ſome by his Predeceſſors, *Cranmer* eſpecially: as I tranſcribe them out of an Authentick MS.

Lands belonging to the Archbiſhoprick, now in the Crown. MSS. *Burghlian.*

Lands, Rents, &c.				*Values per Ann.*		
Marſh Lands, called *Sherlemoor*				23	0	0
Court at *Wyke*	76	0	0	91	0	0
Certain Marſh Lands						
Rent of Aſſize ——	15	0	0			
Woods called *Beech* - - -				184	0	0
Scite of the Manor of *Weſtwel* —	22	0	0	68	14	8*ob*
The Park there —	10	0	0			
A Mill there ——	4	0	0			
Certain Lands there	0	13	4			
Rent of Aſſize and Moveables there--	32	1.	4.*ob.*			
The Manor of *Temple Waltham*				7	0	0
Scite of the Manor of *Horton* — —	20	0	0	38	13	6
The Farm there —	4	5	6			
Rent of Aſſize —	14	8	0			
Scite of the Manor of *Padleſworth* —	6	0	0	11	4	0
The Farm there —	1	10	0			
Rent of Aſſize and Moveables there -	6	16	0			
The Manor of *Tynton* ——				42	6	8
The Manor of *Blakehoſe*, alias *Canow-Court*, Viz.						
The Scite of the Manor — —	6	6	8	16	12	5
Divers Farms ——	9	9	1			
Rent of Aſſize there	0	16	8			
Scite of the Manor of *Enbroke* ——	9	6	8	10	7	7
Rent of Aſſize —	1	0	11			
The Farm called St. *Radigunds* -				18	15	3
The Manor of *Weſt-Langdon.* Divers Lands there ——	20	0	0	27	6	3
Farm and Rent there	7	6	3*ob.*			
Farm called *Appleton* Lands —				9	6	8

Lands, Rents, &c.				*Values per Ann.*		
Scite of the Manor of *Riple* —— —	16	0	0	24	0	0
Rent of Aſſize——	8	0	0			
Scite of the Manor of *Northborn* ——	37	17	6	122	7	6
Divers Farms there -	25	18	5			
Rent of Aſſize there	58	11	5			
Scite & divers Lands of the Manor of *Down Barton* —	41	0	0	60	0	0
Rent of Aſſize there-	19	0	0			
Manor of *Wingham Barton* —				50	0	0
Rectory of *Goodneſton* ——				24	0	0
Manor of *Wingham* -	24	13	4	192	16	4
A Mill with the Appurtenances —	4	6	3			
Divers Parcels of divers Lands there--	23	6	8			
Rent of Aſſize there	140	0	0			
Scite of the Manor of *Petham* ——	4	13	4	24	3	1
Rent of Aſſize there	19	9	9*ob.*			
Scite of the Manor of *Tenham* ——	33	6	8	108	12	7
Certain Lands, and great Orchards there	15	0	0			
Divers Farms ——	10	6	8			
Rent of Aſſize there-	49	19	3			
A Certain Wood called *Okenfoldwood* and *Kings Acre* - -				4	4	0
The Manor of *Milton* (which was Parcel of the old Inheritance of the Crown) —				120	6	8
Woods called *Cheſton* Woods				16	18	0
Scite of the Manor of *Gillingham* —	10	13	4	39	7	4
Certain Wood-lands and Woods there--	6	0	0			
Farms —— ——	1	16	2			
Rent of Aſſize——	18	1	2			
From the Manor of *Grange* there ——	3	6	8			
The Manor with the Abby of *Malling* —— ——				100	0	0

Our

ANNO 1560.

Our Archbiſhop now took ſome Order with his Courts of the *Arches*, and the *Audience*. Which began about this Time to be complained of by the Biſhops of the Dioceſes; Who, in the Execution of their Office in Diſcipline and Correction of Evil Manners, were commonly ſtopped by Inhibitions obtained from thoſe Courts of the Archbiſhop, and enjoyned by the Officers thereof to bring Matters from them into thoſe their Courts. Which when they had done by Appeals, upon pretence of Injuries done to the Parties Appealing, they uſed to diſmiſs the Matter, and proceed no further, having obtained their Purpoſe; which was to ſtop the Proceeding of the Biſhops. Whereupon his Grace, hearing theſe Inhibitions thus complained of, forthwith iſſued out his Letters dated *Nov.* 20. to Dr. *Yale* his Chancellor, and Judge of his Court of *Audience*; and to Dr. *Weſton*, Dean of his *Arches*, for the preventing of this Miſchief. That to Dr. *Yale* ran in this Tenor:

"I commend me unto you. And being informed that divers malicious Perſons, abuſing as well their Biſhops and their Officers, as other their Ordinaries, do ſurmiſe untrue Griefs and Injuries to be done to them by their Biſhops and other Ordinaries; and thereupon do Appeal and get from you Inhibitions and Citations, to the great Vexation and Trouble both of their Ordinaries, and alſo of their Neighbours, the Queen's Majeſties poor Subjects: and eſpecially in Caſes of Correction and Reformation of their evil Lives and Manners: For the redreſs whereof, We Will and Charge you, that upon your Acceptation of any Appeal, you cauſe an Act to be made of it in the Records of your Courts, ſpecifying all Circumſtances thereof; and withal, you take a corporal Oath of all ſuch Proctors as ſhall exhibit the ſame, that as far as he doth know or believe, the Grief or Cauſe pretended is true and juſt; Cauſing alſo the ſame Proctor to exhibit his Proxy, and to make himſelf Party to proſecute the ſame Cauſe, as well as to Appeal. So as if the Party be cited, and do Appeal at Day and Place appointed, that forthwith he be diſmiſſed with ſuch Charges as the Law in that caſe doth bear, unleſs the Party appealing do then preſently proſecute the Appeal with Effect. And that in every one of your Inhibitions you do appoint a reaſonable Day certain to the Party appealing, to proſecute his Appeal. Which if he then do not effectually, you to remit the Cauſe again to the firſt Court with Charges reaſonable; Cutting off all Matters frivolous, and fruſtratory Delays, and Finiſhing all Cauſes with ſuch Expedition, as in any wiſe the Laws will ſuffer: any Stile or Uſage in any of your Courts uſed to the contrary notwithſtanding. And if theſe Notes practiſed ſhall ſeem ſufficient Remedies for the ſaid Abuſes after a Trial, I would have you to frame the Effect thereof in Form of Law to me, to be Authorized for a perpetual Rule to be obſerved in your Courts. And thus Fare you well. From my Manor of *Lambeth*, 20. *Nov.* 1560.

To Mr. Dr. *Yale*, my Chancellor and Judge
of my Court of *Audience*.

A Letter of the like Tenor and Date was ſent to Dr. *Weſton*, Dean of the *Arches*.

A difference between the Vicar General and Maſter of the Faculties; Decided by the Archbiſhop.

A difference being now ariſen between the Vicar General, and Maſter of the Faculties, about Licenſes to mary in times prohibited, was determined by his Grace. The Caſe was, that Dr. *Yale*, the Archbiſhop's Chancellor and Vicar General, granted Licenſes to mary in times prohibited, which the Maſter of the Faculties complained of to the Archbiſhop; Aſſerting, that the Archbiſhop could not do this as Archbiſhop, but that it belonged to the Court of the Faculties only. But it was proved that this Information was falſe; and Inſtances were ſhewn of the three former Archbiſhops, that granted ſuch Licenſes. Whereupon the Archbiſhop cauſed this *Memorandum* to be made, and entred into his Regiſter, to ſtand upon Record.

His *Memorandum* thereof. *Park.* Regiſt.

Memorandum, "That the 29th day of *November*, *Anno Dom.* 1560. Information "was given to the moſt Reverend Father in God *MATTHEW* Archbiſhop of "*Canterbury*, by *William Cook*, the Queen's Majeſties Clerk of the Faculties; and "*William Lark*, Clerk of the Faculties to the moſt Reverend Father, That Mr. "Dr. *Yale*, Chancellor to the ſaid Archbiſhop, did, by the Authority of the ſame "Archbiſhop, grant Licenſes to mary in the time by the Law prohibited; Which

ANNO 1560. "as the ſaid *Cook* and *Lark* affirmed, the ſaid Archbiſhop could not grant as Archbiſhop of *Canterbury*: but that the ſame appertained only to the Office of the "Faculty. Whereupon the Archbiſhop the Day and Year aboveſaid called before "him, at his Manor of *Lambeth*, the ſaid Dr. *Yale* his Chancellor, and *John Incent* "his principal Regiſter. Where and when, in the preſence of the ſaid *Cook* and "*Lark*, Records were ſhewed by the ſaid Dr. *Yale* and *John Incent*, that the Predeceſſors of the ſaid Archbiſhop, *viz. Warham*, *Cranmer*, and Cardinal *Pole*, late "Archbiſhops of *Canterbury*, had from time to time granted Licenſes to mary in the "time prohibited.

"Upon the ſight whereof, the ſaid *Cook* and *Lark* had nothing to ſay or alledge "for themſelves. Whereupon it was for that time permitted by the ſaid Archbiſhop, that the Chancellor for the time being, might and ſhould hereafter grant "Licenſes for Mariage in the time prohibited, by the Archbiſhop's Archiepiſcopal Authority as before; until the ſaid *Cook* and *Lark* can ſhow further Matter "to the contrary.

The Archbiſhop and other Biſhops incite the Queen to mary.

The Queen having now ſettled the true Religion in her Kingdom, the Hearts of all good Men were exceedingly at eaſe. But ſtill they were very ſolicitous for fear of a Popiſh Succeſſor, the Religion depending ſo much upon the Queen's ſingle Life. Which Conſideration moved the Parliament the laſt year to urge her to mary. The Biſhops were of the ſame mind. And therefore thoſe of them that were of the greateſt Authority with her, namely, our Archbiſhop, and the Biſhops of *London* and *Ely*, did privately make an humble Addreſs to her. Wherein they extolled her for eſtabliſhing of the true Religion; Imploring God's Bleſſing to fall on her, to enable her to proceed in her godly Enterprize as She had begun, and that She might proceed therein with Conſtancy. They promiſed for themſelves to endeavour, that this Chriſtian Liberty which her Subjects enjoyed, might not be turned into carnal Liberty. And then they prayed God, that they might ſee that happy Day of her Wedlock, whereby the Queen's Eſtabliſhment, and the People's Aſſurance would be ſo fully concluded. And added, that they adviſed her hereunto as Chriſt's Miniſters; it being a Cauſe incident to their Miniſtry, to regard the Safety of the Realm by her Succeſſion in Blood, as well as ſincere Doctrine and Unity. This Letter came the more Seaſonable, the Queen being at this preſent ſought to by ſo many Noble Suitors. For She was Courted almoſt at the ſame time by *Charles* Duke of *Auſtria*, *James* Earl of *Arran*, *Erick* King of *Sweden*, *Adolph* Duke of *Holſtein*, Sir *William Pickering*, a brave, wiſe, comely *Engliſh* Gentleman, the Earl of *Arundel*, of very ancient Nobility, and the Lord *Robert Dudley*, the late Duke of *Northumberland*'s Son, and the Queen's eſpecial Favourite. But the Queen was averſe from the Motion, and cared not to take an Husband, which might be ſome Abatement of her Power and Authority. But the foreſaid Letter well deſerves to be preſerved, being compoſed by the Archbiſhop's Head and Hand. It may be read in the *Appendix*.

Num. XIV. The Queen's Orders for Regulation of ſeveral things in the Church.

The Archbiſhop, ſitting with the reſt of the Eccleſiaſtical Commiſſion, which was now on foot, found ſome Chapters appointed to be read in the ordinary courſe of the Common Prayer, to be leſs profitable for vulgar Auditors; and therefore thought fit they ſhould be changed for others tending more to Edification. He found alſo great neglect in many Churches, and eſpecially Chancels, in keeping them decent. Which betrayed much want of Reverence towards the Places where God was ſerved. Many of the Churches alſo were ſadly out of repair, and ran into decay, and were kept ſlovenly with unſeemly Communion Tables, and foul Cloths for the Communion, and want of Ornaments for the place of Prayer. Now for the Amendment of theſe Diſorders and Inconveniences, the Archbiſhop procured Letters under the Queen's Great Seal, dated *Jan.* 22. to the Commiſſioners for their greater Authority; and particularly to himſelf, with the Biſhop of *London*, Dr. *Bill* the Queen's Almoner, and Dr. *Haddon*, or any two of them, for the redreſſing and correcting of theſe Matters; *viz.* To peruſe the Order of the Leſſons throughout the whole Year, and to cauſe new Calendars to be printed, and to take ſome Remedies about Decays of Churches, and the unſeemly keeping of Chancels, and for the comely Adorning of the Eaſt Parts of the Churches, and that the Tables of the Commandments be ſet or hung up at the Eaſt End of the Chancels; and to preſcribe ſome good

Order

Order for Collegiate Churches, in the uſe of the *Latin* Service, that the Queen's Allowance thereof might not be abuſed: And that their Order and Reformation of theſe things ſhould be of one Sort and Faſhion, that as near as might be, one Form and Manner might be obſerved every where. A Commandment was added to the Archbiſhop, to ſee theſe things ſo ordered, to be put in Execution through his Province; and He, with the Commiſſioners, were to preſcribe the ſame to the Archbiſhop of *York*; and finally, to do all quietly, without any Shew of Innovation. A Draught of this Letter was written by the Archbiſhop's Secretary, as I meet with it among his Papers. Which makes me conclude it of the Archbiſhop's own Inditing, and recommended by him to Secretary *Cecyl*, to get it made Authentick, and of Authority by the Queen's Seal. This her Majeſty's Letter may be found in the *Appendix*, as I meet with it in the *Benet* College Library; and is alſo Recorded in the Archbiſhop's Regiſter. *ANNO* 1560. *Numb.* XV.

The Archbiſhop's Mandate thereupon.

In purſuance of this Order from the Queen, the next Month the Archbiſhop directed his Mandate to the Biſhop of *London*, to publiſh the Queen's Letters through the Province of *Canterbury*, to this Tenor.

"MATTHEUS *permiſſione Divina Cant. Archiepiſcopus, Venerabili Confratri* "*noſtro D.* EDMUNDO *eadem permiſſione* London. *Epiſcopo Salutem & Fra-* "*ternam in Domino Charitatem. Cum Sereniſſima Domina, &c.* In Engliſh thus; "Whereas our Sovereign Lady *ELIZABETH* by the Grace of God Queen of "*England, &c.* By Her Letters miſſive, dated at *Weſtminſter* the XXII. Day of "*January* laſt paſt, in the Third Year of Her Reign, gave in Commandment "to us and your Brotherhood, and other Her Commiſſioners, deputed and aſ- "ſigned for deciding of Eccleſiaſtical Cauſes by Her Royal Letters Patents, "Sealed with the Great Seal of *England*, among other things, that We, for the "illuſtrating of the Glory of God, and the Honour of the Church of *England*, and "to take away Diſſenſions and Controverſies between Her Subjects, and to eſta- "bliſh Conſent of Truth, according to the Tenor of a certain Statute ſet forth "in the Parliament of *England*, holden at *Weſtminſter* in the firſt Year of the "Reign of our ſaid Queen; ſhould conceive and make certain Decrees, or "Ordinances, Corrections, Interpretations or Reformations; and firmly enjoin- "ing us *MATTHEW* Archbiſhop of *Canterbury*, as aforeſaid, by Her ſaid Let- "ters miſſive commanded, that We ſhould cauſe the foreſaid Decrees, Ordinan- "ces, Corrections, or Reformations to be publiſhed in and through our whole "Province of *Canterbury*, and to be commanded to be executed, as in the ſaid "Letters miſſive (the Tenor of which we were willing ſhould be here encloſed) "among other things more largely is contained and ſet down: Now We, deſi- "ring heartily to obey the Letters and Commands of our ſaid Lady and Queen; "and willing according to our Duty towards Her Highneſs, to give all Care "and Diligence to the Buſineſſes committed and entruſted to us by Her High- "neſs; firmly command your Brotherhood in behalf of Her Majeſty, that with "the Receipt of theſe Preſents, with all the Celerity, and Mature Diligence you "can, you publiſh and declare the Ordinances, Corrections or Reformations of "the Kalendar, together with the Tables of the Commandments, made, conceiv- "ved and eſtabliſhed by us and other the Queen's Commiſſioners, by Authority, "and Vigor of the ſaid Letters miſſive, according to the Form of the Statute "aforeſaid, (The Copies whereof imprinted in Paper annexed to theſe Preſents "we ſend to you) to all and ſingular our Venerable Brethren of our Province of "*Canterbury*, Fellow-Biſhops and Suffragans of our Church of Chriſt in *Canter-* "*bury*: And to them and every of them, on the Part of our Lady the Queen, "you firmly Command that each of them in their Cathedral Churches, and in "the Parochial Churches of their Concerns and Dioceſes, the Ordinances, Re- "formations of the Kalendar, and the Tables of the Commandments of God "aforeſaid, be inviolably obſerved, in all and by all, according to the Preſcript "of the Queen's Letters, and be accompliſhed: And that they diligently and "exactly take Care thereof with Effect; and do not delay to have them done: "And ſo to be done and obſerved by you, Dear Brother, in your Cathedral "Church, and in *London*, and through your Dioces. Given at our Manour of "*Lambhith*, the 15th of *February*, 1560. And the Second Year of our Con- "ſecration.

ANNO 1560.

The Biſhop of *London* accordingly ſent his Letters to the Biſhop *Suffragans*, *ult Feb.* the ſaid Year.

Regiſtr. Grind. Allowed to Miniſters to change the Leſſons.

Before this Reformation of the Leſſons, it was recommended to the Diſcretion of the Miniſters, to change the Chapters for ſome others more proper. For ſo it is in the *Admonition* to the Eccleſiaſtical Miniſters ſet before the Second Book of Homilies; (but I ſuppoſe erroneouſly, belonging rather to the Firſt Book, which was printed this Year 1560.) Where it is ſaid, "And where it may ſo "chance, ſome one or other Chapter of the Old Teſtament to fall in order to "be read upon the Sundays or Holy-days, which were better to be changed with "ſome other of the New Teſtament of more Edification, it ſhall be well done "to ſpend your Time to conſider well of ſuch Chapters before hand. Whereby "your Prudence and Diligence in your Office may appear. So that your Peo-"ple may have Cauſe to glorify God for you, and be the readier to embrace "your Labours, to your greater Commendation, to the diſcharge of your Con-"ſciences and their own. But when the above-mentioned Commiſſioners had altered the Leſſons, and made a New Kalendar, and Tables directing the Chapters to be read, this Liberty was no longer indulged every private Miniſter.

The Reformation in the Leſſons.

The Reformation that was made in the Leſſons was this: That whereas in King *Edward*'s Firſt Book there were no peculiar Leſſons for the Holy Days and Sundays of the Year, but the Chapters of the Old and New Teſtament were read on in Courſe without any Interruption or variation: So I have ſeen it in a Common Prayer Book in *Folio*, Printed 1549: And in the Second Edition of that Book under that King, there were proper Leſſons for ſome Holy Days; but not for *Sundays*: Now (as I have obſerved in a Common Prayer Book in Quarto, Printed this Year 1560.) there was a Table of proper Leſſons thus Entituled, *Proper Leſſons to be read for the firſt Leſſon, both at Morning and Evening Prayer on the Sundays throughout the Year: And for ſome alſo the ſecond Leſſons.* And it begins with the Sundays of Advent. On the firſt whereof is appointed to be read, *Eſay* I. For Mattins, and *Eſay* II. for Even Song. There is another Table for Proper Leſſons on Holy Days, beginning with St. *Andrew*. Wherein the firſt Leſſon is *Pro.* xx. and for Even Song *Pro.* xxi. And yet a third Table for proper Pſalms on certain Days. Which are *Chriſtmas-day*, *Eaſter day*, *Aſſenſion-day*, and *Whitſun-day*. But theſe proper Pſalms indeed were not now firſt apointed, having been uſed ever ſince the firſt Common Prayer Book was enjoined.

Private Prayers Printed with the Common Prayer.

At the end of this Common Prayer Book, (*viz.* that in *Quarto*, put forth this Year, and Printed by *Jug*, and *Cawood*) were divers very good Prayers added for private and Family Uſe: Entituled, *Certain godly Prayers to be uſed for ſundry Purpoſes.* Which I cannot think otherwiſe but to be inſerted by the Order of the Archbiſhop; and they were the ſame that were Printed in the former Common-Prayer Books under King *Edward*. But in our latter Editions of the Common-Prayer Book, they are either ſhortned, or wholly omitted. Which, whatever was the Reaſon, to me is great Pity, being ſo proper to be uſed for various Occaſions and Emergencies. I will but mention what the Subject and Matter of theſe Prayers were. The firſt was a General Confeſſion of Sin, to be ſaid every Morning beginning, *O Almighty God our Heavenly Father, I Confeſs and Knowledge, &c.* Then, followed Prayers to be ſaid in the Morning, Four in Number. Beſides theſe, there was a Prayer againſt Temptation: A Prayer for obtaining of Wiſdom. *Sapien.* IX. Beginning, *O God of our Fathers, and Lord of Mercy, &c.* This Prayer is alſo ſet at the beginning of the Biſhop's Bible, put forth by Archbiſhop *Parker*; who we may conclude, ordered the ſetting of that Prayer there, as proper to be uſed before the reading of any Portions of the Holy Scripture. The next is a Prayer againſt worldly Carefulneſs: Beginning, *O moſt dear and tender Father, &c.* A Prayer neceſſary for all Perſons, *O Merciful God, I a Wretched Sinner, &c.* A Prayer neceſſary to be ſaid at all times. *O Bountiful Jeſu, &c.* Then there follow certain Prayers taken out of the Service daily uſed in the Queens Houſe. The firſt whereof beginneth, *Almighty God, the Father of Mercies, and God of all Comfort, &c.* Theſe Prayers are Nine in Number. Then follows a Prayer for Truſt in God, *The beginning of the Fall of Man was Truſt in himſelf; the beginning of the Reſtoring Man was Diſtruſt in himſelf, and Truſt in God, &c.* A Prayer for Concord of Chriſt's Church. A Prayer againſt the Enemies of Chriſt's Truth.

A

A Prayer for Patience in Trouble. A Prayer to be ſaid at Night going to Bed. A Prayer to be ſaid at the hour of Death. *ANNO* 1560.

In this Year was the firſt Book of Homilies firſt reprinted, containing Twelve Sermons, after they had been by the Queen's Order, diligently looked over and peruſed by her Divines: And added at the end of the ſaid *Quarto* Edition of the Book of Common Prayer. Theſe Homilies bore this Title, *Certain Sermons appointed by the Queen's Majeſty to be declared and read by all Parſons, Vicars and Curates, every Sunday and Holy Day in their Churches. And by her Grace's Advice, peruſed and overſeen for the better Underſtanding of the Simple People. Newly imprinted in Parts according as is mentioned in the Book of Common Prayers.* Anno M. D. LX. Homilies firſt reprinted.

Among other things done this Summer by the Eccleſiaſtical Commiſſion aforeſaid, which was appointed for ſettling of the Church, and inſpecting Matters of Religion, and correcting of Abuſes, according to the Power the Parliament had lately given the Queen, as having the Supremacy of the Church in her own Dominions; our Archbiſhop, Biſhop *Grindal*, and Dr. *Haddon*, Maſter of the Requeſts, among many others, were three in the Commiſſion; who by Virtue of the Power committed to them by the Queen, wrote Letters to the Vicechancellor, Dr. *Andrew Pern*, and the reſt of the Univerſity of *Cambridge*, to reſtore *Martin Bucer*, and *Paul Fagius*, deceaſed in that Univerſity, to their due Honour. Whoſe dead Bodies had been in the late Reign ſo inhumainly dealt with by Cardinal *Pole*'s Order, as to be digged out of their Graves, and publickly burnt in the Market place. The ſaid Letters being read in the Senate, Dr. *Pern* being then Vicechancellor, it was asked, *Placetne Vobis, ut Gradus & Honoris Titulus, quæ olim* Martino Bucero, *&* P. Fagio *publicis hujus Academiæ Suffragiis adempta erant, eiſdem in integrum reſtituantur, & omnes Actus contra eos aut eorum Doctrinam reſcindantur.* Which they all agreed to. This was done *July* 22. And the 30*th.* of *July* Dr. *Ackworth*, the publick Orator, made an Oration publickly in St. *Maries* in Honour of theſe two Learned Men, at an Aſſembly of the Univerſity appointed for that purpoſe. And the Oration done, Dr. *James Pilkinton*, the publick Profeſſor of Divinity went up the Pulpit, and made a Sermon upon the CXI Pſalm, beginning, *Bleſſed is the Man that feareth the Lord, &c.* The Entrance and Walls of the Church were all hung with Verſes in the Praiſes of theſe Men. And an Account of this Reſtitution the Univerſity on the 3d of *Auguſt* ſent up to the Archbiſhop and the Commiſſioners; acquainting them with what great Joy and Triumph and Applauſe it was generally done; and that as ſoon as their Letters were read to the Senate, and the Injuries offered to the dead Bodies, by them mentioned, they were all preſently on fire to honour them. *Bucer* and *Fagius* reſtored.

About the time this was in doing, the Queen honoured the Archbiſhop with a Viſit at his Palace. For on the 29th of *July* She ſet out on Her Progreſs from *Greenwich* Weſtward, and coming to *Lambeth* She dined with my Lord of *Canterbury*, together with Her Privy Council. And thence took Her Journey towards *Richmond*: Where She reſted Five Days; and then removed to *Oatlands*, to *Sutton*, and other Places on that Side. The Queen dines with the Archbiſhop.

CHAP.

ANNO 1560.

CHAP. IV.

The Archbiſhop takes care of the vacant Sees: Eſpecially thoſe of the North. *His Admonition concerning Matrimony, ſet forth. An Order concerning Preaching. A Meſſage from the Proteſtants in* Germany. *The Viſitors of* Cambridge *adviſe the Archbiſhop, of* Coſins *of* Katherin *Hall, his Reſigantion. The Council ſends to the Archbiſhop concerning the Popiſh Biſhops in the* Tower. *He writes in behalf of ſome of the* Dutch *Church,* London, *in the Inquiſition in* Flanders. *Appoints a ſpecial Form of Prayer. Forbids the Ordination of Mechanicks.*

Preachers appointed for Biſhopricks vacant.

THERE were Three Great and Rich Biſhopricks yet undiſpoſed; which required ſome longer Deliberation, What ſufficient Men to place in them: Namely, the Archbiſhoprick of *York*, and the Biſhopricks of *Winton* and *Durham*. *William May* LL. D. Dean of St. *Pauls*, under King *Edward*, and alſo in the beginning of Queen *Elizabeth*, a wiſe and well weighed Man, was reſolved upon for the Archbiſhoprick, but he fell ſick and died before he was Conſecrated, as was ſaid before. In this Vacancy Care was taken, that ſome able Preachers ſhould be ſent into thoſe Dioceſes to Preach to the People, and to keep them quiet in the Queen's Proceedings. The Archbiſhop was thought the fitteſt to
MSS. C. C. C. C. recommend proper Men for this Work. And the Earl of *Wincheſter*, who was Lord Treaſurer, ſent a Letter to the Archbiſhop, ſignifying that he had deſired of the Queen, that ſome Preachers might be appointed in thoſe Three Sees not yet filled: That is, for *York* Two or Three, for *Durham* Two, and for *Wincheſter* Two; to be appointed by the Dean and Chapter of each Dioceſs. And that the Queen had directed to take the Archbiſhop's Advice herein, and to accept ſuch as he ſhould name to that Charge: Which was the occaſion of his Writing to the Archbiſhop: Adding, that he would allow to the ſaid Preachers for their Pains and Charges Forty Mark between that and *Michaelmas*: And deſired accordingly his Letters to the Parties by him to be named to this Office. This Letter was writ in *July*.

Solicits for the Northern Sees.

The Northern Parts remained ſome Months after unſupplied with Biſhops, the Court (perhaps by the Counſel of the Lord Treaſurer) being loth yet to let go the plentiful Temporalties belonging to them. This troubled the good Archbiſhop, ſolicitous to ſee the Church of *England* filled with her Biſhops: For he ſaw well the great Inconveniencies of the Want of faithful Paſtors, to overſee and govern the Church at this time, and to keep the Queen's Subjects in good Order, and well inſtructed in true Religion. And therefore thought it highly neceſſary to call upon the Court again, (as he had done oft before) to have thoſe vacant Sees filled. He addreſſeth therefore on the 12*th*. of *October*, to the Secretary, (whom it was his Cuſtom to apply to in all ſuch Caſes) 'Inſtantly deſiring him
Pap. Office. 'to make Requeſt to the Queen's Majeſty, that ſome Biſhops might be appointed 'into the North. That it was not credible how often it was deſired at divers 'Mens Hands, and how the People there were offended, that they were nothing 'cared for. Alas! (ſaid the Archbiſhop) they be poor, rude of their own Na-'tures; and the more had need to be looked to, for retaining them in Quiet and 'Civility. He feared, that whatſoever was then through good Husbandry ſaved, 'would be an Occaſion of further Expence, in keeping them down, if (as he 'prayed God to forefend) they ſhould be too much *Iriſh* and Savage. Perad-'venture (added he) *Terence* counſelled not amiſs, *Pecuniam in loco negligere, ſummum interdum Lucrum*; i e. That upon a fitting Occaſion to diſregard Money,

'may

may prove the greateſt Gain. He knew the Queen's Diſpoſition to be graciouſly bent to have her People to know and fear God. Why then (demanded ‘ he) ſhould others hinder her good Zeal for Money ſake, as it was moſt com- ‘ monly judged? *ANNO 1560.*

Then he proceeded to recommend ſome, as fit Perſons to be preferred to thoſe Biſhopricks. ‘ That if ſuch as had been named to *York* and *Durham* were not ac- ‘ ceptable, or of themſelves not inclined to be beſtowed there, he would wiſh ‘ that ſome ſuch as were placed already, were tranſlated thither. And, if they ‘ were minded to have a Lawyer at *York*, in his Opinion the Biſhop of St. *David*'s, ‘ Dr. *Yong*, was both witty, prudent, and temperate, and Manlike. That the Bi- ‘ ſhop of *Rocheſter* [*Gueſt*] would be well beſtowed ae *Durham*, nigh to his own ‘ Country. And the two other Biſhopricks might more eaſily be provided for, ‘ and with leſs Inconvenience, tho' they for a time ſtood void: And if, to be ‘ joined with him, the Deanry of *Durham* were beſtowed upon Mr. *Skinner*, ‘ (whom he eſteemed Learned, Wiſe and Expert) he thought they could not ‘ better place them.' His Advice concerning *Skinner* took place; for he was preferred to the Deanry: And likewiſe for the Tranſlation of the Biſhop of St. *David*'s.

His Advice that the Biſhopricks ſhould receive no Damage.

And whereas any Fear might ariſe, that theſe whom he had named, might injure the Revenues of theſe Biſhopricks, he reminded the Secretary of what Caution he had formerly given for the preventing this: Saying, That if either of them, or any of them all, ſhould be feared to hurt the State of their Churches, by exerciſing any extraordinary Courſes for packing and purchaſing, that Fear might ſoon be prevented; *viz.* that they had old Precedents in Law, practiſed in Times paſt, for ſuch Parties ſuſpected, to be bound at their Entry to leave their Churches in nō worſe Caſe by their Defaults, than they found them. And then, ſaid he, What would you have more of us?

In fine, like a compaſſionate Father of the Church, he concluded this Addreſs with an earneſt Expoſtulation, to this Tenor; That he had aforetime wearied him in this Suit: And until he ſaw theſe ſtrange Delays determined, he ſhould not ceaſe to trouble their Time. If they heard him not for Juſtice ſake, and for the Zeal they muſt bear for Chriſt's dear Souls, Importunity ſhould win one Day, he doubted not. For he ſaw it had obtained *a Judicibus iniquis, quanto magis a miſericordibus*; i. e. from unrighteous Judges, much rather would it prevail with ſuch as were Merciful. And thus concluding, that he ſhould offer his Prayers to God, that he, the Secretary, might find Grace in his Solicitation to the Queen's Majeſty for the Comfort of her People, and the Diſcharge of her own Soul.

The *Admonition* concerning Matrimony;

The Archbiſhop this Year ſet forth *An Admonition for the Neceſſity of the preſent Time*, [as the Title thereof run] *till a further Conſultation, to all ſuch as ſhall intend hereafter to enter the State of Matrimony Godly, and agreeable to Law.* This he found highly needful, becauſe of the Lawleſs and Inceſtuous Mariages that in theſe Times had much prevailed. This ſame Admonition was Printed, and appointed to be ſet up in Churches. And the Obſervation of this Order is ſtill required, as is ordinarily to be ſeen in the Churches of the Kingdom to this Day, the *Admonition* hanging up in all Pariſh Churches. And therefore I ſhall not here inſert it; but only obſerve what I find of the Archbiſhop's own Hand, writ on the Sides of one of theſe Printed *Admonitions*; as namely theſe Paſſages.

With his Annotations. MSS. C.C.C.C.

" *Levit.* 18. and 20. None ſhall come near to any of the Kindred of his Fleſh, " to uncover her Shame. On the ſide of this is writ, *Textus intelligendus, De Gradibus, non tantùm de Perſonis.* Theſe Sentences ſtand variouſly here and there in the Margent, *viz.*

" Liberi duorum Fratrum, vel duarum Sororum, vel Fratris & Sororis, con- " trahunt; Nec Jure Divino vel Civili prohibentur, Jure Communi & Uſita- " to & Speciali in Conjunctionibus ſpectandum non quod liceat, ſed quod " honeſtum.

" Ubi par Gradus & eadem Ratio eſt: ubi & par Prohibitio, & ſimilis Conſtitu- " tio eſt. Ut ſi proneptem ducere prohibetur in gradu remotiore, multo magis " Neptem.

" Mulier, Si duobus nupſerit Fratribus, abjiciatur uſq; in diem Mortis. Sed

" propter

ANNO 1560.

" propter humanitatem in Extremis ſuis, Sacris reconciliari oportet. Ita tamen " ut ſi forte recuperarit, Matrimonio Soluto ad Pœnitentiam admittatur. Ex " Concilio *Neocæſarienſi*, Can. 2.

" Mariti filius ex alia Uxore, & Uxoris filia ex alio Matrimonio, rectè " Contrahunt.

" Quis ex his, quas legibus, & Moribus prohibemur Uxores ducere, duxerit, " Inceſtum Committere. L. Sororis. F. ritu.

† Wherein be declared the Degrees of Mariage prohibited by God's Laws.

" *Hen.* VIII. 25. Ca. 22. This Statute † repealed, but yet the Reaſon of the " Law doth remain, which ſaith, that there be Degrees prohibited by God's " Word.

" Fratris Uxorem ducendi, vel duabus Sororibus conjungendi penitus Licenti- " am ſubmovemus, nec diſſoluto quocunq; modo Conjugio.

" Inter Conſanguineos Viri & Conſanguineos Mulieris, nulla eſt Affinitas. " Undę duo Fratres contrahunt duabus Sororibus, & Pater, & Filius cum Matre " & Filia. Affinitas eſt inter Conſanguineos Mulieris, & ipſum Virum, & Con- " ſanguineos Viri, & ipſam Mulierem. De Cons. & Aff. ca. quod Super.

" Soror mea habuit Maritum, Ea Mortua Maritus ejus Filiam accepit. Quo " defuncto potero cum ejus Relicta contrahere. Quod inter me & illam Relictam " nulla eſt Affinitas.

" Avia, " Uxor Avi, " Conjunx " Patrui, } Omittuntur in Lege; quamvis exiſtimem Prohibitiones in Lege commemoratas ideo proponi, ut ex illis evidenter intelligamus quid in conſimilibus gratibus facere deceat. *Petrus Martyr* in *Judic.* Cap. primo. Et putat has Prohibitiones naturales eſſe, propterea quia *Canaanæi* reprehendunt. } *Pellicanus*, *Baſilius*, *Antonius*, Part. 3. tit. 1. Cap. 11.

" *Brentius* " *Lambertus* " *Vatablus* " *Phagius* " *Lyranus*, } Concedunt uni duas Sorores ducere.

" Matrimonium " Clandeſtinum, { Quod non habet Teſtes. Quod non fit Solennitate. Quod non denuntiatur publicè.

An Order concerning Preaching.

I ſhall add only this more concerning this *Admonition*: That it was printed firſt by *Reginald Wolf*, Printer to King *Edward* VI. as now in the beginning of this Reign, to the Queen. And in the end of this firſt Edition, it is forbid, " That any " under the Degree of a Maſter of Art preach or expound the Scripture; but only " to read the Homilies: Nor to innovate or alter any thing, or uſe any other " Rite, but only what is ſet forth by Authority. This Order, thus ſubjoyned to the *Admonition*, that was to be ſet up in every Church, and ſo the more obvious to be read by all Prieſts and Curates, as well as others, was doubtleſs to hinder raw and indigeſted Heterodox Preaching, and ſo to keep up the Reputation and Soundneſs of it, and to prevent the Mixing of any Popiſh Superſtitions in the publick Worſhip.

German Proteſtants ſend to the Queen.

THIS Year, a Letter, and certain Articles of Religion, as it ſeems, were ſent to the Queen from ſome Learned Men in *Germany*, to propound an Accommodation for Union among all that profeſſed the Goſpel. The Queen ordered Secretary *Petre* to ſend them to the Archbiſhop, to conſider of: to the intent She might the better make ſuch ſpeedy Anſwer to the Meſſenger that brought them, as ſhould be convenient. The Archbiſhop was required to come the next day to the Court to underſtand her Majeſties further pleaſure. I find this Letter of *Petre* to the Archbiſhop, but I am ſorry I can give no more account of ſo material an Occurrence.

The Maſter of *Katharin* Hall, *Cambridge*, reſigns.

William Bill D. D. one of the Viſitors of *Cambridge*, but now at Court, being Almoner to the Queen, ſignified to the Archbiſhop by a Letter *July* the 7. That

Cozins,

Cozin, Maſter of *Katherine* Hall *Cambridge*, had made a Reſignation of his Maſterſhip freely in Writing, and had delivered the ſame unto him, the ſaid *Bill*, to the Intent his Grace, or other the Viſitors, might Nominate or Commend, by his Letters to the Fellows of the ſaid College, ſome fit Perſon for the ſaid Room; who muſt be, he ſaid, by their Statutes, either Doctor or Batchelor of Divinity. And ſo deſiring the Archbiſhop to recommend ſomebody, he concluded. Writ from the Court at *Greenwich*. This *Cozin* was he that came in Maſter upon the putting out of Dr. *Sandys*, in the beginning of Queen *Mary*'s Reign, by the Order of Biſhop *Gardiner* the Chancellor to the Fellows, to Elect him: And being a Creature of *Gardiner*'s, was a buſy Man in that Reign, and one in Commiſſion for proſecuting Proteſtants. And now I ſuppoſe the Viſitors might have ſome Matters againſt him, which might have been ſufficient to deprive him. Or perhaps he not minded, becauſe of his Religion, to tarry longer in the Univerſity, thought it his beſt way quietly to Reſign. He that ſucceeded in the Maſterſhip was *John May*, Brother I ſuppoſe to *William May*, Dean of St. *Paul*'s. This *John* was afterwards Biſhop of *Carlile*, and might be he that was recommended to the College by the Archbiſhop.

ANNO 1560.

Dr. *May*.

Divers of the more eminent of Queen *Mary*'s Clergy had refuſed to take the Oath of Supremacy to Queen *Elizabeth*, having been cited ſome before the Privy Council, and ſome before the Queen's Eccleſiaſtical Commiſſioners for that Purpoſe: And ſo for that Denial were committed to Priſon, and Deprived. They that lay in the *Tower* were theſe that follow: *Hethe*, late Archbiſhop of *York*, and Lord Chancellor of *England*; Dr. *Pates*, late Biſhop of *Wigorn*; Dr. *Thirlby*, late Biſhop of *Ely*; Dr. *Watſon* of *Lincoln*, Dr. *Turbervile* of *Oxon*, Dr. *Boxal*, late Dean of *Windſor*; Dr. *Feckenham*, late Abbot of *Weſtminſter*; Dr. *Bourn*, late Secretary, and Biſhop of *Bath* and *Wells*. Theſe lying under ſome cloſer Reſtraint, petitioned the Lords of the Council, that tho' they were kept aſunder, yet that they might have the Liberty to Eat together at Meal-times. But being Committed by the Archbiſhop, and other the Commiſſioners, the Lords ſent to the Archbiſhop an Account of what was by theſe Priſoners deſired. And that if he approved of it, he might ſend his Order to the Lieutenant of the *Tower*, to allow them ſo to do: Preſcribing nevertheleſs the Order unto them; namely, That Dr. *Heth*, Dr. *Boxal*, Dr. *Pates*, and Dr. *Feckenham*, be admitted to one Company to one of the Tables; and to the other Table, Dr. *Thirlby*, Dr. *Bourn*, Dr. *Watſon*, and Dr. *Turbervile*. But if he thought not fit that this Liberty ſhould be granted them, then to ſignify it unto the Lords.

Liberty to the Biſhops Impriſoned, to Eat together.

The Summer of this Year our Archbiſhop was concerned tenderly for the Condition of ſome poor Foreigners: Who living in *England* for their Religion, went for ſome time into *Flanders*, their Occaſions calling them thither; where they fell into the cruel Hands of the Inquiſitors. In whoſe Behalf, our Archbiſhop by Letters to the Magiſtrates where they were detained, interceded. The Caſe was this. While the Perſecution laſted in *Flanders* under King *Philip* of *Spain*, many fled into *England*, taking Shelter under the Protection of Queen *Elizabeth*, and joined themſelves to the *Dutch* Church in *London*. Among the reſt, there were theſe three of *Steenwerk*, *Chriſtian Quekere*, *Jaques Dionyſart*, and *Jean De Salomez*. Who, upon ſome Occaſion going back into *Flanders*, were ſeized not long after their Landing at *Nieuport*, and brought Priſoners to the Town of *Furne*. Here they were examined by Inquiſitors, and urged to forſake their Profeſſion of the Goſpel; but they remained ſtedfaſt. So that when their Friends of the *Dutch* Church of *England* ſaw nothing but Death likely to befall them, they prevailed with the Archbiſhop of *Canterbury*, and the Biſhop of *London*, their Superintendent, to ſend their Letters to the Magiſtrates of *Furne*, to releaſe theſe Priſoners. Which the Archbiſhop and Biſhop did, the Letters being ſigned with their Names, as alſo with the Name of *Haddon* Maſter of the Requeſts, and others about the Queen. They certified therein, that theſe Good Men paſſed along in the Highway without any Misbehaving themſelves, or holding any Diſpute with any, and were Innocent as to the committing any thing againſt the Laws of the Country. That for their Faith they might not be moleſted, living within the Queen's Dominions; as the Queen had given free Leave to Foreigners in caſe of Religion. They mentioned the Command the Queen had given, that none of

The ABp. intercedes for ſome Proteſtants in *Flanders*.

ANNO 1560.

the Subjects of the *Low Countries* coming into *England*, and carrying themſelves modeſtly, ſhould be meddled withal. But that if they ſhould deal too hardly with thoſe of the Religion, who had ſubmitted themſelves to her Majeſty, and dwelt under her Protection, She ſhould be conſtrained to make the ſame Meaſure to thoſe of other Nations. But ſhe hoped and expected the Contrary from the Wiſdom of theſe Magiſtrates. This was dated *July* 26. 1660. Theſe Letters the Magiſtrates of *Furne* ſent to the King's Council at *Bruſſels:* But they laboured to extenuate their Authority, giving out that they were forged by ſome *Lutherans*, and ſo notwithſtanding, they reſolved to proceed againſt theſe honeſt Men, according to the Extremity of their Laws; and in fine, put them to Death by Strangling and Burning.

The Archbiſhop's Order for Prayer, upon Unſeaſonable Weather.

I find our Archbiſhop iſſuing out two needful Precepts to his Provincial Biſhops this Summer. The one was, an Order for Prayer for the preventing of God's Judgments, and particularly that which was feared from the Weather that now proved unſeaſonable. This occaſioned him to preſcribe a ſhort Form to be uſed thrice in the Week for Seaſonable Weather, and alſo for good Succeſs of the Common Affairs of the Realm. And it was framed not only to be read at this preſent time, but alſo at any time hereafter, when like Occaſion ſhould ariſe, at the Diſcretion of the Ordinary, within the Province of *Canterbury*. The Preface to this ſhort Form began thus: 'That we were taught by many and ſundry 'Examples of Holy Scripture, that upon Occaſion of particular Puniſhments, Af- 'flictions and Perils, which God of his moſt juſt Judgments hath ſent among his 'People, to ſhew his Wrath againſt Sin, and to call his People to Repentance, 'and to the Redreſs of their Lives, the Godly have been provoked and ſtirred up 'to more Fervency and Diligence in Prayer, Faſting, and Alms Deeds; to a 'more deep Conſideration of their Conſciences, to ponder their Unthankfulneſs, '*&c.*' This Form was ſent to the Biſhop of *London*, encloſed in the Archbiſhop's Letter *July* 7. And he forthwith enjoined his Archdeacons, to give Commandment to all Curates and Miniſters in their reſpective Archdeaconries, to obſerve the ſaid Book duly, and to begin their Service at Eight of the Clock in the Morning every Day.

Regiſt. *Grind.*

Forbids the Biſhops to Ordain Mechanicks.

The Inconvenience of admitting Laymen of Mechanical Trades and Occupations, into the Miniſtry, was ſoon eſpied; many of them by reaſon either of their Ignorance, or want of grave Behaviour, rendring themſelves deſpiſed, or hated by the People. The Archbiſhop therefore reſolved, that no more of this ſort ſhould be received into Orders: And thereupon ſent his Directions and Commandment to the Biſhop of *London*, and the reſt of the Biſhops of his Province, to forbear it for the future, till a Convocation ſhould be called, further to conſider of it. His Letter to the Biſhop of *London* ran to this Tenor:

Regiſt. *Grind.*

His Letter to the Biſhop of *London*.

'That whereas, occaſioned by a great Want of Miniſters, both he and they, 'for tolerable Supply thereof, had heretofore admitted unto the Miniſtry ſundry 'Artificers, and others, not traded and brought up in Learning; and as it hap- 'pened in a Multitude, ſome that were of baſe Occupations: Foraſmuch as now 'by Experience it was ſeen, that ſuch manner of Men, partly by reaſon of their 'former Prophane Arts, partly by their light Behaviour otherwiſe, and Trade of 'Life, were very offenſive unto the People; yea, and to the Wiſe of this Realm, 'they were thought to do a great deal more Hurt than Good; The Goſpel there- 'by ſuſtaining Slander: Theſe therefore were to deſire and require them here- 'after, to be more circumſpect in admitting any to the Miniſtry; and only to 'allow ſuch, as having good Teſtimony of their honeſt Converſation, had been 'traded and exerciſed in Learning; or at the leaſt had ſpent their Time in Teach- 'ing of Children, excluding all others which had been brought up and ſuſtained 'themſelves, either by Occupations or other kinds of Life, alienated from Lear- 'ning. This he prayed him diligently to look to, and to obſerve not only in his 'own Perſon, but alſo to ſignify this his Advertiſement to others of their Bre- 'thren, Biſhops of his Province, in as good ſpeed as he might. So that he and 'they might ſtay from collating ſuch Orders to ſo unmeet Perſons; until ſuch 'time as in a Convocation they might meet together, and have further Confe- 'rence thereof. Dated at *Lambeth* the 15*th.* of *Auguſt*.

CHAP.

ANNO 1561.

CHAP. V.

The Archbiſhop with his Aſſeſſus. *A* Declaration *to be read by Miniſters. Orders for the preſerving Uniformity among Miniſters. The Archbiſhop's Interpretation of the Injunctions. The Clergy taxed for Reparation of* S. Paul's *Church burnt. This Fire gives occaſion to a Popiſh Libel: Anſwered by the Biſhop of* Durham. *The Archbiſhop's Certificate concerning the Clergy. The Certificate of the* London *Clergy.*

Articles concluded by the Archbiſhop, with his *Aſſeſſus.*

THE Archbiſhop, as he had much to do at this Time, for the Reformation of the Church, and of thoſe that were to ſerve in it, ſo he had an *Aſſeſſus* of other Biſhops with him at *Lambhith*, for his Aſſiſtance, by Special Commiſſion from the Queen, as it ſeems, according to a late Act of Parliament. And as in their Firſt Seſſion, many wholſome things were concluded upon; ſo at their Second Seſſion (which was *Apr.* 21. 1561. at *Lambhith*) *Articles* were agreed upon by our moſt Reverend Father, and *Thomas* the other moſt Reverend, the Archbiſhop of *York*, with the Conſent of their Brethren, the Biſhops, to the ſame: *Viz.* Firſt, That the Articles agreed on the firſt Seſſions, be ratified, confirmed, and put in execution accordingly. *Item*, That the Readers be once again reviewed, and their Abilities and Manners examined, *&c.* with divers other Particulars, which I omit. But one chief Order by the Archbiſhop and this Venerable Aſſembly appointed, now or near this Time, was that which follows:

Spiritual Perſons to Declare an Unity in Doctrine.

In the Church many Popiſhly affected Prieſts ſtill kept their hold by their outward Compliances; but to make the beſt Proviſion that could be againſt ſuch for all Times hereafter, all Parſons, Vicars and Curates, that took Eccleſiaſtical Livings or Cures, were now bound to make a publick Declaration, by the Order of the Archbiſhop and the reſt of the Biſhops; and afterwards to be read by them once every half year before their People: To teſtify their common Conſent in certain ſound Doctrines. That hereby Papiſts might be refuted, who had ſlandered the Proteſtant Miniſters, as if there were no Agreement aad Unity of Faith among them. This Declaration conſiſted in Eleven Articles; the Sum whereof was,

The *Declaration.*

" That they profeſſed to believe in one Living and True God, and that in the " Unity of the Godhead were three Perſons of one Subſtance. That they believed whatſoever was contained in the Canonical Scriptures; and that in them " were contained all things neceſſary to Salvation. That they believed all the " Articles contained in the three Creeds. That the Church was the Spouſe of " Chriſt, wherein the Word of God was truly taught, and the Sacraments miniſtred according to Chriſt's Inſtitution, and the Authority of the Keys duly " uſed. That it was not lawful for any Man to take upon him any Office or Miniſtry, but ſuch as were lawfully called thereunto by Authority of the Realm. " Alſo, they acknowledged the Queen's Majeſties Prerogative and Superiority of " Government over all States, and in all Cauſes Eccleſiaſtical and Temporal in " her own Dominions. That the Biſhop of *Rome*, by the Word of God, had no " more Authority than other Biſhops had in their Provinces and Dioceſes. And " therefore that his former Power in *England* was uſurped, and for juſt Cauſes taken away. That the Book of Common Prayer and Adminiſtration of Sacraments was agreeable to the Scriptures. That the Sacrament of Baptiſm was " fully and perfectly miniſtred, tho' Exorciſm, Oyl, Salt, Spittle, *&c.* were taken " away. That private Maſſes, or receiving the Sacrament by the Prieſt alone, " were never uſed among the Fathers of the Primitive Church: And that the " Maſs is a Propitiatory Sacrifice for Quick and Dead, and a Means to deliver " Souls out of Purgatory, is neither agreeable to Chriſt's Ordinance, nor ground-

ANNO 1561.

" ed upon Apoſtolical Doctrine. That the Sacrament of the Holy Communion " ought to be adminiſtred to the People under both Kinds. That they utterly " diſallowed of extolling Images, Relicks, and feigned Miracles, and the ſetting " forth God in the Form of an Old Man, and the Holy Ghoſt in the Form of a " Dove; And all Worſhipping of God according to Men's Fancies by Pilgrima- " ges, Setting up of Candles, *&c.* This *Declaration* may be ſeen at large in the Hiſtory of the Reformation under Queen *Elizabeth*. Which, tho' it went forth under the general Name of both Metropolitans and all the Biſhops, yet it ſeems to have been chiefly the Work of our Archbiſhop.

Chap. 17.

Reſolutions and Orders for the Clergy.

The Archbiſhop alſo about this time framed another uſeful Writing; Which was to ſerve for the Clergy to *Practiſe*, as the former was for them to *Declare*. And this was to ſerve for Uniformity in their Miniſtration, and for Maintenance of Concord in the Church, till a Synod ſhould meet. This alſo was publiſhed by the Conſent of all the Biſhops, to be obſerved in both Provinces. They called them *Reſolutions and Orders, viz.* " That Licenſes for Preaching that had been given by " the late General Viſitors, ſhould be called in. And that ſuch as ſhould be ad- " mitted to Preach ſhould be Examined in their Doctrine; and to be admoniſhed " to uſe Sobriety and Diſcretion in their Teaching; to abſtain from buiſy " Meddling in Matters of Controverſy; to ſet out the Reverend Eſtimation " of both the Sacraments; and to move the People to Obedience to the Book of " Common Service and the Queen's Injunctions: And not to exact unreaſonable " Rewards of the poor Curates for their Coming to preach in their Cures. That " publick Baptiſm be adminiſtred in the Font, not in Baſins. That private Baptiſm " be adminiſtred in caſe of Neceſſity, as in peril of Death, *&c.*

Interpretations of the Injunctions.

Other things alſo were drawn up by the diligent Archbiſhop in his own Name, and in the Name of the reſt of the Biſhops: which were *Interpretations and Conſiderations* of certain of the Queen's Injunctions, for the better Inſtructions of the Clergy. Which are too long to be here ſet down; but may be found among the Archbiſhop's own MSS. preſerved in the *Benet* College Library, in the Volume intitled *Synodalia*; and in the *Annals* of the Reformation.

Chap. 17. *Paul*'s burnt.

In the Summer this Year, *viz.* on *Wedneſday June* the 4th. happened a terrible Fire in the Magnificent Cathedral of *London*, S. *Paul*'s Church; which burnt down the lofty Spire Steeple, ſtruck with Lightning within three Yards of the Top; and the upper Roof of the Church and Iſles, conſuming the Covering wholly: And all done within the ſpace of four Hours. Whereat the Queen was much touched, and thought ſeriouſly of ſpeedy Reparation, judging the Religion as well as the Honour of the Nation concerned in it. And being Church-Work, She reckoned the Biſhops and Clergy ſhould eſpecially be Contributors thereunto. She ſent therefore a Letter to the Archbiſhop, that he ſhould conſult with the Biſhops of his Province, and the chief of the Clergy, to deviſe ſome convenient way for collecting of Money from them for that Uſe. But take the Queen's Buſineſs with the Archbiſhop, in her own Words:

The Queen to the Archbiſhop hereupon. *Park.* Regiſt.

" Moſt Reverend Father in God, We greet you well. Although we know " there needs no means to provoke you to further the re-edifying of the Church " of S. *Paul* in our City of *London*, being the ſame, both in reſpect of Chriſtian " Religion, and for Honour of our Realm, a right neceſſary Work duely reco- " vered: Yet to joyn our Authority with your Devotion and Good Will, We do " Authorize you by way of any manner of uſual or other good Conference with " the Biſhops of your Province, and the principal Members of the Clergy there- " of, to deviſe upon ſome Contribution of Money and Relief to be levied and " collected of the ſame Clergy. Wherein we mean neither to preſcribe to you " the Manner of Levying, nor the Sum to be Contributed; but refer the ſame to " your Wiſdom, and the Conſideration of ſo great a Work. And if you ſhall " think fit to be informed therein upon any ſpecial Doubt, then to reſort to our " Council; Who in that behalf ſhall give you Knowledge and Advice of that that " ſhall be convenient. Yeven under Our Signet at Our Manor of *Greenwich* the " 24 Day of *June*, the Third Year of Our Reign.

The

The Archbiſhop being backed with this Authority, could the better forward this good Work. His Judgment was, That the Clergy of the Dioces of *London* ſhould contribute the Twentieth part of their Spiritual Promotions, and the Clergy of the other Dioceſes the Thirtieth. So he diſpatched his Letters to the Biſhop of *London*, acquainting him with this his Judgment; and deſiring him to diſpatch Letters to all the Biſhops in his Province to this tenor. But take his own Letter. *ANNO* 1561.

The Abp. to the Biſhop of *London*. *Park.* Regiſt.

" After my right harty Commendations to your Lordſhip premiſed. Having " received the Queen's Majeſties Letters, the Tenor whereof I ſend to you here- " with, I have thought good, for the better Accompliſhment of her Majeſties " pleaſure herein, to require your Lordſhip, that not only upon Conference with " the Clergy of your Dioces, you do reſolve your ſelves upon ſuch reaſonable " Impoſition and Contribution, to be collected and anſwered of your ſaid Clergy " towards the re-edifying of the Church of *Pauls*, as may ſeem correſpondent " to their ſeveral Eſtates and Preferments in Living; but alſo that you do with " all convenient ſpeed ſignify the Tenor of the Queen's ſaid Letters to the reſidue " of the Biſhops of my Province; Requiring them to do the like in their ſeveral " Dioceſes. Doing your Lorſhip further to underſtand, that I think this Rate " to be the leaſt that will be accepted, That the Clergy of your Dioces of " *London* ſhould pay and contribute the Twentieth Part of their Spiritual Promo- " tions; and the Clergy of every other Dioces of my Province, being not in " their Firſt Fruits, to pay only the Thirtieth Part of their ſaid Promotions, ac- " cording to the Rate taxed in the Queen's Majeſties Books. Always provided, " that Stipendiaries and Curats, and all ſuch Beneficed Men, which by order of " the Statute pay no Firſt Fruits, be not in any wiſe charged herein, unleſs it be " by your good perſuaſion. And that as well your Lordſhip for your ſelf, as " alſo all other my Brethren and Biſhops of this Province, by your Command- " ment do ſend me your and their reſolute Order and Anſwer herein, with ſuch " convenient Speed as you and they may. And thus Fare you moſt hartily " well. From my Manor of *Croydon*, the Firſt Day of *July*.

Your Loving Brother,

Matthue Cant.

His Impoſition on his own Dioces. *Park.* Regiſt.

What the Archbiſhop did in his own Dioces may appear by his Letter to Dr. *Nevynſon*, his Commiſſary General for his Dioces of *Canterbury*; willing him to call together the Clergy of his Dioces, and to reſolve with themſelves upon a reaſonable Impoſition and Contribution towards the Reedification of the Church of St. *Paul*, as might ſeem reaſonable to their ſeveral Eſtates and Preferments in Living. Signifying, that he thought the leaſt that ſhould be accepted was the Thirtieth Part of their Spiritual Promotions: And thoſe that be in their Firſt Fruits to pay only the Fortieth Part, according to the Rate taxed in the Queens Books. And ſuch Stipendiary Prieſts as receive Twelve Pound Wages by the Year and upwards, to pay the Fortieth Part. Provided, that they that pay not Firſt Fruits be not in any wiſe charged, except by good Perſuaſion. This was the Subſtance of his Letter writ *Semptemb.* 18. 1561.

Bp of *Durham's* Sermon at *Paul's* Croſs on this occaſion. E. MSS. C. C. C. C. Miſcellan *B*

Pilkinton, Biſhop of *Durham*, a great Preacher, made a Sermon at *Paul's Croſs* upon this occaſion, namely, the firing this ancient Church; which was afterward Printed and Entituled, *Of the Cauſes of Burning of St.* Paul's *Church.* This could not eſcape a Libel ſcattered about in *Weſtcheſter.* In which were theſe Words: ' *And now whether the People of this Realm be declined from the Steps of St.* Auguſtin ' [who preached the Chriſtian Religion here to the *Saxons*] *and other Bleſſed Fa-* ' *thers and Saints*, which had Maſs and Seven Sacraments in the Church, and ' God was honoured Night and Day in the Church with Divine Service; ' I think there is no Man ſo ſimple, but he may eaſily perceive, except Malice ' have blinded his Heart. As in St. *Paul's* Church in *London*, by the Decrees ' of Bleſſed Fathers, every Night at Midnight they had Mattins, all the Fore- ' noon Maſſes in the Church, other Divine Service and continual Prayer: Yea,

' in

ANNO 1561.

'in the Steeple, Anthems and Prayers were had at certain Times. But conſider 'how far now contrary, and it is no Mervail, if God hath ſent down Fire to 'burn part of the Church, as a ſign of his Wrath. And whereas a Reverend 'Biſhop [meaning he of *Durham*] at *Paul's* Croſs did exhort the People to take the 'burning of *Pauls* to be a Warning of a greater Plague to follow to the City 'of *London*, if Amendment of Life be not had in all States ——— Alſo, where 'the ſaid Preacher doth recite certain Abuſes of the ſaid Church, as Talking, 'Buying and Selling, Fighting and Brawling, although theſe be very ill, and 'worthy much Rebuke, yet there be [now] worſe Abuſes, as Blaſpheming God in 'lying Sermons, polluting the Temple with Schiſmatical Service, deſtroying and 'pulling down Holy Altars, that were ſet up by God's Bleſſed Men, and there 'the Sacrifice of the Bleſſed Maſs miniſtred according to the Word of Chriſt 'his Catholick Church. Yea, where the Altar ſtood of the Holy Ghoſt, they 'now by Shops have made a Place to ſet their Tails upon, and there ſit in the 'Judgment of ſuch as be Catholick, and live in the Fear of God. Some they 'do deprive from their Livings; ſome they do commit to Priſon, except they 'will forſake the Catholick Faith, and embrace a Faith and Religion, that hath 'no Foundation laid by General Councils, nor Bleſſed Fathers in times paſt, but 'invented by Hereticks, *&c.* Thus did Papiſts full of Anger catch at Opportunities, to vent their Diſpleaſure againſt the Reformation. But the ſaid Biſhop *Pilkinton* wrote a Learned Anſwer to this Libel, which he called a *Confutation*. Some Account whereof is given in the *Annals* of the Reformation.

Chap. 22. A Certificate of the Names and Qualities of all Clergy required. *Park* Regiſt.

The Archbiſhop, that he might have an Account of the true State of the Clergy throughout his Province, had in *June* or *July* writ to all the Biſhops to ſend him a Certificate of the Names and Qualities of all their Churchmen. Some had ſent up their Certificates, others had not. The Biſhops that were thus behind were *Sarum*, *Norwich*, *Bath* and *Wells*, *Coventry* and *Litchfield*, *Exeter*, *Chicheſter*, and *Lincoln*. To all whom, *Sept.* 18. the Archbiſhop again wrote, 'That foraſmuch 'as he had not received any Certificates from them according to his ſaid Letter, 'as he could not but marvail thereat, ſo he thought good to require them to 'certify him of thoſe Points on this ſide *Chriſtmas* next. And that their Certificates in that behalf be conceived and made according to a Form there 'incloſed.

But to acquaint the Reader with the Iſſue of this Buſineſs, I ſhall ſet it down as take it from the Archbiſhop's own Book, Entituled, *Ceitificatorium*. Which gave an Account of all the Churches in all the Shires, or moſt of the Shires in *England*, procured by Viſitations, either of the reſpective Biſhops and Archbiſhops or Archdeacons. And firſt let us read the Archbiſhop's Letter to the Archdeacons, ſpecially, there where the Biſhops had been either backward, or otherwiſe employed.

The Archbiſhop to the Archdeacon. MSS. C. C. C. C. *Certificator.*

'After my harty Commendations; Theſe ſhall be to deſire and require you 'for certain urgent Conſiderations to certify me, ſo ſpeedily as you may, of 'all and ſingular Parſons, Vicars and Curates within your and how 'many of them be Reſident; and where the Abſent do dwell and remain; how 'many of them be neither Prieſts nor Deacons; noting the Names of all ſuch 'as be Learned, and able to Preach; whether maried or unmaried; of what 'Degree; and which of them, being already Licenced to Preach, do Preach accordingly; and finally, how many of them do commonly keep Hoſpitality: 'And that your Certificate in that behalf be conceived and made according to 'the Form herein encloſed. And thus truſting of your Diligence herein, I wiſh 'you well to Fare, from my Manor of *Lambeth*, the 1ſt of *October* 1561.

Your Loving Friend,

Matthue. Cantuar.

What

ANNO 1561.

What the Form of the Certificates ſent in was, may be underſtood by this *Specimen*.

The Form of the Certificate.

In the Archdeaconry of London.

Eccleſ. Chriſti.	Mr. *Becon* Vicar. Baccalaur. Art.	Presbyter Conjugatus.	Doctus.	Non reſidet.	Degit *Cantuar.* interdum apud S *Stephan. Lond.*	Prædicat Licentiatus.	Sacerdotia duo habet, Iſtud & S. *Stephan.* in *Walbrook.*
	Dom. *Daniel*, Curatus ibidem, non Graduatus.	Presbyter Conjugatus.	Latinè verba aliquot intelligit, non ſententiam.	Habet Cubiculum hic. Non alit familiam.	Degit ibidem.	Non prædicat.	Sacerdotium nullum.
S. *Andreæ* in *Holborn*	*Rodolph Whitlyn*, Rect. Baccalaur. Juris Civilis.	Presbyter Ordinatus, Conjugatus.	Latinè doctus.	Reſidet, alítque familiam.	Degit ibidem.	Non prædicat, nec eſt Licentiatus.	Sacerdotia duo, Iſtud & *Burmerſh* in *Cantio.*

So that in the Certificate Information was given of theſe things, *viz.* 1. The Name of the Pariſh; 2. The Name and Surname, and Degree of the Incumbent; 3. Whether he were Prieſt or Deacon, Maried or Unmaried: 4. Learned or Unlearned: 5. Whether he Reſided: 6. Whether he kept Hoſpitality: 7. Where he dwelt: 8. Whether he were Licenſed, and Preached: 9. How many Benefices he had.

Some Obſervations upon the Archdeaconry of *London*.

From the View of the Archdeaconry of *London*, as it is ſet down in this Table, I obſerve, that the Miniſters were generally Maryed Men; That they had many Curates; that ſome held Three, Four, and one Five Livings together. One *Blage* Batchelor in Divinity was Vicar of St. *Dunſtans* Weſt, and had *Whiſton* and *Doncaſter* in *Yorkſhire*, *Rugby* in *Warwickſhire*, and *Barnet* in *Middleſex*. I obſerve moreover, that many of them had Two Livings in *London*: That few or none of the Curates were Graduats: That many of the Vicars, nay, and Parſons, were Non-graduats: That not above a Third Part of them were Preachers: That as for their Learning, thus it was commonly ſet down: *Latinè aliquod Verba intelligit. Latinè utcúnq; intelligit. Latinè pauca intelligit, &c.*

Hackney.

In this Viſitation the Pariſh of *Hackney* was found well provided for, and ſo was not many other; for in the *Certificatory* I meet with the Rector and Vicar of *Hackney*. The Rector's Name was *John Spenlow*, and the Vicar's, *Robert Stokes*, both Prieſts maried, and each written *Doctus*. Of the Rector I have no more to ſay, but of the Vicar I have gathered ſome further Knowledge. He was Batchelor of Divinity, of the Univerſity of *Cambridge*, and came into that Vicarage not far from the beginning of King *Edward*'s Reign, *viz.* in the Year 1548. He remained Incumbent there Two and Twenty Years: A Man much reſpected both for his Learning and good Behaviour, and had the general Love both of the Gentle and Simple in the Pariſh. He was buried in the Chancel of his Church, and had a Stone laid upon him, (but of late Years removed from the true Place where his Body lay) with his *Effigies* in Braſs, and this Inſcription.

The Vicar thereof.

ROBERTUS STOKES, *vir Doctrina & morum Probitate inſignis*, Cantabrigiæ *olim Theol. Bacchalaureus fuit, nec non hujus Villæ* Hackneæ *per duos & Viginti annos Vicarius; Qui Anno* 1570. *Octavo Calendas Aprilis Naturæ conceſſit: A ſummis juxta atq; ab infimis magnopere deſyderatus.*

If this be thought by any too minute a Matter to be remembred in this Hiſtory, he muſt attribute this Fault to the long Relation and due Reſpect I have to that Pariſh.

Bp of *Hereford* to the ABp. MSS. *C.C.C.C. Certificator.*

Scory, Biſhop of *Hereford*, with the Certificate he returned the Archbiſhop concerning his Church and Dioces, wrote him this Letter.

"Right Honourable and my very good Lord, I have now ſent unto your "Grace a Certificate, according to your Grace's Letter to me directed, of the Ca- "thedral Church, and of all Parſonages and Vicarages within my Dioces.

"There

ANNO 1561. " There are divers and many Chapels, whereof your Grace's Letter made no " mention, which be either unſerved, or elſe ſerved with a Reader only. I " beſeech you help that the Cathedral Church may be reformed: That their " Light may lighten the Darkneſs of the reſt. I am informed, that the Copy " of their Privileges is ſent unto your Grace, the Invalidity whereof I doubt " not, but that your Grace perceiveth. Thus reſting at your Grace's Com- " mandment, I commit you to the moſt mighty Protection of the Almighty. " From my Houſe at *Whitborn*, this firſt of *February*.

Jo. Heref.

CHAP. VI.

An Addreſs of the Archbiſhop, and other Biſhops, to the Queen, againſt Images. She is Offended with a Common Prayer Book with Cuts. Articles concerning the Clergy, agreed upon in the Eccleſiaſtical Commiſſion. An Apology of the Church of England, *now preparing, by the Advice of the Archbiſhop. The Honourable Re-Burial of* Peter Martyr's *Wife.*

The Archbiſhop to the Queen, againſt Images.

NOW did the Archbiſhop and Biſhops, to their great Renown, write an humble free Letter to the Queen; being another Addreſs to her (after ſundry others) againſt erecting Images, and receiving them in the Churches; which it ſeems the Queen had perſuaded them to do. They wrote with exceeding Deference, and Tenderneſs of Diſpleaſing her, whom they ſaw inclinable to allow them, for Ornament and Honour to Chriſt and his Saints, and to make the Way more fair to bring the Papiſts into the preſent Conſtituted Church. They urged to her the Neceſſity of the Matter they had to move; 'Not in any reſpect MSS. C.C.C.C. Miſcelan. B. 'they ſaid, of Selfwill, Stoutneſs, or Striving againſt her Majeſty; (God they 'took to Witneſs) they being in Compariſon with her, to uſe *David*'s Words, 'but *Canes Mortui aut Pulices*: But they did it only out of that Fear and Reve- 'rence which they bore to the Majeſty of Almighty God; and leſt in giving juſt 'Offence to the Little Ones, and ſetting a Trap of Error for the Ignorant, and 'digging a Pit for the Blind to fall into, they ſhould be guilty of the Blood of 'their Brethren, and deſerve the wrathful Vengeance of God; and alſo procure 'to their reclaiming Conſciences the biting Worm that never dieth. For in what 'thing ſoever they might ſerve her, not offending the Divine Majeſty of God, 'they ſhould with all humble Obedience be moſt ready to, though it were to the 'loſs of their Lives: For ſo God commanded, and Duty required; and they had 'given Proof of it. They humbly acknowledged, and daily gave God Thanks, 'that through her gracious Government God had delivered unto them innumera- 'ble Benefits: And they doubted not, but that of his Mercy he would happily 'finiſh in her Majeſty that good Work which he had begun. That following the 'worthy Examples of Godly Princes that went before, ſhe might clearly purge 'the polluted Church, and remove all Occaſions of Evil. But leſt they ſhould 'ſeem to ſay much, and to prove little, to alledge Conſcience without Warrant 'of God's Word, they had now put in Writing, and did humbly exhibit to her 'Gracious Conſideration, thoſe Authorities of Scriptures, Reaſons, and Pithy Per- 'ſuaſions; which as they had moved all their Brethren, that now bore the Office 'of Biſhops, to think and affirm Images not expedient for the Church of Chriſt, 'ſo would they not ſuffer them without the great Offending of God, and Wound- 'ing their Conſciences, to conſent to the Erecting or Receiving of the ſame in 'the Places of Worſhip. And they truſted, and earneſtly asked of God, that they 'might alſo perſuade her Majeſty, by her Royal Authority, and in the Zeal of 'God, utterly to remove this offenſive Evil out of the Church of *England*.

Then

Then follow the Reaſons at large, taken from Places of Scripture; as *Exod.* xx. *Deutr.* xxvii. *&c.* and from Quotations taken out of the Fathers, Councils and Hiſtories. And then the Letter proceeds, 'That having declared to her a few 'Cauſes of many, which moved their Conſciences in this Matter, they begged 'her not to ſtrain them any further, but to conſider that God's Word did threaten 'a terrible Judgment unto them, if they, being Paſtors and Miniſters in the 'Church, ſhould aſſent to a thing, which in their Learning and Conſcience they 'were perſuaded did tend to the Confirmation of Error, Superſtition and Idola'try, and to the Ruin of Souls committed to their Charge. For which they 'muſt give an Account to the Prince of Paſtors at the Laſt Day.

'They mentioned ſome of St. *Ambroſe*'s Speeches to the Emperor *Theodoſius*. 'As, *In Causâ Dei*, &c. *In God's Cauſe, whom will you hear, if you hear not the 'Prieſts?* And, who will dare to tell you the Truth, if the Prieſts dare not? 'That the good Emperors took ſuch Speeches in good part, and they doubted 'not, but her Grace would do ſo too; of whoſe not only Clemency, but Benefi'cence alſo, they had largely taſted.

'And laſtly, they prayed her to leave theſe and the like Controverſies of Reli'gion, to the diſcuſſing and deciding of a Synod of her Biſhops, and other Godly 'Learned Men, according to the Example of *Conſtantine*, and other Chriſtian 'Emperors. And in fine, leaving it to her to conſider concerning the preſent 'Matter, that beſide weighty Cauſes in Policy, which they left to the Wiſdom of 'her Counſellors, the eſtabliſhing of Images by her Authority, ſhould not only 'utterly diſcredit their Miniſtry, as Builders of the things which they had deſtroy'ed, but alſo blemiſh the Fame of her Godly Brother, and ſuch Notable Fathers 'as had given their Lives for the Teſtimony of God's Truth: Who by publick 'Laws removed all Images.' But this Letter I find is publiſhed by the Biſhop of *Sarum* in his Hiſtory, placing it by Conjecture under the Year 1559. (for it is without Date in the MS.) but in all probability it was writ ſome conſiderable time after; and as near as I can gueſs, in this Year, or the former. No more need be ſaid of this, having been related more largely in another Hiſtory.

Vol. II. Collect. p. 348. Annal. Reform. Ch. 18.

By theſe frequent Inculcations of the Archbiſhop, and ſome of his Fellow-Biſhops, and by their diſcreet Behaviour towards the Queen, ſhe was at length brought off from the Fancy of Images; and, which is very remarkable, She ſhewed her ſelf not long after very highly diſguſted at the very ſight of ſome Ornamental Pictures ſet before the Epiſtles and Goſpels, in a Book of Common Prayer, which on New Years Day, *Anno* 156½. *Nowel*, the Dean of St. *Paul*'s, had laid before her, when ſhe came thither on that Day to hear a Sermon, preached by the ſame Dean, intending to preſent her the Book for a Newyears Gift. Which is mentioned at large elſewhere.

The Queen offended at a Common Prayer Book, with Cuts.

Annal of Reform. Ch. 23.

The Archbiſhop of *Canterbury*, with *Thomas* Archbiſhop of *York*, the Biſhops of *London* and *Ely*, and ſome others of the Eccleſiaſtical Commiſſion, were now ſitting at *Lambeth*, upon the Regulating and Ordering of the Matters of the Church. And on the 12*th.* Day of *April*, (being their Second Seſſion) certain *Articles* were agreed upon by them, with the Aſſent of their Brethren Biſhops to the ſame: Namely,

Articles agreed on for the Regulation of the Clergy.

Firſt, That the Articles agreed on at the firſt Seſſions, be Ratified, Confirmed, and be put in Execution accordingly. MSS. C.C.C.C.

Item, That Readers be once again by every Ordinary reviewed, and their Abilities and Manners examined: And by Diſcretion of their Ordinaries, to remain in their Office, or to be removed: And their Wages to be ordered; and that Abſtinence from Mechanical Sciences to be alſo enjoined by the Diſcretion of the ſaid Ordinaries, as well to Miniſters as to Readers.

Item, That the *Declaration* diviſed for Unity of Doctrine, may be enjoined to be uſed throughout the Realm uniformly.

De non locando Beneficia, vel aliquam inde Parcellam; i. e. Concerning Letting Benefices, or any Parcel thereof.

Item, At the Inſtitution of every Parſon, or Curate, they be Examined by Oath upon theſe Articles following;

ANNO 1561.

Of Secret Compacts.
- For Alienation of their Glebe Lands.
- For the Forgiving of the Patrons Tithes.
- For Penſions newly Exacted.
- For Sums of Money, and other Contributions.

Intimation to be made them, that if they be after found culpable in any of the ſame, to be deprived: And for the time to come, to enter into voluntary Band *Ad uſum Reginæ, vel alicujus Hoſpitalis Pauperum, de non locando ſine Conſenſu Ordinarii.*

Item, That no Curate or Miniſter be permitted to ſerve without Examination, and Admiſſion of the Ordinary, or his Deputy, in Writing; having reſpect to the Greatneſs of the Cure, and the Meetneſs of the Party. And that the ſaid Miniſters, if they remove from one Dioces to another, be by no means admitted to ſerve without Teſtimony of the Dioceſan, from whence he cometh, in Writing.

Item, That all old Service Books, Grailes, Antiphonars, and others, be defaced and aboliſhed, by Orders in Viſitations.

Item, That beſides the Catechiſm for Children which are to be Confirmed, another ſomewhat larger may be deviſed for Communicants, and a Third in *Latin* for Schools.

Item, That Prieſts deprived, and other private Chaplains, be commended by the Ordinaries Diſcretion, in this great Neceſſity, to Miniſter in Cures; or elſe to be according to Law Excommunicate, and the Excommunicate effectually proſecuted.

Item, It is agreed, that all ſuch Mariages, as have been Contracted within the Levitical Degrees, be diſſolved: And namely, thoſe who have Maried two Siſters one after another; Who are by common Conſent judged to be within the Caſe.

Item, It is agreed, to give Twenty Shillings by every Biſhop of *Canterbury* Province, to the Metropolitical Church there: So that it be Regiſtred as a Compoſition between Us and the Church, for all Demands and Requeſts: And the ſame preſently to be conveyed to Dr. *Alexanders*, as for his Claim.

For the Readers of *Cambridge* & *Oxford*,
- A Contribution to be made by the ABp. and Biſhops.
- For Learned Strangers Readers; for Stipends and Expences of Journey, according to the Rate of our Revenues.

Matthæus Cantuar.
Edm. London.
Richard. Ely.

Obſervations upon theſe Articles.

From the foregoing *Articles*, we may obſerve ſomewhat of the ill and diſorderly State of things in the Church at this time: As, the lamentable Corruption of the Patrons and Clerks: That Parſons alienated their Glebe, forgave their Patrons their Tithes, paid Sums of Money, and charged their Livings with new Penſions; and doing all this Miſchief to themſelves and their Churches, to get Admiſſion thereinto. Many Popiſh Service Books ſtill remained in the Churches. Tho' in this Revolution no ſmall Numbers of Prieſts were deprived, yet it was not allowed them to remain idle. But the Ordinaries were to take care to ſet them to Officiate in ſuitable Places, or elſe to excommunicate them according to ſome Eccleſiaſtical Law againſt idle Prieſts. We may obſerve moreover the Care then taken for the Education and Inſtruction of Youth; in that beſide the ſhort Church Catechiſm, two other Catechiſms were appointed to be made, one in *Latin* for Schools, and another for Communicants. That for Schools was framed and publiſhed not long after by *Nowel* Dean of St. *Paul's*. But that for Communicants, I think, never went further than in Deſign. Inceſtuous Mariages were ſtill too common: And it was looked upon as lawful to mary two Siſters ſucceſſively. It may be marked alſo, what Care the Archbiſhop and his Colegues

leges took for reſtoring right Religion and good Learning in the Univerſities, by allowing Stipends for Learned Readers out of their own Revenues: And their deſign of promoting Religion and Learning by following the Courſe uſed under King *Edward*; which was by calling in Learned Strangers. Tho' I think there came in not many in either Univerſity for Readers, except (after *Tremellius*) *Chevalier*, Profeſſor of *Hebrew* in *Cambridge*, *Bignon*, *Baræ*, and a few others. *ANNO* 1561.

While theſe Commiſſioners were thus ſitting, and employed about Religion, their great Maxim was to purge the Church as much as they might from all Popiſh Dregs and Superſtitions. And they had but little Stomach to retain ſo much as any Habits or Ceremonies uſed in the Popiſh Service. That this was the Judgment of one of the chief Commiſſioners, *Cox* Biſhop of *Ely*, may appear by this Paſſage in a Letter of his to *Bullinger*, who had wrote to the ſaid *Cox* his Advice, how things ſhould be managed in the Reformation; *viz. That all things ſhould be reformed in the pureſt manner.* To which the ſaid Biſhop anſwered, " That that was alſo his " Judgment; and that he thought that in the Church all things ought to be Pure, " Simple, and very far from the Rudiments and Pomps of this World. By what Principle the Reformers went. *Omnia debere eſſe Pura, Simplicia, & ab hujus Mundi Elementis & Pompis longè alieniſſima.* Ep. Elien. ad Bullinger.

In theſe Proceedings in Religion, it was alſo wiſely foreſeen by the Archbiſhop and his Collegues, how the World would take them: And therefore it was thought neceſſary by them, that ſome publick Apology, or *Manifeſto*, ſhould be ſet forth, to Vindicate the Church of *England* before all the World, for her Departure from the Biſhop of *Rome*, and for her Rejection of his pretended Authority, and for what was done in reforming Religion. This Work was, as it ſeems, recommended to Biſhop *Jewel*: And he performed it in a ſhort time to a Wonder. The Copy was ſent this Year 1561. to Secretary *Cecil*, for his Judgment, and the Queen's Approbation. And in *September* the Archbiſhop put him in mind of reviewing and ſending it back, in order to the publiſhing; giving him this Hint in the Cloſe of a Letter, That he hoped he forgat not the *Apology*. It came forth in *Latin* the next Year; and ſoon after in *Engliſh*, and again in the Year 1564. and was afterwards the Ground of much Pains to the Right Reverend Author, in his moſt learned Vindication of it; but to the abundant Eſtabliſhment of this Reformed Church upon Antiquity, Fathers and Councils, and the Word of God. *Jewel's* Apology in the Secretaries Hands.

The *Apology* in 1562. was publiſhed, and went abroad. Biſhop *Grindal* firſt ſent it over Sea to *Peter Martyr*, then at *Zurick*. And he, with *Bullinger*, and other Divines there, read it with great Pleaſure and Admiration. And the ſaid *Peter Martyr* ſent a Congratulatory Letter to *Jewel* upon it, to this Tenor. It is ſent to *Pet. Martyr*;

Operâ Epiſcopi Londinenſis, &c. In *Engliſh* thus; ' Right Reverend Prelate, and ' my Lord, ever by me more and more to be eſteemed; By the Pains of the Bi- ' ſhop of *London*, the Copy of your *Apology* for the Church of *England* was brought ' hither; which neither I, nor any of our Friends had ſeen before. In your laſt ' indeed, you hinted, rather than ſignified it ſhould come forth. It came not to ' us before the Calends of *Auguſt*. Hence you may meaſure in your own Mind, ' how much Loſs we ſuffer ſometimes by the Diſtance of Places. As for the ' *Apology*, it did not only give me (to whom all your Studies are approved, and ' highly pleaſing) Satisfaction in all Points, but alſo *Bullinger* and his Sons, and ' his Sons in Law, and *Gualter* and *Wolphius*: To whom it ſeemed ſo wiſe, ad- ' mirable, and Eloquent, that they can make no end of commending it, and ' think nothing at this time hath been ſet forth more perfect. I congratulate with ' all my Heart to your excellent Parts this Felicity, to the Church this Edificati- ' on, to *England* this Glory: And beſeech you to proceed in the ſame way you ' are entred. For altho' we have a good Cauſe, yet in compariſon of the Num- ' ber of our Adverſaries, they are but few which defend it. And they ſeem now ' ſo awakened, that in the goodneſs of Stile, and crafty Sophiſms, they much re- ' commend themſelves to the ignorant Multitude. I mean the *Staphili*, the *Hoſii*, ' and many other Writers of that ſort, who at this time ſhew themſelves ſtout Pa- ' trons of the Pope's Lyes. Wherefore, ſince in that your moſt Learned and ' handſome *Apology* you have raiſed ſuch Hope and Expectation of you, all good ' and learned Men do already promiſe themſelves, that while you are alive, the ' Truth of the Goſpel ſhall not be rudely handled by any of its Enemies, with- ' out being called by you to a ſevere Account. And I exceedingly rejoice, to ſee Who writes to *Jewel* on that occaſion.

ANNO 1561.

'that Day, that you are become the Parent of ſo Illuſtrious and Elegant an Off-
'ſpring. May God the Heavenly Father grant of his Goodneſs, that you may
'often bring forth the like Fruit. This with ſome other Matters. *P. Martyr* wrote to Biſhop *Jewel* from *Zurick* the 24th of *Auguſt*; and died a ſhort time after. We ſhall hear more of this *Apology*, when we come to the Year 1564.

Order from the Archbiſhop for reburial of *P. Martyr*'s Wife.

On the 11th Day of *January* happened a remarkable Action at *Oxford*; *viz.* the ſolemn reſtoring of *Katharine Vermilia* (ſometime the Pious Wife of the ſame *Peter Martyr*,) to Honourable Burial, after a ſtrange Indignity offered to her Corps. For our Archbiſhop, together with *Grindal*, Biſhop of *London*, *Richard Goodrick*, Eſq; and others, by vertue, as it ſeems, of the Queen's Eccleſiaſtical Commiſſion, (appointed to take cognizance of Matters belonging to Religion, and redreſs of Papal Abuſes) deputed certain fit Perſons in that Univerſity, (whereof *James Calfhil* B. D. was one) to enquire into a barbarous and inhuman Uſage of that vertuous Woman's dead Body; that Two Years after her Burial, had been digged up and caried away, and buried in a Dunghil belonging to Dr. *Marſhal*, then Dean of *Chriſt*'s Church: Whereof he himſelf was the great Actor by Authority from Cardinal *Pole*.

Jam. Calfhil.

The manner of her Reſtitution.

Her Reſtitution accordingly was performed after this manner. The Perſons appointed for this Buſineſs, Cited thoſe that were concerned in the digging up of the Body: who being charged, ſhewed them the Place where ſhe was firſt buried: Which was near St. *Fridoſwide*'s Tomb, on the North Part of *Chriſt*'s Church. Then requiring, where they had conveyed the Corps, they were conducted towards Dr. *Marſhal*'s Stables; and there out of a Dunghil it was digged up, not quite conſumed. Which they cauſed to be carefully depoſited in a convenient Receptacle, and ſo brought back therein to the ſaid Church, leaving it thus to be watched by the Officers of the Church, till they might conveniently celebrate the Re-interrment. There were belonging to the ſaid Church Two Silk Baggs, wherein the Bones of St. *Frideſwide* were wrapt up and preſerved: Which were wont on ſolemn Days to be taken out and laid upon the Altar, to be openly ſeen and reverenced by the Superſtitious People. Now, for the preventing of any future Superſtitions with thoſe Relicks, (and yet that no undecency might be uſed towards the ſaid Saint and Foundreſſes Bones) and withal, for the better ſecuring of this late buried holy Woman's Bones, from being diſturbed any more, by the Advice of Mr. *Calfhill*, the Bones of both were mixed and put together; and ſo laid in the Earth in one Grave in the upper part of the ſaid Church toward the Eaſt; after that a Speech had been made to a very great Auditory, declaring the Reaſon of the preſent Undertaking.

And on the next Day, being the Lord's Day, one of the Society, named *Rogerſon*, preached a Learned and Pious Sermon upon the Occaſion: And therein took notice, 'Of the Cruelty exerciſed by Papiſts to the Bodies of innocent and 'good Men, which they burnt alive; and then, of the horrible Inhumanity 'ſhewed to this pious Matron's dead Body. Whoſe Life, he ſaid, he propounded 'as an excellent Pattern to imitate; and the Cruelty of that worſt ſort of Men, 'concerned in it, as a Rock to avoid. Not with Intention to wound godly Hearts 'with the mentioning of that Tyrannical Power that then prevailed, but rather 'that he might inflame them to ſet forth the Praiſe and Glory of God, and to 'do all their Endeavours for the utter overthrow of that ungodly Dominion. And for her further Honour, the Univerſity hung upon the Church Doors many Copies of Latin and Greeks Verſes compoſed by eminent Members thereof. This is the Sum of what *Calfhill*, one of the chief Managers, wrote to Biſhop *Grindal* concerning this Matter.

Apud Hiſt. *Katherin. Vermil.* per *Conrad. Hubert.*

The Excellent Endowments of this Chriſtian Gentlewoman.

The Papiſts have been twitted by Proteſtant with this baſe Uſage of this good Woman: And they to leſſen their Fault have laboured to diſparage and defame her. One of them thought he did ſome Right to their Cauſe in calling her *Fuſtiluggs*, being ſomewhat corpulent. This occaſioned Dr. *George Abbot* in his Excellent Anſwer to that *Romaniſt*, to ſay ſome things remarkable of her: Which he had the Opportunity of knowing, being himſelf of the Univerſity of *Oxford*, and living in or near thoſe Times. 'She was, ſaid he, reaſonably corpulent, but of 'moſt Matron-like Modeſty. For the which ſhe was much reverenced by the moſt. 'She was of ſingular Patience, and of Excellent Arts and Qualities. And among 'other

Abbot againſt *Hill*, p. 144.

'other things for her Recreation, ſhe delighted to cut Plumb Stones into curious Faces and Countenances; of which, exceeding Artificially done, I once had one, with a Womans Viſage and Head Attire on the one ſide, and a Biſhop with his Mitre on the other: Which was the Elegant Work of her Hands. By divers yet living in *Oxford* [*Anno* 1604.] this good Woman is remembred, and commended as for her other Vertues, ſo for her Liberality to the Poor: Which by Mr. *Fox*, writing how ſhe was treated after her Death, is rightly mentioned. For the Love of true Religion, and the Company of her Husband, ſhe left her own Country to come into *England* in King *Edward*'s Days. And ſo good was her Fame here, that when Papiſts in Queen *Mary*'s time, being able to get nothing againſt her being dead, were yet deſirous to wreak their Spleen upon her Integrity: And would needs rage upon the Bones of her, a Woman, and a Stranger; and took them out of her Grave from Chriſtian Burial; and buried them in a Dunghil. Whereupon one made theſe Verſes. *ANNO* 1561.

Fœmineum Sexum Romani ſemper amarunt:
Projiciunt Corpus cur muliebre foras?
Hoc ſi tu quæras, facilis reſponſio danda eſt.
Corpora non curant mortua, viva petunt.

Which thus the ſaid Dr. *Abbot* tranſlates:

The Popiſh Crew have evermore the Female Sex embraced,
How is it, that a Womans Corſe they have from Grave diſplaced?
Thus if you ask, right readily mine Anſwer may be this;
Their Bodies dead they care not for; Live ones they clip and kiſs.

CHAP. VI.

The Archbiſhop's Doings in his Dioces. Reſtores Eaſt Bridge *Hoſpital. Certifies the Schools and Hoſpitals in his Dioces. Continues his Metropolitical Viſitation.* Eton *College Viſited by the Archbiſhop, and others: And* Magdalen *College*, Oxon. *A Complaint againſt the Biſhop of* Cheſter; *Committed to him.*

NOW let us turn our Eyes to *Canterbury*, and obſerve the Care the moſt Reverend Dioceſan took about his Church and Dioces. Being at *Lambeth* with the Eccleſiaſtical Commiſſioners, ordering the Affairs of the Church, *Aug.* 4. he ſent to the Archdeacon the *Declaration* of certain Points of Religion, lately ſet forth by the Order of the Archbiſhops of *Canterbury* and *York*, with the reſt of the Biſhops, whereof mention was made before, and to ſee the ſame by his Officers publiſhed in the Dioces of *Canterbury*, at ſuch time and in ſuch order, as he ſhould think moſt convenient: So that the ſame might be effectually executed and obſerved. Willing him further to ſee the ſame read and declared at Times therein mentioned by all ſuch Clerks as it did concern: Aſſuring him of his Aſſiſtance againſt the Contemners thereof.

The ABp. ſends Order to his Archdeacon, for reading the Declaration. *Park* Regiſt.

Sept. 8. following, his Grace ſent a Commiſſion, (the old Inſtructions in Parchment ſtill remaining in the MS. Library at *Lambeth*) Authorizing *Stephen Nevinſon*, LL. D. *Andrew Peerſon*, B. D. and *John Butler*, Clerk, (which laſt is entitled Canon and Prebendary of the Cathedral Church) to Viſit the Hoſpital of *Eaſtbridge*, in *Canterbury*, and Three Hoſpitals in *Sandwich*, and one more in *Saltwood*. And again, *Sept.* 18. he ſent a Commiſſion to *Stephen Nevinſon*, *Thomas Becon*, and *John*

A Commiſſion to Viſit certain Hoſpitals.

ANNO 1561.

John Butler, Prebendaries of *Cant.* to Viſit the Hoſpital of *Eaſtbridge* only. The Commiſſion ran to this Purport, 'That becauſe he was buſy and neceſſarily detained, they to Viſit it, as well in the Head as Members, concerning the Lives, Manners, Converſation and Doctrines of the Maſter or *Cuſtos*, as of all the Perſons; to puniſh and correct the Culpable, and to examine and try their Courſe of Life, as much as they could; and to require and take their Foundations, Ordinations, Dotations, Charities, Accounts, Statutes, Regiſters, and the reſt, all and ſingular the Muniments, belonging to the Hoſpital; and them diligently to examine and conſider on *Monday* the 26th of *October*, betwixt the Hours of Eight and Ten in the Morning, and ſo by Adjournment; and to Certify him of this their Viſitation.

Particularly *Eaſtbridge* Hoſpital.

This Hoſpital, called the Hoſpital of *Eaſtbride*, or St. *Thomas* in the City of *Canterbury*, being founded by *Thomas Becket*, Archbiſhop of *Canterbury*, was in the Year 1557 viſited by Cardinal *Pole*. Then it was found, that they of the ſaid Hoſpital were bound to receive Wayfaring and Hurt Men. But tho' it ſtood in Queen *Mary*'s Days, yet now, it being by Law diſſolved, the Archbiſhop reſtored it, and preſerved the Revenues thereof. It was Fonnded for the Entertainment of poor Pilgrims. The former Statutes by change of Time became of no uſe, and were not capable of obſerving. And the Revenue began to fall into private Hands. When he out of his ſingular and pious Care made New Statutes and Ordinations: whereby the Revenues of the Hoſpital were applyed to charitable Uſes; ſuch as in thoſe Days ſeemed neceſſary and proper, *viz.* Firſt, in time of Peace, every *Friday* Thirty Pennies were diſtributed to Thirty poor People at the Door of the Hoſpital. Secondly, In time of War, this Money was ſpent in Lodging and Maintaining ſuch ſick and wounded Soldiers as paſt through *Canterbury* to and from *France*. Thirdly, He appointed Exhibitions for Two Scholars in *Benet* College, *Cambridge*, Six Pound Six Shillings and Eight Pence *per Annum*, continued to this Day. Fourthly, He appointed a School Maſter to teach Twenty poor Children *Gratis*, to Read, Write and Sing, and to be furniſhed with Books, Pen, Ink and Paper, at the Coſt of the Hoſpital; which alſo is continued to this Day. But this was done not before the Year 1569. When we ſhall have occaſion to ſay more of this Hoſpital.

The Archbiſhop preſerves it. *N. Batteley.*

The Queen wrote to the Archbiſhop a Letter, dated *February* 12. in the Fourth Year of her Reign, That for certain Cauſes, he ſhould Certify to the Barons of her Exchequer, how many Hoſpitals, and Schools there were within this Dioces and Juriſdiction of *Canterbury*; and by what Names thoſe Hoſpitals and Schools were called, and in what Counties, Villages and Pariſhes they were ſituate. And what Hoſpitals of them were ſeparately founded and uſed, and the Poſſeſſions whereof expended for the Help and Suſtentation of the Poor. And of them what Schools or Poſſeſſions and Revenues of them were ſuſtained and maintained, with their Names. And that he ſhould ſearch his Regiſter, and other Archives; and to Certify the bearing thereof in Parchment faithfully written. Whereupon the Abp. wrote to *Nevynſon*, Commiſſary of the City and Dioces of *Canterbury*, to whom he ſent the Copy of the Queen's Letter; Willing and requiring him, for the better Accompliſhment of her Majeſties pleaſure, within one Month at the fartheſt to Certify him diſtinctly in Writing, how many ſeveral Hoſpitals and Schools were within the Dioces of *Canterbury*, and the Peculiar Juriſdictions within the ſame; and by what Names the ſame Hoſpitals and Schools were called, according to the Tenor and Effect of the ſaid Writ. It was dated *March* 21. Which bearing a Date ſo long after that of the Queen's, one may gueſs the Matter thereof was not over acceptable to the Archbiſhop. For this Command of her Majeſty looked as tho' She were put on by ſome, who deſigned theſe Hoſpitals and Schools for themſelves, upon pretence of ſome former Acts, whereby Colleges and Chauntries were given to the Crown. The Archbiſhop ſent another Letter to this Effect to Dr. *Weſton*, Dean of the Deanry of the Arches, *Shoram* and *Croyden*. Another to Mr. *Weſton*, Dean of *South Malling*, *Terring* and *Pagham*. Another to Mr. *Cole*, Dean of *Bocking*. What Accounts were given into the Exchequer of theſe Schools and Hoſpitals, we ſhall ſee under the next Year.

The Queen to the Archbiſhop for a Certificate of the Schools and Hoſpitals in his Dioces. *Park.* Regiſt.

The

ANNO 1561.

The Archbiſhop's Metropolitical Viſitation ſtill continued on in this Year; and divers Commiſſions were iſſued out for that purpoſe. As a Commiſſion *May* 30. to *William* Biſhop of *Exeter*, to Viſit the Church, City and Dioces of *Exeter*. Another Commiſſion dated *April* 24. to Dr. *Yale* Vicar General and Principal Official, and to *Walter Wright* LL. D. Archdeacon of *Oxon*, and Canon of *Chriſt*'s Church, to Viſit the Church, City and Dioces of *Oxon*. Which laſt alſo died this year. Another to *Edwin* Biſhop of *Worceſter*, and *John* Biſhop of *Hereford*, to Viſit the Church of *Hereford*, dated *July* 14. Another Commiſſion of the ſame Date to *John* Biſhop of *Hereford* to Viſit the City and Dioces of *Hereford*. We may obſerve the Biſhop of *Worceſter* is joyned with the Biſhop of *Hereford* for Viſiting the Cathedral Church of *Hereford*, leſt the Dean and Chapter might make oppoſition to the Biſhop, if he Viſited alone, as infringing their Privileges; as above was ſaid in the Viſitation of *Sarum*. And laſtly, the Archbiſhop ſent another Commiſſion to the ſaid *Edwin* Biſhop of *Worceſter*, dated *Febr.* 18. to Viſit the Church, City and Dioces of *Wigorn*. All theſe Commiſſions ran *Jure Metropolitico*. And in them all *John Incent*, Notary publick and primary Regiſter to the Archbiſhop, or his Deputy, was appointed to go along with the reſpective Viſitors, and to perform his Office in the Viſitations.

The Abp's Commiſſions for Viſiting.

This Year was *Eton* College Viſited. For the Queen ſent her Letters *Aug.* 22. to the Archbiſhop to Viſit that Society: to which were joyned as Viſitors the Biſhop of *Winton* and Sir *Anthony Cook*. The Occaſion whereof was, as the Queen's Letters imported, that one was preferred to be Provoſt there, of whom very ill Reports were heard. And ſeveral of the Fellows were Papiſts. This College and the State thereof She empowered the Archbiſhop to Viſit, and to reduce the Orders thereof to the beſt: as being a Member of her College in the Univerſity of *Cambridge*, [i. e. *Kings* College] Of which he and the others had a Commiſſion the Year before to Viſit; and ſtill continued. The ſaid Provoſt (named *Bruerne* of *Oxford*) was choſen without the Queen's Pleaſure, and without her Conſent had therein. And the Election not legal, nor according to laudable Uſage. The Queen's Letter will be found in the *Appendix*. And accordingly this Viſitation began *Sept.* 9. and was finiſhed in two days. Mr. *Rich. Bruerne* the Provoſt firſt deſired to ſee their Commiſſion: it being ſhewn him, he boggled at it, as tho' it were expired, having been granted a Year before. But the Queen's Letter mentioned the Continuance of that Commiſſion. Yet *Bruerne* appeared, with his Viceprovoſt, Three Fellows, Two Schoolmaſters, Five Chaplains, Four Clerks or Singing-men, and a Notary publick. They were ſworn to anſwer to certain Interrogatories. But *Kirton*, *Aſhbrook* and *Prat*, Fellows, and *Leg* a Conduct, not appearing, were pronounced guilty of Contumacy, and ſuſpended from all Profits. Afterwards the Oath of Supremacy being tendred to *Smith* and *Durſton*, Two of the appearing Fellows, the former took it, *Durſton* refuſed. And finally he, together with the other Non-appearing Fellows and the Conduct, were expelled, and deprived of their Places. The Provoſt reſigned.

Eton College Viſited. MSS. C. C. C. C.

Num. XVI.

But for a more particular Account of this Viſitation, let the Archbiſhop himſelf, and his Fellow Commiſſioners, declare it in their Letter to the Secretary, dated from *Eton*. 'That being there, they travelled to underſtand as well the 'State of the Houſe in every Particularity, as alſo they had examined the late 'Elected Provoſt. And that they had preſently found by overmuch Record of 'Witneſſes and other Circumſtances, that the ſaid Election was begun by Diſorder, ſeemingly without Conſideration of Law or Congruence; and ſo diſorderly packed up, that they with full Deliberation could no leſs do, but extend 'their Service to the diſplacing of him. Which Intent ſuſpected by him, he 'prevented by his voluntary Reſignation. And that if his Friends would deſire 'to ſee what had been by ſearch found out, the moſt partial of them would think 'that he had therein taken the beſt way for himſelf; as the Records of the Examination remaining with them the Commiſſioners, might ſufficiently declare.

The Account thereof. Pap. Office.

'And then, as for ſome of the Society, who had utterly denied or refuſed to 'agnize their Duty to the Prince, and to accept the Order of Prayer now eſtabliſhed, thoſe they had deprived. And ſome others there were that had frowardly abſented themſelves at this time; theſe, for this and other Miſdemeanors, by 'Decree they had ſuſpended from all Commodities of the Houſe: But notwithſtanding,

ANNO 1561.

'ſtanding, had left ſufficient Perſons of the Society, to overſee the State of the 'Houſe, till it ſhould be reſtored up again. And the ſooner, they ſaid, the 'better.

His Advice about a Provoſt.

The grave Advice the Archbiſhop and the reſt gave, for the Supplying the Provoſt's Place, was, 'That the Office being void, and he, the late Provoſt, 'not meet for it, as they thought, they wiſhed the Queen ſo to beſtow it, that 'that Princely Foundation might be ſo preſerved, that it might tend to the Flou-'riſhing of the Realm: And not ſerve ſome private Mens Affections or Commo-'dity. Whereby alſo the better Report might follow of their Doing therein.

The Archbiſhop the next Day being returned home to *Lambeth*, did more particularly impart to the Secretary the Circumſtances of that College, as he found them, and mentioned to him ſome Clergymen, whom he judged fit to be preferred to that weighty and honourable Place: Telling him, That the Cauſes of removing the Provoſt *Bruerne*, were ſo many, and ſo apparent, as well by his own Deſerts, as upon the contumelious Doings of the Electors, beſides the fond Tranſgreſſions againſt the Statutes, and other neceſſary Points omitted, required by Law; that if it ſhould have come to be revealed, they all would have been further chargeable than they the Viſitors had ordered them. That they had left three Fellows there, for the neceſſary Preſervation of the Statutes of the College, till the Rooms were ſupplied. Three that were contumeliouſly abſent, they had by Decree ſuſpended from all Intereſt in that Houſe, not proceeding yet to the flat Sentence of Deprivation, upon Policy and Law. And one Recuſant was after *Michaelmas* fully deprived.

Some recommended by the ABp. for the Provoſtſhip; *King*'s Coll.

What the Archbiſhop's Thoughts were concerning a new Provoſt, he thus expreſſed; 'That it were pity the College ſhould be abuſed by any ambitious 'Head, that would advance the Port of the Living there above the conſtituted 'Allowance, which was Worſhipful. That the whole Health and Wealth of 'the *King*'s College in *Cambridge*, did depend on ſuch as muſt only come from '*Eton*. And therefore he truſted, the Secretary would help to move the 'Queen's Majeſty to prefer a meet Man, and ſome expert Eccleſiaſtical ordered 'Man. That he, the Secretary, once put him in mind of Mr. *Cheny*, a good, 'grave, Prieſtly Man, [who was afterwards Biſhop of *Glouceſter*.] Beſides him, he mentioned to the ſaid Secretary another; namely, his Almoner *Andrew Pierſon*, one of his own Family. 'And if it were in his Diſpoſition, he would, he ſaid, 'name him. In whom he knew ſo much Sincerity, and Dexterity in Gover-'nance, with honeſt Learning, that he durſt warrant his Credit upon him. He 'added, that theſe two Men were both Batchelors in Divinity, both Unmaried, '[Which were Qualities apt to take with the Queen;] And, but that neither of 'them had been in *Germany*, and peradventure by a Frailty had been at Maſs in 'Queen *Mary*'s Time, and therefore perhaps, *Non ultra omnes exceptiones digni*; he 'durſt compare them with ſome Proteſtants, whom he heard ſay laboured to 'have it. But for Perſons, whatſoever they were, which ſhould have it, doing 'their Duty in that Office, he aſſured the Secretary he was indifferent. But that 'if the Queen would have a maried Miniſter, none comparable to Mr. *Nowel*.

And by the Biſhop of *London*.

But the Secretary, to have a greater Choice of worthy Men for this Dignity to offer to the Queen, therefore ſent to the Biſhop of *London*, out of reſpect likewiſe to his judgment, to nominate to him ſome that might be fit to be preferred to that Provoſtſhip: but ſtill to make a Diſtinction of maried and unmaried Perſons; as knowing how inclined the Queen was to the Single Clergy in the diſpoſing of her Preferments. The ſaid Biſhop ſent him this ſhort Letter thereupon, and the Names of ſeveral Reverend Perſons ſubjoyned:

Pap. Office. *E Collectan. Rev.* Tho. Baker *inde.*

"Sir, I ſend you certain Names according to your Requeſt. It is poſſible, "that upon this Sodeyn, I may overſlip ſome meet Men: but of this Number "there is very good Choice. God keep you. *Decemb.* 1561.

Yours in Chriſt,

Edm. London.

Mr.

ANNO 1561.

Mr. *Nowel*, Dean of *Pauls*.
Mr. *Mulleyns*. } These two, tho' they
Mr. *Wattes*. } be my Chapleyns,
are ſober, honeſt and learned Men.
Mr. *Elmer*.
} All maried.

Mr. *Cheney*.
Mr. *Robinſon*: Chapleyn to my Lord of *Canterbury*: and who made a very good Sermon yeſterday at the Croſs.
} Both unmaried.

Mr. *Daye* of *Cambridge*.
Mr. *Calfhille*. Both eligible by the Statutes.
} Unmaried.

Mr. *Reve*,
Mr. *Renniger*,
Mr. *Rytie* of *Windſor*,
Mr. *Overton* of *Winton*,
} All maried

I need not put you in remembrance of { Mr. D. *Haddon*. / Mr. *Henry Knolles*.

Of all theſe the Queen made her Choice of one of the unmaried Divines, namely Mr. *Day*. And ſo it remains in a Memorial of the Provoſts of *Eton*, Viz. *Mr.* Guliel. Daye *S. Theol. Bac.* 5°. *die* Januar. 1562. *Dictus eſt ad Præpoſituram, & ſtetit annos* 34. *Conjugatus fuit, ut Dominus* Tho. Smith. So that tho' he was unmaried when he came in Provoſt; yet he maried afterwards.

Day made Provoſt. int. MSS, Rev. *Tho. Baker*.

The Archbiſhop, with the Biſhop of *Wincheſter*, and Sir *Anthony Cook*, was framing new Statutes for this College of *Eton*; and in Apology for ſome Alterations of the old, he thus addreſt to the Secretary; *viz.* That he ſent him a Copy of the Qualification of the Provoſts by the Founders Statutes: Not that either that Statute grounded upon Act of Parliament, or any other, ſhould prejudice better Order than was therein deviſed: As ſome Injunctions which they ſhould deviſe for their Order, ſhould not peradventure be agreeable to the old Statutes; but yet he truſted ſuch as he the Secretary ſhould allow. Thus was our Archbiſhop uſefully employing himſelf in rectifying thoſe Foundations of Learning and Religion, now degenerated by the Abuſe of the Times, into Superſtition and Corruption.

The Abp. Frames Statutes for *Eton*.

Magdalen College alſo in *Oxford* was Viſited now by the Biſhop of *Wincheſter*, the proper Viſitor thereof. The Preſident thereof Mr. *Coveney* was it ſeems addicted to the Popiſh Superſtitions: however many of the Fellows were well affected to Religion: and under King *Edward* had procured *Walter Haddon* LL. D. of *Cambridge* for their Preſident; and under Queen *Mary* fled abroad. At this Viſitation in *September Coveney* was deprived. But he made his Appeal in Chancery. And upon his Appeal Commiſſion was granted thence to *A. Browne* and *Weſton*, two Judges. Who upon Conferences with other Juſtices and Civilians, reſolved, that the Appeal did not lye, nor that there was any other Remedy for the Appellant. We ſhall hear who ſucceeded in the next Chapter.

Magdalen Col. *Oxon*. Viſited.

Coke's Inſtit. Pt. 4. p. 34.

There was alſo in the Month of *February* another Buſineſs committed to the Archbiſhop to whom, as Aſſociates, were joined the Biſhops of *Winton*, *Ely*, and *Wigorn*. There had ſome Complaint been made to the Queen's Council againſt *Downhame* Biſhop of *Cheſter*. The Matter of the Complaint doth not appear, but (if I may have leave in a thing ſo obſcure to conjecture) it ſeems to have been in relation to ſome Neglect in furthering Religion in his Dioces, and winking at Popiſh Prieſts continuing in their Livings, without the publick Declaration of their Faith in the Articles of true Religion; who did too boldly vent their unſound Doctrines, and Superſtitious Opinions. And the Council alſo directed the Archbiſhop, that an Uniformity of Doctrine might be preſcribed for all to obſerve and acquieſce in, for the maintaining of Peace and good Order. It was look'd upon as a Favour by the Archbiſhop, that this Biſhop was not judged by the Privy Council themſelves, but that his Caſe was committed to the Examination of thoſe of his own Function.

A Matter of the Biſhop of *Cheſter*, committed to the Archbiſhop.

And Matters of Doctrine being not yet ſettled in the Church, for want of a Convocation, the Archbiſhop took this Occaſion to remind the Council of ſuch a Synod, when the Parliament ſhould come together; wherein the Points of Religion, and Affairs of the Church, might be regularly debated, and brought to ſome good Concluſion; to which all the Clergy might ſubmit, and whereby the Profeſſed Doctrine of the Reformed Church of *England* might be

Reminds the Council of a Synod to be called.

ANNO 1561.

better known. For to this Purport did our Archprelate addreſs himſelf to the Lords of the Council: 'Giving them hearty Thanks, that it pleaſed them to remember that old Order in all Ages, that the Accuſation of ſuch Parties ſhould be examined by their Brethren, or their Peers. And yet that they meant not hereby to uſe any private Reſpect, but as might ſtand with the Glory of God, and the due Examination and Reformation of Things amiſs, if they ſhould find any ſuch. And whereas they underſtood that the Queen ſhortly intended a Parliament, and ſo conſequently a Convocation was to be continued by the State of the Clergy, for Reformation and Eſtabliſhment in Matters of Religion, truſting that in the ſame they might be bold to repreſent unto their Lordſhips both their Meanings and Doings; ſo they had intended, after ſome Hearing of Accuſations and Anſwerings, to defer this Matter [of the Biſhop of *Cheſter*] to that Opportunity, when they ſhould be all met together; as alſo to their Conference with ſome other Perſons, with whom they were to commune, to reduce the Godly Points of our Religion to more Certainty, if it ſhould pleaſe God and the Queen's Majeſty, with their, the Council's, Honourable Aſſiſtance, to help them in the ſame; to eſtabliſh them in an Uniformity. And ſo certifying their Honours thus much, according to the Direction of their Letters, they heartily committed their Lordſhips to the Grace of Almighty God, and to the good Guidance of his Holy Spirit.

Febr. 19. from *Lambeth.* Pap. Houſe.

The Biſhops that ſigned this Letter with the Archbiſhop, were *Robert* Biſhop of *Winton*, *Richard* Biſhop of *Ely*, and *Nicolas* Biſhop of *Lincoln*.

CHAP. VIII.

The Queen in her Progreſs diſpleaſed with the Clergy. An Order againſt Womens Living in Cathedrals and Colleges. The Secretaries Letter to the Archbiſhop; And the Biſhop of Ely's *to him hereupon. The Queen declares to the Archbiſhop her Offence at Biſhops and Prieſts Mariages. The Archbiſhop's Thoughts of it.*

THIS Summer the Queen went a Progreſs into *Eſſex* and *Suffolk*. I find her at *Colcheſter* the latter End of *July*; and thence ſhe went to *Ipſwich*. Here her Majeſty took a great Diſlike at the imprudent Behaviour of many of the Miniſters and Readers; there being many weak ones among them, and little or no Order obſerved in the Publick Service, and few or none wearing the Surplice. And the Biſhop of *Norwich* himſelf was thought remiſs, and winked at Schiſmaticks. But more particuiarly ſhe was offended with the Clergies Mariage, and that in Cathedrals and Colleges there were ſo many Wives, and Women, and Children ſeen. Which, ſhe ſaid, was ſo contrary to the Intent of the Founders, and ſo much tending to the Interruption of the Studies of ſuch who were placed there. Therefore ſhe iſſued out an Order to all Dignitaries, dated *Aug.* 9. at *Ipſwich*, to forbid all Reſort of Women to the Lodgings of Cathedrals or Colleges; and that upon Pain of loſing their Eccleſiaſtical Promotions. And this Order was to be entred into their Books of Statutes, and to be reputed as Parcel of the Statutes. The Copy of this Order was ſent by the Secretary to the Archbiſhop of *Canterbury*, for his Province, to the Archbiſhop of *York* for his, and to the Chancellors of the Two Univerſities for their Charges. And this Injunction was as followeth:

The Queen will have no Women in the Cathedrals.

By

ANNO 1561.

By the Queen

ELIZABETH.

Her Order thereupon. MSS. G. *Petyt.* Armig.

" The Queen's Majeſty, Conſidering how the Palaces and Houſes of the Ca-
" thedral Churches and Colleges of this Realm, have been both of ancient and
" late time builded and encloſed in ſeverally, to ſuſtain and keep Societies of
" Learned Men, profeſſing Study and Prayer, for the Edification of the Church,
" and ſo conſtantly to ſerve that Commonweal; And underſtanding of late, that
" within the Houſes thereof, as well the Chief Governor, as the Prebendaries,
" Students, and Members thereof, being maried, do keep particular Houſholds
" with their Wives, Children, and Nurſes; Whereof no ſmall Offence groweth
" to the Intent of the Founders, and to the quiet and orderly Profeſſion of Study
" and Learning within the ſame; Hath thought meet to provide Remedy herein,
" leſt by Sufferance thereof the reſt of the Colleges, eſpecially ſuch as be ſo re-
" pleniſhed with young Students, as the very Rooms and Buildings be not an-
" ſwerable for ſuch Families of Women and young Children, ſhould follow the
" like Example: And therefore expreſly Willeth and Commandeth, that no man-
" ner of Perſon, being either the Head or Member of any College, or Cathe-
" dral Church within this Realm, ſhall, from the time of the Notification here-
" of in the ſame College, have, or be permitted to have, within the Precinct of
" any ſuch College, his Wife, or other Woman, to abide and dwell in the
" ſame; or to frequent or haunt any Lodging within the ſame College, upon
" Pain, that whoſoever ſhall do to the Contrary ſhall forfeit all Eccleſiaſtical
" Promotions in any Cathedral or Collegiate Church within this Realm. And
" for continuance of this Order, her Majeſty Willeth, that the Tranſcript
" hereof ſhall be written in the Book of the Statutes of every ſuch College, and
" ſhall be reputed as Parcel of the Statutes of the ſame. Given under our Signet,
" at our Town of *Ipſwich*, 9. of *Aug.* in the Third Year of our Reign.

The Queen againſt Prieſts Mariage.

When Secretary *Cecyl* ſent this Injunction to the Archbiſhop, he knew that it could not be well taken by him, who was himſelf a maried Man, and much for the Clergies Liberty of Mariage; and ſo was *Cecyl* himſelf: But he plainly told the Archbiſhop, how the Queen ſtill continued an Enemy to the State of Matrimony in Prieſts; and was near at a point to have forbidden it them abſolutely, had he not been very ſtiff at this juncture. But for her ſatisfaction he paſſed over this Matter with her by that preſent Device. And this was the Secretaries Letter to the Archbiſhop.

The Secretary to the Archbiſhop. MSS. G. *Petyt.* Armig.

' Your Grace ſhall underſtand, that I have had hitherto a troubleſome Pro-
' greſs, to ſtay the Queen's Majeſty from daily Offence conceived againſt the
' Clergy, by reaſon of the undiſcreet behaviour of the Readers and Miniſters in
' theſe Countries of *Suffolk* and *Eſſex*. Surely here be many ſlender Miniſters,
' and ſuch Nakedneſs of Religion as it overthroweth my Credit. Her Majeſty
' continueth very ill affected to the State of Matrimony in the Clergy. And
' if I were not therein very ſtiff, her Majeſty would utterly and openly Con-
' demn and Forbid it. In the end, for her ſatisfaction, this Injunction now ſent
' to your Grace is Deviſed. The good Order thereof ſhall do no Harm. I have
' deviſed to ſend it in this ſort to your Grace for your Province, and to the Arch-
' biſhop of *York* for his; and to the Chancellors of the Two Univerſities for their
' Charge; ſo as it ſhall not be promulged to be Popular.

' The Biſhop of *Norwich* is blamed even of the beſt Sort for his Remiſneſs
' in Ordering his Clergy. He winketh at Schiſmaticks and *Anabaptiſts*, as I am
' informed. Surely I ſee great Variety in Miniſtration. A Surplice may not
' be born here. And the Miniſters follow the Folly of the People, calling
' it Charity to feed their fond Humour. Oh! my Lord, what ſhall become of
' this Time?

' The Lady *Katherine Grey* is known to be big with Child by the Earl of *Hert-
' ford*. She is committed to the *Tower*, and He ſent for home. She ſaith, She is

ANNO 1561. ‘ maried. I beſeech your Grace deviſe of ſome meet Maſter for St. *John*'s Col-
‘ lege in *Cambridge*, and write to me therein; ſo as I may ſhew your Letter to
‘ the Queen's Majeſty. From *Smallbridge* 12 *Auguſt* 1561.

Your Graces at Commandment,

W. Cecyl.

Obſervations upon the Secretaries Letter.

By which Letter we perceive not only the Queen's Diſpleaſure againſt the Biſhops and Clergy, and why; but alſo in what ill State the *Engliſh* Miniſtry, at leaſt in thoſe part of the Nation then was, and how averſe the Common People were to the Eccleſiaſtical Habits, and how the People more ſcrupled the ſeeing the Surplice, than the Miniſters the Wearing it. And withal we obſerve here the good and cordial Temper and Concern of the Secretary, both for the Church and Univerſity. But to our Subject.

The foreſaid Order ſadly reſented.

The Archbiſhop dutifully diſperſed the foreſaid Commandment of the Queen through his Province, by the Biſhop of *London*. But how ſadly this was reſented among the Biſhops, may appear by a Letter which I have ſeen, of *Cox*, Biſhop of *Ely*, to the Archbiſhop. He conſidered, what a great Inconvenience this would prove, if the Prebendaries Wives ſhould not be allowed to live within the Cloſe. This would be a great occaſion of Non-reſidence; for they would live with their Wives and Families. And ſo there would be more Non-reſidents than before, there being, in many Cathedrals, not above one or two dwelling there, and in his Church there was but one with his Family. And ſo all good Hou.e-keeping would be deſtroyed. He truſted the Queen might be brought to allow three or four Families in each Cathedral. But it may not be amiſs to read his Letter.

Biſhop of *Ely* to the Archbiſhop upon this Affair. MSS. *G. Petyt.* Armig.

‘ *Sal. in Chriſto.* I have received of late from your Grace, by my Lord of *Lon-*
‘ *don*, a Copy of an Edict from the Queen's Majeſty concerning Prieſt's Wives,
‘ not to remain in Colleges or Cathedral Churches. Truly methinketh it very
‘ reaſonable, that Places of Students ſhould be in all quietneſs among themſelves,
‘ and not troubled with any Families of Women or Babes. But when I conſidered on
‘ the other part concerning Cathedral Churches, I muſed upon what Ground or
‘ Information that ſhould be ſo ordained. For as much as it is not needful, but
‘ at this preſent very miſerable, and ſounding contrary to the Ordinance of the
‘ Holy Ghoſt in the Scriptures of God. In Cathedral Churches ye know the
‘ Dean and Prebendaries have large and ſeveral Houſes, one diſtant from another.
‘ And if their Wives be driven out, I ſuppoſe ye ſhall ſeldom find in moſt of the
‘ Churches either Dean or Prebendary Reſiant there. It is alſo miſerable, for
‘ that in ſome Churches there is not paſt one or two there dwelling, and have
‘ ſmall Livings beſides their Prebends. Now if their Families be hurled out ſud-
‘ denly, it ſeemeth a poor Reward for their Preaching and godly Travail hither-
‘ to. There is but one Prebendary continually dwelling with his Family in *Ely*
‘ Church. Turn him out, Daws and Owls may dwell there for any continual
‘ Houſe-keeping. It is miſerable, that the poor Men's Families ſhould be turned
‘ out; and miſerable, that ſuch a Number of Houſes ſhould be left deſolate.
‘ God mercifully provided for his Clergy among his People in *Moſes*'s Time; nei-
‘ ther maried Biſhop, Prieſt nor Levite was unprovided for Living and Houſe.
‘ Ye will ſay, that Time was *Jewiſh*. Nay, God ſaw that ſuch Mariage was
‘ natural, and as St. *Paul* ſaith, Honourable; and to forbid or deface Mariage is
‘ the Doctrine of Devils. And therefore the Holy Ghoſt gave a general Rule
‘ to Deacons, Prieſts and Biſhops, that they ſhould be the Husbands of one Wife,
‘ keeping Hoſpitality, bringing up their Families vertuouſly; whereby they might
‘ be counted worthier for an higher Government in Chriſt's Church. Albeit of
‘ late Years fond and blind Devotion in the *Latin* Church hath marvelouſly
‘ perverted this godly Ordinance, with forbidding that which God made free,
‘ and with ſeparating of them whom God hath joined.

‘ Methinks, I can neither doubt nor diſtruſt, but if the Queen's tender, mer-
‘ ciful and zealous Heart towards God's Truth were humbly and gently moved in

‘ this

'this Caſe. She would bear with my poor Man, and ſome others this Winter: 'And I truſt would hereafter ſuffer two, three or four to remain in ſuch vaſt 'Cathedral Churches, as have Rooms plenty and ſeveral. What rejoicing and 'jeering the Adverſaries make; how the godly Miniſters are diſcouraged, I 'will paſs over, and ſo leave you. *Dominus Jeſus, &c.* ANNO 1561.

The Queen calls upon the Archbiſhop for Prieſts Mariage;

But to ſhew here, what a Prejudice the Queen had againſt the Clergies taking Wives, it may appear hence, That near this time, or a little after, the Archbiſhop came according to his Cuſtom to wait upon her Majeſty, to know if ſhe had any thing to ſay to him concerning Religion or the Church: When ſhe took occaſion to ſpeak in that bitterneſs againſt the Holy Eſtate of Matrimony, and eſpecially againſt this Eſtate in the Clergy, that the Archbiſhop was in a Horror to hear her. Angry in Effect ſhe was with the Biſhops, and the whole State of the Clergy upon that Account, and repented her for making maried Men Biſhops, and wiſhing it had been otherwiſe. Which the Archbiſhop attributed to certain Perſons about her, that hated true Religion, and did it to ſubvert the Goſpel of Chriſt. It grieved him to obſerve how hereby the Queen diminiſhed the Authority of her Biſhops, and leſſened their Credit, and ſo their Power among the People was become very weak for doing her Service. This was, as ſome obſerved, contrary to the Practice of all Princes, whoever cheriſhed the Eccleſiaſtical State. The Archbiſhop took notice of the Queen's Order againſt Prebendaries Wives to remain within the Bounds of the Cathedrals. The ill Policy of which he charged, as driving out Hoſpitality out of thoſe Places, and the emptying of the chief Cities of good Preachers. And he obſerved how unkind this was, when People of Inferior Ranks, as Porters and Pantlers, and Horſe-keepers might have their Wives and their Cradles going in theſe Places, and only her Learned and Godly Preachers muſt not have that Liberty, This and much more he ſaid in a ſecret Letter to Secretary *Cecyl*, written to him upon this Rencounter of the Queen, which he took ſo heavily. For the ſight of this notable Letter, I refer the Reader to the *Appendix*. *Nu.* XVII.

And threatned other manner of Injunctions.

There was one Paſſage in the Queen's angry Speech to the Archbiſhop, which as it ſtartled him more than all the reſt, ſo I cannot omit the mention of it. Which was, that ſhe told him, ſhe had other manner of Injunctions, which ſhould follow; as tho ſhe had thoughts of ſetting out Injunctions in favour of Popery. For ſo the Archbiſhop ſeemed to underſtand her Words, when reflecting upon them, he told the Secretary very ſeriouſly, 'That there would not be 'wanting of that Contemptible Flock, that would not ſhrink to offer their Blood 'for the defence of Chriſt's Verity. And that he would be ſorry, that the Clergy ſhould have Cauſe to ſhew their Diſobedience to her, and be forced to uſe 'the Words of the Apoſtle, *We muſt obey God rather then Men.* But as he added, 'he attributed theſe Words of the Queen to ſome *Humanus æſtus, ſudden Heat incident to Humane Nature*, conceived upon untrue Reports raiſed againſt them by 'their Enemies; and doubted not but her Majeſty would well conſider in 'Matters of ſuch Importance, and uſe *Theodoſius* Days of Deliberation. And he 'truſted, that as ſhe had begun godly in this good Work [of Reforming 'Religion,] ſo God would ſtay her Heart, and move her to go on and to 'finiſh.

CHAP.

ANNO 1561.

CHAP. IX.

The Archbiſhop brings one to ſubſcribe the Supremacy. Flacius Illyricus *to the Archbiſhop; concerning collecting Eccleſiaſtical Monuments. Application of the Archbiſhop of* Armagh *to him. A Caſe of Mariage decided by Biſhop* Jewel. *The Archbiſhop favours Dr.* Humfrey *for Preſident of* Magdalen *College.* John Fox *congratulates him that Preferment.*

BUT now let us take up ſome other ſcattered things, both concerning this Archbiſhop and Religion, happening in this Year, and ſo haſten to the next.

The Archbiſhop prevaileth with *Rice* to ſubſcribe the Supremacy.

The Lords of the Council had committed to the Tower *William Ryce* Eſquire, a Perſon of Quality, and under Queen *Mary* a great Courtier, for breach of the Law, having refuſed to take the Oath of Supremacy. They now deſired the Archbiſhop to take him into his Houſe and confer with him, and convince him, if he could, and bring him to good Conformity by his good Counſel. And if after all his pains, he would not be brought to ſwear to the Queen, he ſhould be ſent back again to the *Tower*. But our Archbiſhop had good ſucceſs with *Ryce*, and prevailed with him to ſubſcribe to theſe Words, wrote by the Archbiſhop's own Hand on the back ſide of the Council's Letter to him*: "He acknowledgeth Queen "*Elizabeth* under God to have the Sovereignty and Rule over all manner of Per- "ſons born within her Realms, Dominions and Countries, *&c.* And ſo ſub- "ſcribeth

MSS. C. C. C. C.

W. Ryce.

Vit. Matthei Archeip.

I leave the Reader to conjecture, Whether this Gentleman were the ſame with *E. Rice*, mentioned in the *Britiſh Antiquities*, or ſome other, of whom it is ſaid, that the Archbiſhop did ſo mollify and moderate him, otherwiſe a zealous Papiſt, that he Confeſſed his Error with abundance of Tears, and ſo was diſmiſſed out of Cuſtody and ſent home.

Illyricus to the Archbiſhop concerning Eccleſiaſtical Antiquities.

Matthias Flacius Illyricus, the Author of the *Catalogue of the Witneſſes of the Truth*, and a great Collector of Eccleſiaſtical Antiquities, to ſhew how the Church in all Ages had learned and godly Men, that oppoſed the Pope and his Abuſes; this Learned Man wrote our Archbiſhop a Letter dated *May* 22. 1561. from *Jene*, an Univerſity in *Germany*, which was in anſwer to one from the ſaid Archbiſhop, who had the laſt Year acquainted him with a Promiſe of the Queen's, to ſend him certain *Vetera Monumenta*, to aſſiſt him as well in the Work of his *Catalogue*, as in his other Works of Eccleſiaſtical Hiſtory. His Letter was long, and is extant in the *Benet* College Library. Therein he earneſtly deſired the Archbiſhop to ſend him thoſe Antient Monuments he ſpake of, having ſent over a fit Perſon for them. Such Monuments eſpecially he required, as might illuſtrate the obſcured Truth of the Church, and reprove the Popiſh Tyranny. Exhorting the Archbiſhop, and ſhewing how profitable it would be, if he would make it his Buſineſs, that all MSS. Books more rare, ſhould be brought forth out of more remote and obſcurer places in this Kingdom and in that of *Scotland*; and be put into ſurer and more known Places [that they might be the better preſerved from periſhing.] He ſent the Archbiſhop at that time by his Meſſenger a General *Index* of the ancient good Church Hiſtorians, for the Abp's better direction in his purſuit after them in this Country. He mentioned, how *Bale* had told him, that he had very many old valuable MSS. of this ſort. How profitable would it be, ſaid he, after his Death, to convey them and all others that could be gotten, into the Publick Libraries of the Kingdom? Becauſe in private Houſes they would be apt to periſh, eſpecially when

Vol. *Epiſt. Illuſtr. viror.*

when unlearned Heirs ſhould come to poſſeſs them. And things of that nature, as he added, neceſſary for the whole Kingdom and Church, were not of private Right and peculiar Poſſeſſion, but publick. He wiſhed that he might peruſe the Antiquities of *England* and *Scotland*, as he had done many Libraries in *Italy* and *Germany*: He ſhould hope then to find many things of uſe and profit to himſelf and us, and what might ſerve conſiderably for the Enlargement of his *Catalogus Teſtium*: but that neither his Health, nor Time nor Purſe would allow him to come over. And becauſe the Archbiſhop had wrote to him, that *Matthew Paris* his *Chronicon* could not be found among us here in *England*, [tho' afterwards the Archbiſhop met with ſome Copies thereof, and publiſhed it in a fair Edition] *Illyricus* ſent him certain *Excerpta*, taken thence, which a Friend had formerly procured him. He ſent alſo a ſhort *Index* of ſuch Books as he was ready to communicate to the Queen, if She deſired to have them, and would be at the Charge of tranſcribing the Copies: Excuſing himſelf from parting with them, which he at his great pains and coſt had obtained. Alſo, he ſent him by the ſame Meſſenger a Diſputation of his concerning *Original Corruption* and *Freewill*, againſt one who went the Papiſtical way in Solving thoſe Points, aſſerting the Power of Man's Will, and that in Converſion Man co-operated with God; An Opinion that, as he ſaid, much prevailed there ſince *Luther*'s Death. With the reſt he preſented the Archbiſhop with another Piece of his *De Fide*: A Diſſertation which he had Dedicated to his Predeceſſor, [Archbiſhop *Cranmer*, I ſuppoſe] but whether he ever received it, he could not tell. This he communicated to our Archbiſhop the rather, that he would impart to him his learned Judgment thereof; for in ſuch great Points he loved to underſtand what Men of the beſt Learning thought. He conveyed likewiſe at the ſame time a Liſt of what good Books were at *Rome*. For the Tranſcription of which, he ſuggeſted to him, that it was for Men of Wealth and Power in *England* to deal: A thing, however earneſtly endeavoured by him, paſt his Ability and Intereſt to procure. *Anaſtaſius*, one of thoſe MSS. at *Rome*, was, he ſaid, very well worth the pains of Tranſcribing and Printing. Laſtly, he informed the Archbiſhop of *John Tillius*, Biſhop of *Engouleſm* in *France*, who ſet forth the *Greek* Canons, and thoſe of *Charles the Great*, againſt the Worſhip of Images; that he was a Favourer of the pure Religion, and that he had many ancient MSS. eſpecially of the Councils. He beſeeched the Archbiſhop to uſe his Intereſt with the ſaid *Tillius* to obtain Copies of them, which might be ſo helpful to *Illyricus* in his Work of compiling an Eccleſiaſtical Hiſtory. This Letter of this Learned Man I have caſt into the *Appendix*, as well worthy preſerving. *Nu.* XVIII.

ANNO 1561.

The Abp. of *Armagh*, to our ABp. for the Removal of a bad *Iriſh* Biſhop.

I meet with a Letter without Date of Year, but I ſuppoſe near about this time, writ from *Adam* Archbiſhop of *Armagh*, to our Archbiſhop of *Canterbury*, dated from *Trinity* College in *Cambridge*, Sept. 27. Wherein the *Iriſh* Archbiſhop, now not long entred upon his Function, hinted how the Archbiſhop of *Canterbury* had promiſed him his Aid in all Church Cauſes of *Ireland*, at his laſt being in *England*: Eſpecially for the removing the Biſhop of *Dublin*. He was, as he deſcribed him, a *Known Enemy*, and laboured under open Crimes. Which although he ſhamed not to do, I am, ſaith that Archbiſhop, almoſt aſhamed to ſpeak. So he deſired him, now being in *England* again, to put to his helping Hand, and to recommend ſome Zealous Man to ſucceed in that Biſhop's Place: And that he, the Archbiſhop of *Canterbury*, would write to the Court of this Matter. Theſe were ſome of the Applications made to our Archbiſhop, concerning Foreign Matters.

Biſhop *Jewel*'s Judgment in a Caſe of Mariage.

A Caſe now happened, (occaſioned I ſuppoſe by the Archbiſhop's Table of Mariage, ſet forth the laſt Year) Whether it was not lawful for a Man to mary two Siſters ſucceſſively. This was by ſome Learned Man propounded to Biſhop *Jewel*: Who did anſwer it in the Negative, in a learned Letter written by him from *Salisbury*. The Reaſon ſuppoſed why it was lawful, was becauſe the Scripture in *Leviticus* 18. ſeemed to reſtrain it only till the firſt Siſter's Death, at leaſt did not forbid it. But *Jewel* ſhewed, that God would have us to expound one Degree by another. And tho' we are not forbid by plain Words to mary our Wives Siſter, yet we are forbidden by other Words; which by Expoſition are plain enough. For when God ſhall command me, that I ſhall not mary my Brother's Wife, it follows directly, that he forbids me to mary my Wives Siſter. For be-

Lev. xviii. 18.

ANNO 1561.

tween one Man, and two Sisters, and one Woman, and two Brothers, is like Analogy and Proportion. But the learned Letter may be read in the *Appendix*.

Num. XIX. *Laur. Humfrey* obtains to be President of *Magdalen*.

Coveney President of *Magdalen* College in *Oxford*, (of whom something before) was turned out in the Month of *September*, by the Bishop of *Winchester*, Visitor. *Laurence Humfrey*, a learned Exile of that College, stood for the Place now vacant, and obtained the Favour of the Archbishop and the Bishop of *London*, to recommend him to the College. But the Fellows, being as it seems leavened much with Popery, refused to chuse him, and signified as much in a long Letter to the Archbishop. They urged their Conscience, and some Statutes of their College. But *Humfrey* wrote to the Archbishop, that these were but Pretences. For as for the Statutes of their College, (one of which was, That none shall be chosen, but of their own Foundation; and Another, that they must be Gremials) many of the Fellows at this very time made little of them; being even at that present in the Mind to chuse one *Caius, Alienus & Exterus*, (as *Humfrey* informed) *A Stranger and a Foreigner*, against their Statutes: And that *Caius* also noted for a Lazy *Epicurean* Course of Life. Which therefore Sir *John Mason* their Chancellor, thought unworthy. And that they had none *E gremio, no Gremial.* They objected another thing against *Humfrey*; *viz.* That he was a maried Man. And therefore it was thought indecent to bestow this Place upon him: And yet they were ready to grant it to an Whoremonger, as *Humfrey* further informed the Archbishop. But after all this Struggling, in *December Humfrey* was chosen President, having been the Year before made the King's Divinity Professor.

John Fox's Letter to him.

But his Fellow Collegian, and Equal in all good Learning, *John Fox*, still remained unprovided for, in his ragged Exile Condition. Who with an Eye to this his bare Estate, and out of Joy of his Friend's Preferment, writ him a Congratulatory Epistle: Wherein were these Expressions between jest and earnest; (which yet he thinking too slight, scratched out afterwards) *Sed quid nimis ego nugator tibi gratulari incipio, qui multo magis tecum expostulare debeam? Age enim, Dic tandem, O bone, itane nos nostramq; gregem & ordinem deserniſſe te, ac abiiſſe? Fugitive, Transfuga, non pudere? Atqui ex me Exemplum petere debebis majoris Constantiæ; quippe qui in eisdem adhuc pannis, & sordibus, quibus me recepit* Anglia *redeuntem ex* Germania, *persisto; nec gradum muto, nec ordinem: Qui est videlicet* Fratrum Mendicantium, *vel, si velis,* Prædicantium. *Atque in hoc Ordine eras & ipse, futurus fortasse una nobiscum bonus Socius. Nunc tu relicto Ordine* hoc *& Classe nostro, nescio quo ascendisti,* albis, *quod aiunt,* vectus Quadrigis. That is, "But why do I trifle thus, and begin to Congratulate "you your Preferment, who should much rather expostulate the Case with you? "For come, Sir, tell me, have you thus left us and our Flock, and Order, and "gone away? Fugitive, Runaway, as you are, be you not ashamed? You "ought to have taken Example of greater Constancy by me, who still wear the "same Cloaths, and remain in the same sordid Condition, as *England* received "me in, when I first came home out of *Germany*. Nor do I change my De"gree, nor Order; which is that of the *Mendicants*, or, if you will, of the "*Friars Preachers*. And in this Order you your self were, and was like "enough to continue an honest Companion with us. But now you have forsaken "this our Order, and *Classis*, and mounted I know not whither; Fortunate Suc"cess, as the Proverb is, waiting on you." Thus wittily did this grave Man rejoice at his Friend's Advancement, and withal give a privy Lash to the Governors, for their Neglect of him, and such other Sufferers as he; many of them yet remaining unprovided for.

Ex MSS. Epist. *Foxii.*

CHAP.

ANNO 1562.

CHAP. X.

The Archbiſhop certifies the Schools and Hoſpitals in his Dioces, unto the Privy Council.

WHEREAS laſt *February* the Queen required an Account from the Archbiſhop of all the Schools and Hoſpitals in his Dioces; This Year, *May* 3. he gave in to the Barons of the Exchequer a compleat Certificate thereof. Which was this that follows:

Schools and Hoſpitals in the ABp's Dioces. *Park* Regiſt.

Hoſpitals.

Hoſpitals:

Hoſpitale Leproſorum Sancti Laurentii *juxta* Cantuariam. I.

It was firſt Founded by one *Hugh*, the Second Abbot of S. *Auguſtin*'s in *Canterbury*. And by the firſt Foundation there was appointed a Relief for Leprous People. And afterwards a Woman was appointed under the Name of a Prioreſs; and certain poor Women, Prieſts Siſters: Who there were placed by the Abbot of S. *Auguſtin*'s for the time being: having no Certainty of the Number of the Siſters. And they had the Revenues of the Houſe; which amounted to 31 *l.* by the Year. And the ſame is taxed, and payeth the perpetual Tenth. There be at this preſent only two poor Siſters, and do receive only Forty Shillings by Year, paid by the Farmer there. The Hoſpital is lamentably miſuſed by reaſon of a Leaſe made by the Prioreſs and Siſters of the ſaid Hoſpital to one Sir *Chriſtopher Hales*, Knight. Which Leaſe, as it is now made, is come to one Mr. *Trapps* of *London*.

Hoſpitale de Harbaldown *prope* Cantuariam. II.

It is of the Foundation of the Lord Archbiſhop of *Canterbury*: and there be placed there Sixty poor People, Men and Women. And they have their Corrodies by the Lord Archbiſhop, for the time being, of perpetual Alms. *Item*, They be not charged with the Taxes of the Tenths.

Hoſpitale S. Johan. *Baptiſtæ extra muros Civitatis* Cant. III.

It is of the like Foundation and Order that the Hoſpital of *Harbaldown* is. *Referatur pro ulteriori declaratione ad Reverendiſſimum.*

Hoſpitale Pauperum Sacerdotum Civitatis Cant. IV.

It is of the Foundation and Patronage of the Archdeacon of *Canterbury*. It was ordained for the Relief of poor Indigent Prieſts, who are to be relieved of the Revenues of the Houſe. There is a Maſter of the ſaid Hoſpital, *viz.* one Mr. *Bacon*, a Temporal Man, who, is not reſident, neither maketh any Diſtribution. The Hoſpital Houſe is marvelouſly in ruin and decay. It is taxed to the perpetual Tenths, and payeth xxii *s.* and x *d.*

Hoſpitale in Civitate Cant. *Vocat.* Mainards Spittle. V.

It is of the Foundation of the Maior and Commonalty of the City of *Canterbury*: And it is endowed by their Gift, with as much Lands and old Leaſes, as be worth by the Year Five Mark, and not above. There be placed in the ſaid Hoſpital Seven poor People, Men and Women, by the Maior and Commonalty; and have no other Relief, but only the ſaid Five Marks, and the Alms of the Town. They be not taxed to the Tenth.

ANNO 1562.

Hoſpitale de Eaſtbridge Cant.

VI. It is of the Foundation of the Lord Archbiſhop of *Canterbury*. There is a Maſter preſented by the Lord Archbiſhop, and is Inſtituted and Inducted, *&c.* It is appointed by the Foundation, that the ſame ſhall relieve poor People, Vagrants, that is to ſay, to have Lodging and Fire for a Night, Two or Three, at the good diſcretion of the Maſter. There are competently furniſhed at this Day Eight Beds for poor Men in one Chamber, and Three Beds in another Chamber for Women: And the People reſorting, are relieved according to the Foundation in good reaſonable Order. The ſaid Hoſpital is taxed to the perpetual Tenths, and payeth yearly xlvii *s.* x. *d. ob.*

Hoſpitale Sancti Bartholomæi *prope villam* Sandwich.

VII. It is of the firſt Foundation of one Sir *John Sandwich*, Knight; and now of the Foundation of the Maior and Commonalty of the Town of *Sandwich*. And by the ſaid Maior there be placed from time to time the number of Twelve Brothers and Four Siſters. Who are relieved only of the Revenues of the ſaid Hoſpital, amounting to the Yearly value by Eſtimation of Forty Pounds. The ſaid Hoſpital is charitably uſed to God's Glory; and the ſame ſurveyed from time to time by the Maior of *Sandwich*, and kept in good Order. It is not taxed to the perpetual Tenth.

Hoſpitale infra villam Sandwich, *Vocat.* Ellys Hoſpital.

VIII. It was firſt founded by one *Thomas Ellys*; and it is now of the Foundation and Patronage of the Maior and Jurats of the ſame. There be placed for Term of Life, Eight Brothers and Four Siſters. And they are relieved by Alms, and the Revenue of the ſaid Hoſpital, amounting to Twelve Pounds by Year. The Hoſpital is very charitably ordered and ſurveyed by the Maior. It is not taxed to the Tenths.

Hoſpitale D. Joannis, *Vocat.* S. Johns *Houſe of* Sandwich.

IX. This Houſe is charitably founded, maintained and provided, by the Maior and Jurats; and they have no Poſſeſſions, and Twelve poor People are relieved there.

Hoſpitale S. Bartholomæi *prope* Hythe.

X. It is of the Foundation of *Hamon*, Biſhop of *Rocheſter*, in the time of *Edward* III. There are according to the Foundation Thirteen poor People, who are relieved by Alms, and by the Revenues of the ſaid Hoſpital, amounting to the Sum of Eight Pounds by year with the Charges. The ſaid Hoſpital is taxed to the Tenth, and payeth vii *s.* ii *d.*

Hoſpitale S. Johannis *de* Hythe.

XI. It is only founded, ordered, and charitably maintained by the Jurats and Commonalty of the ſaid Town. And there are kept and daily maintained Eight Beds for the needy poor People, and ſuch as are maimed in the Wars. The ſaid Hoſpital is endued with ſo much Lands as do amount to Six Pounds by the Year. It is not taxed to the Tenths.

Domus Pauperum apud Wy, *Vocat.* Le Almes houſe.

XII. It is without a Foundation, permitted, maintained and upholden by Sir *Tho. Kemp*, Knight, only upon his Charitable Zeal. And there do live certain poor People of Alms. It is not charged with any Tenth.

Domus

ANNO 1562. XIII.

Domus Leproſorum apud Bobbing.

It is the Gift and Foundation of *George Clifford* Gentleman, of Charity. There are harboured none but poor Lazar People, who beg for their Living. It is not charged with any Tenth.

The Declaration of Schools *within the Dioces of* Canterbury.

Schools.

Firſt, There is at *Canterbury*, within the Metropolitical Church there, a Grammar School by the Queens Majeſties Foundation. The Schoolmaſter hath by the Year xx *l.* the Uſher x *l.* It is not taxed, nor charged with Tenths. At *Canterbury*

Item, There is at *Wy*, a Grammar School of the Queens Majeſties Foundation, newly erected, *viz.* Sithen at the Diſſolution of the College there. And the Schoolmaſter receiveth yearly xiii *l.* vi *s.* viii *d.* It is not chargeable with Tenths. At *Wy.*

Item, There is a School erected by the Charge of the Maior and Commonalty of the Town of *Maidſton*: Who have purchaſed of the King certain Lands to that intent, amounting to ix *l.* vi *s.* viii *d.* It is not charged with Tenths. At *Maidſtone.*

Item, There is a Grammar School at *Tenterden*, erected by certain Pariſhioners there, who have of Charity enfeoffed certain Lands to the value of x *l.* by the Year. And by the Feofment, the Schoolmaſter is to be elected by the Vicar there for the time being. It is not charged with the Tenths. At *Tenterden.*

CHAP. XI.

Commiſſions from the Archbiſhop, for Viſitation of All Souls *College, and* Merton *in* Oxford. *The Univerſity of* Cambridge *apply to the Archbiſhop. The Archbiſhop's Sentence againſt the Earl of* Hertford's *Marriage.*

THE Archbiſhop this Year gave a Commiſſion to Dr. *Yale*, his Vicar General, and Principal Official, and Dr. *Kennal*; to Viſit *All Souls* in *Oxford*, dated *May* 16. The Archbiſhop was Viſitor alſo of *Merton* College in the ſame Univerſity, wherein was a great Popiſh Faction, Headed by one *Hall*, a Fellow. This Faction ſet themſelves againſt *Man*, the Archbiſhop's Chaplain, lately placed Warden there; who, the Year after this, had tranſlated into *Engliſh Muſculus*'s Common Places, and dedicated the Book to the Archbiſhop; and whom the Queen afterwards made uſe of for her Ambaſſador into *Spain*. His Grace therefore gave out a Commiſſion, dated *May* 22. to Dr. *Yale*, Dr. *Warner*, M. D. and *John Kennal*, LL. D. who was Canon of *Chriſt*'s Church, and Archdeacon of *Oxon*, after the Death of Dr. *Wright*; to Viſit the ſaid College. But to ſee to what a paſs it was come, and how zealous a great many of them were for the old Superſtitions, and how loth to let them go; I ſhall give ſome Account how this Viſitation of *Merton* College began, and how carried on. *All Souls* and *Merton* viſited. *Man.*

It began *May* 25. On the next day they iſſued out Articles to be enquired of concerning the Fellows and other Scholars, and Officers of the College. Which Articles were theſe: Viſitation of *Merton.*

I. How many Fellows there be in this Houſe, and what kind of Study they do ſeverally apply themſelves unto. And whether they be choſen according to the mind of their ſeveral Founders. Articles of Enquiry for *Merton Park.* Regiſt.

II. Whether all the Fellows of this Houſe do uſe to Dine and Sup at the Common Table, and not elſwhere.

ANNO 1562.

III. Whether they do frequent and uſe the Church upon Sundays and Holy-days, at the time of Divine Service; and do there continue unto the end thereof. And how often in a Year every one of them doth receive the Communion.

IV. Whether any of them be defamed with any Crime, or be ſlanderous to the College, or diſobedient towards their Superiors and Elders; unquiet towards their Fellows; Cauſers of Strife and Debate; Negligent at his Study, or hath foughten or ſtricken any of the Fellows of this Houſe.

V. Whether any of them hath ſtirred or moved any Suit; whereby the College hath been charged, or the Goods of the College ſuſpended thereby.

VI. Whether any of them have received any more Wages, or of the College Goods, than by the Statutes of the ſame is appointed.

VII. Whether any of them do break Concord and Brotherly Charity within this College between Maſter and Fellow, or any other of the ſame College.

VIII. Whether any do keep any Pupils under him, which do not learn Logic.

IX. Whether any Fellow hath any Scholars living within his Chamber.

X. Whether the Burſer, or any other Officer, do keep in their Private Studies above the Sum of Five Pounds of the Goods of the College, above two Days together.

XI. Whether they have let any Money or other Goods of the College, to any Perſon or Perſons without the Conſent of the Warden, Subwarden and Fellows.

XII. Whether any of them have ſpent above the Sum of Three Shillings and Four Pence, in buying any thing, or in Reparations done upon the College, or any other Houſes or Buildings appertaining to the ſame, without Conſent as before.

XIII. Whether any of them had any Conference with Mr. *Hall*, or any other of the College, ſithence yeſterday noon, touching Matters of the College; or Mr. *Hall* with them.

XIV. Whether any of the Fellows of this Houſe be noted to be Favourers of Papiſtry, or of any other corrupt Doctrine; or have openly maintained or defended the ſame; or do reſort to any Company ſuſpected thereof; or be Author of Sedition or Factions, either within the Houſe or without.

XV. Who reſiſted Mr. *Man* at his coming to the College.

XVI. Who did cut off the Seal from my Lord of *Canterburies* Citation affixed upon the Gate.

XVII. Whether Mr. *Hall*, for Maintenance of his Seditious Purpoſe, not being Senior Fellow at home, but next Senior, took not upon him to call the Company together; and to conclude Matters, as well for the excluding Mr. *Man*, as others.

XVIII. Whether the Warden, and more part of the Fellows have decreed before *Hallontide* laſt, that in the ſtead of certain Superſtitious Hymns, appointed for certain Feaſts in the Hall, *Engliſh* Pſalms in Metre ſhould be ſung.

XIX. Whether Mr. *Hall*, contrary to the ſaid Decree, did not interrupt Mr. *Leach*, and ſnatch the Book out of his Hand with ſpightful Words, when he did begin to ſing the *Engliſh* Pſalm according to the ſaid Decree.

XX. Whether the ſaid Mr. *Hall* have not corrupted and falſified the Common Regiſter, for the excuſing of Mr. *Benyon* his Fault.

Miſdemeanours detected; Eſpecially of *Hall*, favouring Papiſtry.

The *Comperts* upon theſe Articles of Examination were; That one of the Fellows was ſuſpect of Buggery, another for reſorting to an Evil Houſe. Mr. *Hall* and three more were noted to favour Papiſtry, by their neglect of coming to Sermons and to the Service, and by their Talk. After the Maſs was laſt put down, *Hall* with one or two more did hide under a Piece of the Quire almoſt all the Popiſh Books of Service, with divers other Monuments of Superſtition; where they do lye ſtill. *Hall*, after ſuch time as he ſhewed Conformity, travailed with a Scholar of his own, to perſwade him to Papiſtry, ſhewing him Places out of the Doctor's in the Library. Which Places the Boy after ſhewed to certain Batchelors. When Mr. *Leche*, according to an Order made in the time of Dr. *Gervis*, the laſt Warden, to change the Superſtitious Hymns for the Pſalms in *Engliſh*

gliſh Metre, on a certain Feſtival, *viz.* Allhallow-day, begun to ſing the *Te Deum*, *Hall*, before half was done, came up crying like a Mad Man, that they ought not, nor ſhould not ſing, and ſtruck at the Book of *Pſalms* to have ſmitten it into the Fire out of *Leche*'s Hand: and afterwards plucked it by force out of his Hand, and threw it away, ſaying, with trembling Body, and wan Countenance, to the Bachelors, *Are you ſtill piping after his Pipe? Will you never have done puling? I ſhall teach you to do as I bid you.* And they lacked their ſinging for a great while, till one Mr. *Gifford*, who being Second Dean, and falling from the Faction, began it again. This Matter of *Hall*, the Papiſts in the Town did commend as a juſt Quarrel againſt Hereticks. Moreover, *Hall* cauſed the Gates to be ſhut by the common Servants againſt Mr. *Man* their Maſter choſen. And when he was almoſt in, the ſaid *Hall* cauſed ſome to carry him back again, tho he had nothing to do in it; and plucked the Statute Book out of Mr. *Man*'s Hand. *Hall* upon theſe diſorderly Doings, was ſent up by a Purſevant.

ANNO 1562.

Pſalms in *Engliſh* Metre.

But to ſhew a little more of *Hall*'s Temper and Spirit. Thus he writ in a Letter to a Friend: *Salve*, Jacobe; *De rerum apud nos Statu te certiorem facere, quoniam id a me expectas, meum eſſe arbitror. Frigent apud nos Hæretici: Sed ſpero eos aliquando ferveſcere, ſicut olim vidimus Archihæreticos in Foſſa illa Suburbana, ubi Vulcano traditi fuerunt.* That is, "*James* I ſalute you; I think it my Part, ſeeing you ex- "pect it of me, to certify you of the State of Affairs here. The Heretics that "are with us grow cold. But I hope one Day they will become warm; as we "ſometimes ſaw the Arch-heretics do in that Ditch in the Suburbs *, were they were delivered to *Vulcan*. And to ſee a little more of him, and of his Poiſon, thus he moſt profanedly ridiculed an Inſtrument of the Biſhop's of *London*; Edmundus *permiſſione Diabolica* Londinenſis *Apoſtata, Omnibus & ſingulis Clericis per noſtram Diæceſim ubilibet conſtitutis, Simultatem, Hypocriſim & Maledictionem, &c.* This Libel Mr. *Benyon* did publiſh among the Bachelors.

A Specimen of *Hall*'s Spirit.

Where *Cranmer*, *Ridley* and *Latymer* were burnt.

The Iſſue of this Viſitation beforeſaid was, that *Man* was ſettled in his Wardenſhip, and this dangerous, infectious Perſon, *Hall*, was according to his Deſerts expelled. And the Viſitors after this Progreſs made in their Viſitation, and ſome Adjournments, appointed others to proceed in it, by an Inſtrument dated, *Oct.* 13. *viz. Tho. White* and *John Griffith* LL. DD. and *John May*, M. A.

Expelled.

Let us turn our Eyes to the other Uuniverſity, which did now earneſtly call for the Archbiſhop's help alſo. A remarkable Occaſion now happened for him to ſhew his ſeaſonable Kindneſs to them in a very great ſtreight. For their High Chancellor, Sir *William Cecil*, ſeemed reſolved to relinquiſh his Office, and to that Intent had ſent them a Letter of Abdication. Which muſt needs not only ſurprize the Univerſity, but afflict them ſenſibly, to be deprived of ſo cordial and able a Patron. And herein the Archbiſhop's Interceſſion was required. But let us firſt hear the chief Cauſes of this Reſolution of the Chancellor, which were thoſe frequent Heats and Factions that ſprung up among them, and the Diſaffection many of them ſhewed to the Orders of the Church. In his Letter to them it appears, 'That this was no ſudden Reſolution, but that he found daily more and 'more Cauſes moving him to ſurrender that Office. Divers whereof he mentio- 'ned to them. As, that firſt, he was not meet for it, having no Learning to 'judge of Men learned. And further, that he had not leiſure to hear their 'Cauſes, and much leſs to promote them, and conſequently no Opportunity to 'end them. Another great Cauſe was the Trouble he conceived, that ſo great 'a Part of the Colleges were become ſo full of Faction and Contention, and 'they like to increaſe. The Redreſs whereof could not come from him as it 'ought to do from a Chancellor, becauſe he could neither skill to judge of the 'Controverſies, being riſen upon Laws and private Statutes; nor could come 'thither to ſubdue the ſame with his Preſence, nor with the Authority of his 'Office. And in fine, which moſt of all he lamented, he could not find ſuch 'Care in the Heads of the Houſes there, to ſupply his Lack, as he hoped, for 'the ruling, of inordinate Youth to the obſervation of good Order, and increaſe 'of Learning and Knowledge of God. For he ſaw that the wiſer ſort that 'had Authority would not join together earneſtly, to over-rule the Licentious 'Parties of Youth in breaking of Order, and the Stubborneſs of others that malign-

Cambridge applies to the Archbiſhop for a Favour.

Cecil's Letter to the Univerſity. *E. Collect. Epiſtolar.* Rog. Gale *Armig.*

'ed

ANNO 1562.

ed and depraved the Eccleſiaſtical Orders eſtabliſhed by Law in the Realm. 'He was ſenſible, he ſhould ſhortly hear of no good comfortable Report from 'thence: And that to keep an Office of Authority, by which theſe Diſorders 'might be remedied, and not to uſe it, was to betray the ſafety of the ſame; 'whereof, he ſaid, he had ſome Conſcience.

'And that therefore he thought it meet, that they, the Univerſity ſhould ap- 'point that Room to ſome one ſuch as might come thither, and viſit the State 'thereof, and to ſet things in Frame. Yet ſtill they might keep an aſſured Ac- 'count of him, that he would remain as careful and willing to do good to that 'Univerſity and to every Member thereof, as before. This was dated in *June* from the Court.

Now what ſhould the Univerſity do in this Plunge? For their Chancellor they muſt not part with, if poſſible they might prevail with him to continue, the being deprived of whom they call juſtly, *immedicabile Vulnus*. Firſt therefore, they pen a Letter to him in a moſt humble and ſubmiſſive manner, intreating him not to leave them, and promiſing all Obedience and Obſervance of him for the future. Which Letter was dated *June* the 15. And two more Letters they alſo writ at the ſame time, to Dr. *Walter Haddon*, Maſter of the Requeſts, and to our Archbiſhop, to be Interceſſors with *Cecil* in this behalf: And making Dr. *Pory*, and Mr. *Hawford* two of their Heads, their Meſſengers to theſe Honourable Perſonages, with their Letters.

The Univerſity's Letter to the Archbiſhop. *Tranſcr. à* Tho. Baker S. Th. B. *ex Regro. Literar. Acad.*

The Contents of the Letter the Univerſity preferred to the Archbiſhop, were to this Effect: 'That they would not have preſumed to diſturb his moſt weighty 'Affairs, had there not been a great Buſineſs of theirs, yea of his Lordſhip's (ſince 'the Univerſity's Cauſe was his) had required it. That this Cauſe touched not 'their Fortunes, nor any Member of their Body, but the Head it ſelf. A De- 'ſperate Evil, unleſs timely prevented. And whether it might be prevented by 'time, it was uncertain; unleſs his Lordſhip would vouchſafe ſeaſonably to make 'himſelf a Mediator. That their moſt Honourable and moſt Worthy Chancellor '(whom the Univerſity was bound to in many Reſpects) would no longer bear 'the Supreme Magiſtracy over them; and that they had not only heard of this 'by Meſſages, but by a Letter writ by his own hand: And that he ſeemed to be 'reſolved in his Mind about it; alledging divers great Cauſes of his ſaid Pur- 'poſe, which they would not conceal from him, (whom they made their Me- 'diator) to ariſe from themſelves, namely, their Factions. But that if he, by 'his Intreaties, could wipe off this great Guilt from them, and obtain of 'their Chancellor ſtill to remain ſo, they doubted not, but that there would be 'a viſible Reformation of Studies and Manners in the Univerſity. And they, the 'Heads, promiſed to be more watchful over their Colleges, and mend all things 'amiſs, either by their Counſel or Correction: And being Fatherly admoniſhed by their Chancellor and by him, would always acquieſce in their Authority, embrace their Advices, and fulfil their Commands. This dated *a Senatu Præſidum*, 15 Cal. *July* 1562.

He prevails in their behalf,

The Archbiſhop could not deny this Requeſt, and both he and Dr. *Haddon* wrote their Letters to the Chancellor in the Univerſity's behalf. Which the ſaid Meſſengers carried to him, to make the better Way for that which they brought from *Cambridge* with them. And the Chancellor by theſe Means was reconciled: Sending back by *Pory* and *Hawford* certain Injunctions, for the Reforming the Scholars in divers things wanting.

The Archbiſhop's Sentence againſt the Earl of *Hertford*.

Here let me inſert a Judicial Act of the Archbiſhop, in Commiſſion with ſome other Delegates; pronouncing Sentence, *May* the 12. *Anno* 4. *Eliz.* againſt *Edward*, Earl of *Hertford*, and the Lady *Katherine Gray* his reputed Wife. He was Eldeſt Son to the late Duke of *Somerſet*; She Siſter to the late Excellent Lady *Jane Gray*, unhappily ſet up for Queen, and Daughter to the late *Henry* Duke of *Suffolk*, whoſe Wife was of the Blood Royal. Both He and She pretended a Marriage, tho' at moſt it ſeems to have been but a Contract, conſummated without the Ceremony of the Solemnization. For this Preſumption and Clandeſtine Act, the Queen was exceedingly angry with them, and committed them both to the *Tower*; and had them at length proſecuted at Law, as was ſaid before: Notwithſtanding

withſtanding he had two Sons by her in the *Tower*, *Edward* and *Thomas*. Which *Edward* had not the Earldom, but was contented with his Father's firſt Title of Vicount *Beauchamp*. Some Books were then written by their Favourers in Vindication of them, and for the making it a legitimate Mariage. And no queſtion the Archbiſhop underwent Cenſures for his Proceedings. The Lady *Katherine* ſoon fell into exceeding Grief and Melancholy upon the Queen's Diſpleaſure, and theſe Courſes againſt her: And that produced ſuch Bodily Sickneſs, that ſhe had leave granted to remove out of the *Tower*, and to remain for a time with her Uncle, the Lord *John Gray* at *Pyrgo* in *Eſſex*; and was then being at his Houſe very near Death. But I find ſhe died in *Suffolk* about the End of *January*, 1568. The Archbiſhop on the Day afore ſpecified by his Definitive Sentence pronounced the Earl's Carnal Copulation with her to be unlawful and illegitimate, and for this Exceſs, both him and her to be cenſured for Fornication. Notwithſtanding *Edward* his Eldeſt Son by the ſaid Lady *Katherine* bore the Title of Lord *Beauchamp*, who died in his Father's Life time. But had Iſſue *William*. Who by Letters Patents, dated *May* 14. in the Sixth of King *James* I. was inſtituted into the Earldom of *Hertford*.

ANNO 1562.

Union of Hon. By *York*.

CHAP. XII.

A Synod. The Archbiſhop's Doings therein. His Character of the Biſhops. The Oath of the Supremacy. *The Archbiſhop's Advice to the Biſhops for the moderate Adminiſtring of it. His Letter to the Secretary about it. Dr.* Ackworth. *The Archbiſhop's Reparation of his Palace; And Hoſpitality.*

NOW in *January* ſat the Famous Synod, wherein great and Weighty Debates were had about Religion. The Queen's Brief to the Archbiſhop for calling together this Synod, was dated the 11th of *November*; and ran to this Tenor.

A Synod.

ELIZABETHA Dei Gratia, Angl. Fra. & Hib. *Regina, Fidei Defenſor, &c. Reverendiſſ. in Chriſto Patri MATTHÆO ead. gratia Cantuar. Archiepiſcopo, totius* Angliæ *Primati & Metropolitano, Sal. Quibuſdam arduis & urgentib. Negotiis Nos Securitatem & Defenſionem Eccleſiæ Anglican. ac pacem & tranquillitatem, Bonum publicum & Defenſionem Regni noſtri & ſubditorum noſtrorum ejuſd. concernentib. VOBIS in Fide & Dilectione quibus nobis tenemini, rogando mandamus, quatenus præmiſſis debito intuitu attentis & ponderatis, univerſos & ſingulos Epiſcopos veſtræ Provinciæ, ac Decanos Eccleſiarum Cathedralium, nec non Archidiaconos, Capitula & Collegia, totumque Clerum cujuſlibet Dioc. ejuſdem Provinciæ ad comparend. coram vobis in Eccleſiâ Cathedrali S.* Pauli, Lond. *duodecimo die Januarii ex futuro, debito more convocari faciatis, ad tractand. conſentiend. & concludend. ſuper præmiſſis, & aliis quæ ſibi clarius exponentur tunc ibid. ex parte noſtra. Et hoc, ſicut nos & Statum Regni noſtri & honorem, & utilitatem Eccleſiæ prædictæ diligitis, nullatenus omittatis. Teſte meipſ. ap.* Weſtmon. *XI. die Novemb. Anno Regni noſtri quarto.*

The Queen's Brief to the Archbiſhop. Regiſt. *Grind.*

Accordingly the Archbiſhop ſent his Mandate to the Biſhop of *London*, to ſummon the Clergy to the Convocation. Which was dated from *Lambeth* the 27th of *Novemb.* 1562.

When this Convacation was to meet, the Archbiſhop had a great Eye to the good that he hoped would be done herein, for the Settlement of true Religion in Peace and quiet Order, and for the reſtoring of Diſcipline. Therefore were many Matters prepared before, to be moved by the Clergy there; as for a Form of Doctrine to be made and received; for Rites and Ceremonies; for Eccleſiaſtical Laws and

ANNO 1562. and Diſcipline; for the Augmentation of ſmall Livings, *&c.* But tho' many excellent things were diſputed and argued, propounded and endeavoured to be brought to paſs with reſpect to the ſaid Particulars, yet little more came to perfection, beſides an Uniformity of Doctrine, contained in Thirty Nine Articles, which were to be ſubſcribed by all Clergymen. The Pains the Archbiſhop took in theſe Articles of Religion was very conſiderable. For it was his Judgment and Care that reduced the 42 Articles of Religion framed under K. *Edward*, unto 39. And there is extant the Archbiſhop's own Original Book, wherein appear his Corrections, Alterations, Additions and Expungings, made by his own Red-Lead Pen, according to which (in the main) the Articles then paſſed, and remain to this Day. At the End of this Book, that the Autograph might be moſt exactly preſerved, without any ſurreptitious Additions or Alterations, the Archbiſhop cauſed it to be written, "That it was in his keeping, and that it contained 19 Pages, and that in "the firſt Page were Four Articles, and 34 Lines, and ſo expreſſing how many "Articles and how many Lines each Page conſiſted of. And then follows a Declaration of the Biſhops and the other Members of the Synod, that they received the ſaid Book of Articles; to which all their Hands were ſubſcribed. But all this and the other Tranſactions and Debates have been largely ſet down by me elſewhere.

The ABp's Pains in the 39 Articles. Vol. *Synodalia* in Biblioth. C. C. C. C.

Reformat. of Rel. under Q. *Eliz.* Ch. 27.

Yet it ſhall not be amiſs here to relate, by way of Journal, how the Archbiſhop was preſent, influenced and directed from time to time in this famous Synod, wherein he favourably to the Goſpel Preſided. And firſt, That it might be entred upon in a Synodal Way, with the greater Order and Solemnity according to antique Practice, the Archbiſhop himſelf, or ſome of his Officers by his Direction (as it ſeems) drew up a Directory in *Latin*, with the Form of chuſing a Prolocutor, beginning, *Sciendum eſt, &c.* It is printed both in *The Rights and Powers of an* Engliſh *Convocation*, and in the *Synodus Anglicana*, in the *Appendix* to each Book. And therefore I ſhall not here repeat it. But the Sum of it in *Engliſh*, taken out of the Acts of 1562. pointing out the Orders to be obſerved by his Grace the firſt Day of the Convocation, was as followeth, *viz.*

His Directory for the Synod.

1. Order the Firſt day of Convocation MSS. Synodal. pen *F. Atterbury* S.T.P. Decan. *Carliol.*

Firſt, His Grace to repair to *Pauls Wharfe* or the *Black Friars*, or to ſome other Place at his pleiſure; where the Cumpanie of the Doctors and Proctors of Tharches, and other Officers of his Graces Courts [are] to mete him: And ſo to attende uppon him to the greate Southe doare of *Paules*.

2. *Item*, At the ſaid Southe doare of *Paules*, the Dean and Reſidenciaries, with al other the Miniſters of the ſaid Church, to wait for his Grace within the ſaid doore; and to attend uppon him to the Veſtrie of the ſaid Church.

3. *Item*, In the Veſtrie my Lord's Grace and other the Buſſhops there preſent, put on theire Convocation roobes: and ſo to go into the Quere by the Weſt doare of the ſame Quier. Wheare my Lords Grace to be placed in the Deanes Stall; and the reſt of the Buſſhoppes in the Stalles of the Prebendaries.

4. *Item*, My Lords Grace and the other Buſſhopps being ſo placed, the Miniſters of the Churche to ſing firſt the Letanye, and afterwards the Hymne, *Veni Creator*, in Engliſh.

5. *Item*, The Letanye and Hymne being ſo ſonge, the Preacher to enter into the Pulpit, and to preache in Lattin.

6. *Item*, The Sermon being done, the Miniſters of the Churche eftſones to Singe the ſaid Hymne *Veni Creator* in Engliſh. Which Hymne being done, my Lords Grace to repair to the Chapter houſe: The reſt of the Buſſhopps and the whole Clergy of the Lower Houſe to attend upon him.

7. *Item*, His Grace and the Buſſhops being ſet in the Chapter Houſe, the Buſſhop of *London* muſt retorne his Certificat, and the ſame to be openlye reade by my Lords Graces Chancelor.

8. *Item*, The Certificat being ſo read, and all the Buſſhopps in the ſame openlye called, and theire Apparences noted by my Lords Graces Regiſter, his Grace to make a ſhort Oration to the Buſſhops and the Clergie.

9. *Item*, The Oration being ended, his Grace to commaund the Clergie of the Lower Houſe to repaire to the Place of theire accuſtomed Aſſembly: And there

there to chuſe ſum one grave, wiſe and learned Man of their Cumpanie to be theire Prolocutor: and to preſent him to his Grace, and the reſt of the Buſſhops at a certain other day, by his Grace to be appointed. ANNO 1562.

Item, Theis things being thus done, my Lords Grace to appoint his Chancelor to receive the Buſſhoppes Certificatts, and the Proxies of ſuch as ſhall be abſent, and to examine the Cauſe of their Abſence. 10.

Item, After theis things ſo done, his Grace to reade a Schedule againſt ſuch as ſhall be abſent: and thereby to pronounce them Contumacious, *reſervata pœna Contumaciarum ſuarum uſq; in proximam Seſſionem.* 11.

Item, The ſaid Schedule being thus redd, his Grace to read another Schedule of Prorogation of the Convocation, until his next ſitting. 12.

Item, Theis as aforeſaid finiſhed, his Grace with the reſt of the Buſſhops attending uppon him to the Buſſhop of *Londons*, there to dine, *&c.* 13.

The ABp. repairs to the Synod. His firſt Coming to *Pauls.*

The firſt Day of the Meeting of the Synod at S. *Pauls*, *viz. Jan.* the 12. the Archbiſhop was not there, but Dr. *Robert Weſton*, Official of the Court of *Canterbury*, took his Place by Commiſſion; and continued and prorogued the Synod, till *Wedneſday* the 13 of *January*. Then the Archbiſhop himſelf came in Perſon from *Lambeth* in his Barge, and landed at *Paul's Wharf*: and ſo to *Pauls*, entring at the South Door, the Dean, Canons, and other Miniſters of the ſaid Church in their Surplices waiting on him, and conducting him to the Veſtry: There putting on his Habit. And the Biſhops Suffragans of *Canterbury* accompanying him, alike habited, he went thence into the Choir, and was placed in the Deans Stall, the Biſhops in the Prebendaries Stalls ſitting on both ſides of the Choir. Then was ſung by the Miniſters of the Church the Litany in the vulgar Tongue, according to the Manner and Rite of the Book of Common Prayer. Then *Veni Creator* was ſolemnly ſung. Then *Day* Provoſt of *Eaton* College, in the Habit of a Batchelor of Divinity, made a *Latin* Sermon in a fine Style, from a Pulpit placed in the midſt of the Choir, the Biſhops, Clergy and People preſent. Sermon being ended, *Bleſſed is the Man that hath not walked, &c.* was ſung in *Engliſh.* And that finiſhed, the Holy Sacrament of the Lord's Supper was adminiſtred by the Biſhop of *London*, the Archbiſhop, and all the reſt of the Biſhops receiving. The Communion being ended, the Archbiſhop went out of the Choir into the Chapter Houſe, together with the Biſhops, and the reſt of the Prelats of the Clergy. He ſat in his Place, and his Suffragan Biſhops ſitting with him on each ſide, namely, *Edmund London*, *Robert Winton*, *William Chicheſter*, *John Hereford*, *Richard Ely*, *Edwin Wigorn*, *Roland Bangor*, *Nicolas Lincoln*, *John Sarum*, *Richard Meneven.* *Edmund Roff*, *Gilbert Bath* and *Wells*, *Thomas Coventry* and *Litchfield*, *William Exon*, *John Norwich*, *Edmund Peterborough*, *Thomas S. Aſaph*, *Richard Glouceſter*, and Commendatory of *Briſtol.* Then certain things of Form and Cuſtom, and the Proteſtation of the Dean of *Weſtminſter* being diſpatched, his Grace made a ſhort Speech full of Eloquence to the ſaid Fathers and Clergy. Wherein among other things he ſhewed the Opportunity they now had offered them for reforming Matters in the Church of *England*: And further declared how ready and inclinable the Queen and others of the Nobility of the Kingdom were, towards ſuch a Reformation. Then he exhorted and bad the Prelates and Clergy of the Lower Houſe to provide a Grave, Learned and Able Man among them for a Prolocutor or Referendary, recommending to them eſpecially *Alexander Nowel*, Dean of St. *Paul's*: And on *Saturday* following, to preſent whom they ſhould chuſe, to him, or whom he ſhould appoint in his Place. After this, he Commiſſionated Dr. *Yale* his Chancellor, and Dr. *Drury* his Commiſſary for the Faculties, to receive the Biſhops Certificatories, and to look into the Proxies of the Abſents, and to examine the Cauſes of their reſpective Abſences. And then pronounced all of the Clergy that appeared not by themſelves, nor by their Proxies, to be Contumacious, reſerving the Puniſhment of their Contumacies unto the next Seſſion.

The ABp again at the Synod.

The next Seſſion being *Saturday*, *Jan.* the 16th the Archbiſhop came again to the Synod held at St. *Pauls*, between one and two in the Afternoon, with the reſt of the Biſhops. There in the Chapter Houſe, firſt of all Prayers were ſaid by him, pronounced with a loud and intelligible Voice, in *Latin*, with the uſual

ANNO 1562. Collects, and a new Prayer proper to be ſaid in a Provincial Synod. Theſe Prayers were reſponſed by the Biſhops, the Prelates, the Clergy and People preſent. After theſe things, the Clergy reſorting to their own Houſe, the Archbiſhop ſent for them; who being come preſented the foreſaid *Nowel* for their Prolocutor, being conducted between the Deans of *Weſtminſter*, and of *Chriſt Church Oxon.* The former in a ſhort *Latin* Speech ſhewed, how deſervedly they had elected him, on the Account of his Vertues and Endowments. But the Venerable Elect in another Speech diſabled himſelf for various Reaſons, for ſo great an Office. Yet leſt he ſhould ſeem to decline a Work ſo godly, he promiſed willingly to take it upon him. Then the moſt Reverend having ſome Diſcourſe with the reſt of the Biſhops concerning his Fitneſs for this Place, all with one mind concluded, and affirmed him moſt fit for the ſaid Office of Prolocutor. Then the ſaid moſt Reverend Father with the common Aſſent of the reſt of the Fathers, in a handſome Speech confirmed the Election made of ſo worthy a Perſon. And ſo diſmiſſed the Lower Houſe. The next thing he did, was to deſire the Biſhops, that each of them would bethink themſelves of ſuch things as in their ſeveral Dioceſes wanted Reformation; and that they would propound them in the next Seſſion. And then the Archbiſhop and his Brethren had ſecret Communication among themſelves, all others being withdrawn. And ſo by their Conſent he continued and prorogued the Convocation to the *Tueſday* following, being *January* the 19th, appointing that next meeting to be in King *Henry* VII. his Chapel in *Weſtminſter*.

Nowel Prolocutor.

His Third Preſence at the Synod.

When the Archbiſhop was there again in Perſon. Beginning the Seſſion with the Prayer mentioned before. Now the moſt Reverend Father with the reſt of his Suffragans, held a Conference or Diſputation, concerning ſome Articles relating to the Chriſtian Faith. And afterwards ſent for the Prolocutor; who with Six others of the Lower Houſe appeared before the Biſhops; and certified them, that ſome of their Houſe had exhibited certain Sheets of Paper, concerning Matters to be reformed; being reſpectively deviſed by them and reduced into Writing. Which Sheets by common Conſent were delivered to certain of the graver and learneder ſort of that Lower Houſe, whom they had pitched upon for this purpoſe, to take a careful view of them, and to conſider them: And that it was appointed them to reduce theſe Sheets into Chapters, and to exhibit them the next Seſſion before him, the Prolocutor. And he further propoſed that the Articles in the *London* Synod, ſet forth, as he ſaid, in the time of King *Edward* VI. might be delivered to ſome other of their Company, choſen alſo for this purpoſe, to take a diligent View, Examination and Conſideration of them; and as they thought good to correct and reform them; and the next Seſſion alſo to exhibit them. All this the moſt Reverend did approve and allow, and willed and commanded them to proceed in the ſame according to their Determination. And then he continued and prorogued the Convocation to the next Day, *viz.* *Jan.* the 20.

Preſent again divers times.

The ſaid Day the Archbiſhop was again preſent, with the reſt of his Brethren, the Biſhops. Where, after Prayers begging the Divine Aſſiſtance, being ſet, for three Hours ſpace they treated and held Communication between themſelves, upon certain Articles touching Chriſt's Holy Religion: Whereof mention was made in the Acts Yeſterday. And ſo the Convocation was prorogued and continued to *Friday January* the 22. When the diligent Archbiſhop was preſent again with the reſt of the Biſhops. And ſo he was with them conſtantly every Seſſion after, for ſome time, *viz.* *Jan.* 25. 27. and 29. conſulting with his Brethren commonly for three Hours together before they brake up, upon the Articles of Doctrine, and Matters to be reformed. On which 29th day they ſubſcribed their Names unanimouſly, to certain Articles of Orthodox Faith, *viz.* The Thirty Nine Articles, and ſent them down to the Lower Houſe to be ſubſcribed there. In this Seſſion alſo the moſt Reverend, with the Conſent of his Brethren, choſe theſe Biſhops following, *viz.* of *London*, *Wincheſter*, *Lincoln* and *Hereford*, to deviſe certain Heads for a *Diſcipline* in the Church, the *Doctrine* of it being now ſo well diſpatched.

He

He was preſent alſo in the Seſſion *February* the 3d. conſulting then with the reſt of the Upper Houſe in ſecret Communication for about three Hours. After which he committed his Place to ſome of the Biſhops. Becauſe by this time, as it ſeems, they were come to a Reſolution concerning Diſcipline, and Matters that required Reformation. But after three Seſſions, in the Seſſion *Febr.* the 13. being *Saturday*, the Archbiſhop appeared again. The Reaſon whereof was for the forwarding a Subſidy to be raiſed by the Clergy. As he was preſent the next Seſſion *Febr.* the 15. upon the ſame Buſineſs: And likewiſe *Febr.* 22. when it was diſpatched, and finiſhed. *ANNO* 1562.

And tho' the moſt Reverend Father was preſent divers times after (for the Knowledge of which, Recourſe may be had to the Journal of this Convocation,) yet I ſhall mention only one of his Comings more, which was on *Friday* the 19th. of *February*, having then a weighty Buſineſs to offer to the Conſideration of the Lower Houſe; which declared his Patriarchal Care for the State of the poor Clergy, to ſtop (if poſſible) ſome ſevere Counſils of laying heavier Burdens upon them. For having now at this Seſſion ſent for the Prolocutor; and he with ſix others of the ſaid Houſe appearing, the Archbiſhop gave him certain Articles in Writing; and bad them all diligently to enquire into the Contents thereof: and whatſoever they ſhould find, to reduce into Writing, and deliver and exhibit to him. The Articles were theſe; The ABp. delivers Articles to the Prolocutor.

The Articles.

'First, Whether yf the Writt *De melius inquirendo* be ſent forth, the likelyhod 'be, that yt will turne to the Quenes Commoditie.

'*Item*, Whether ſum Benefices ratable be not les then they be alredie va-'lued.

'*Item*, To enquire of the manner of Dilapidations, and other Spoliations, that 'they can remembre to have paſſed upon theyr Lyvinges; And by whom.

'*Item*, How they have bene uſed for the Levying of Arrearages of Tenths 'and Subſidies: And for how many years paſt.

'*Item*, How many Benefyces they fynd that are charged with Penſions of Re-'ligious Perſons.

'*Item*, To certify how many Benefyces are vacant in every Dyoceſe.

Theſe Enquiries, I make no Doubt, were framed by the Archbiſhop, that the Anſwers to them from the Clergy throughout the Nation (which the Lower Houſe repreſented) might declare their Poverty and miſerable haraſſed Condition. Which, being offered and better known to the Court, might facilitate Compaſſion to be ſhewn them, and prevent more Rigours deſigned againſt them. But I do not find any Anſwers brought in from the Lower Houſe to this Paper.

This Synod, after 36 Seſſions, by vertue of the Queen's Writ to the Archbiſhop, was on the 14. of *Apr.* 1563. prorogued and continued to the third day of *October* enſuing, by Dr. *Yale*, Commiſſioned thereto by the ſaid moſt Reverend Father.

The Synod being thus broke up, and the Biſhops and inferior Clergy, the Members thereof, departed and gone home, our Archbiſhop and Secretary *Cecil*, in an Evening ſoon after, had a ſerious Conference between themſelves concerning the Biſhops, their Tempers, Diſpoſitions, Diſcretions, Abilities, Qualifications and Fitneſs for their Office. The Archbiſhop found many of them, by the late experience he had of them in the Synod, to have had their Frailties. Which chiefly conſiſted in their not proceeding with that prudent Moderation with regard to Papiſts, as he reckoned convenient. Which he ſtill preſſed upon them, as he wrote in a private Letter to the Secretary about this time. The Queen on the other hand, as he proceeded to tell the Secretary, thought him too ſoft and eaſy. And indeed towards the Popiſh Sort, he acknowledged, he caried himſelf affably, ſparing Puniſhment. Yet towards the Wilful of them Severe enough. Conference between the Archbiſhop and Secretary concerning the Biſhops.

But now happened another occaſion for our Archbiſhop to ſhew his Wiſdom and Moderation. In this Fifth year of the Queen, *Jan.* 12. her Second Parliament began to ſit. Wherein an Act was made for the Aſſurance of the Queen's Power over all Eſtates. The chief intent was to Fortify the Queen's Power Eccleſiaſti- The Statute for aſſuring the Queens Power.

ANNO 1562. cal, in her own Dominions, againſt the Papal Pretences. By vertue of this Act all People whatſoever, Eccleſiaſtical as well as Lay, that took any Preferment upon them, whether in the Inns of Court, or Univerſity, or in the Church, were bound to take the Oath framed in the Queen's firſt Parliament in the firſt Year of her Government. Which ran to this Tenor:

The Oath of Supremacy.

"I *A. B.* do utterly teſtify and declare in my Conſcience, that the Queen's "Highneſs is the only Supreme Governor of this Realm, and of all other her High- "neſs Dominions and Countries, as well in all Spiritual, or Eccleſiaſtical Things "or Caſes, as Temporal; and that no Foreign Prince, Perſon, Prelate, State or "Potentate, hath, or ought to have, any Juriſdiction, Power, Superiority, Pre- "eminence, or Authority Eccleſiaſtical or Temporal within this Realm. And "therefore I do utterly renounce and forſake all Foreign Juriſdiction, Powers, "Superiorities and Authorities; and do profeſs, that from henceforth I ſhall bear "Faith and true Allegiance to the Queen's Highneſs, her Heirs and lawful Suc- "ceſſors; and to my power ſhall aſſiſt and defend all Juriſdictions, Privileges, Pre- "eminences, and Authorities, granted or belonging unto the Queen's Highneſs, "her Heirs and Succeſſors, or united or annexed to the Imperial Crown of this "Realm. So help me God, and by the Contents of this Book.

The Penalty.

This Oath the Archbiſhops and Biſhops were empowered to adminiſter to all their Clergy. The Penalty, Pain and Forfeiture of the Refuſal of this Oath was, That the firſt time they proceeded againſt the Refuſers by the Statute of *Proviſions* and *Premunire*, made in the 16th Year of King *Richard* II. And the Biſhop was within Forty days after the Refuſal, to Certify under his Seal into the King's Bench, the Name, Place and Degree of the Perſon ſo refuſing. And if the ſame Perſon did within three Months after the firſt Tender of the Oath to him, refuſe again to take it; that then, for the Second Offence, he was to forfeit, loſe and ſuffer ſuch like and the ſame Pains, Forfeitures, Judgments and Executions, as were uſed in caſes of High Treaſon.

One ſpeaks againſt this Bill:

Againſt the Severity of the Penalty of this Bill did a Member of the Lower Houſe ſtand up and argue. "And whereas ſome had ſaid in behalf of this Law, "that by the Common Law of the Nation, the Offence of not owning the "Queen's Supremacy was Treaſon, and that the Offenders were Traitors, as Men "that ſought to take away the Crown from the King's Head, and give it to the "Pope; this Gentleman denied this. And that if it might be proved, that the "Maintenance of Foreign Juriſdiction was not by the Laws ever accounted Trea- "ſon. Then the Offence not being ſo great, the Puniſhment ought not to be "great neither. He heard the Preachers ſay, That tho' in the old Law Idola- "try was puniſhed with Death, yet ſince the Coming of Chriſt, who came to "win the World by Peace, the greateſt Puniſhment taught by the Apoſtle was "that of Excommunication. That Religion, as they ſaid alſo, muſt ſink in by "Perſuaſion, it cannot be preſt in by Violence. And for the Dealings in Queen "*Mary*'s Days, they much miſliked them, calling the Biſhops *Bloodſuckers*, and "bad *Fy on the Tormentors*, that delighted in nothing but in the Blood of Inno- "cents, that threatned the whole Realm with Fire and Fagot: that they were "Murtherers, Worſe than *Caiaphas* and *Judas*. And that they ſpake with ſuch "Vehemency, that he wondered, how it ſhould be, that they ſhould now deſire "to eſtabliſh that as a Law, which they thought then ſo far unlawful. That in- "deed many a Solemn Clerk and Holy Father had been in the Church, that much "miſliked theſe cruel Handlings, and wiſhed rather the Opinions of the Men "to be taken away, than the Men themſelves. Then he undertook to ſhew, "I. The Cauſe why in all Chriſtian Realms Offenders in Religion were puniſhed "with Death. II. How far the Puniſhment in this Bill deviſed, exceeded that in "Rigor and Cruelty. III. How Offenders in this Cauſe of Religion ought not "to be puniſhed by the one, nor by the other, but Liberty of their Conſciences "allowed them. This whole Speech is ſet down in the *Annals of the Reformation*; To which I refer the Reader. *Annal* Reform. Ch. 26.

The

The Lord *Mountague* alſo made another Speech in the Houſe of Lords, (as the former was made in the Houſe of Commons) againſt paſſing this Bill: and his Diſcourſe ran upon theſe three Arguments; *Viz.* That this Law was not neceſſary, was not juſt nor reaſonable, nor that it was poſſible and commodious, apt or fit to be put in Execution. Yet, notwithſtanding the beſt Arguments the Papiſts could make, the Bill paſſed. This Lord's Speech alſo is ſet down at large in the Book above ſaid.

ANNO 1562.

And ſo does the L. *Mountague.*

But to our Archbiſhop this ſevere Act created ſome penſive Thoughts; being a matter that might occaſion much hard Speech againſt the Biſhops, if any by their Information (which they were by the Act directed to make) ſhould come to loſe their Lives. The Reſult of the Archbiſhop's Deliberation in this matter was, privately to ſend his Letters to his Brethren, Warning them to have a great Regard, and uſe much Prudence in executing that Act, and not to tender the Oath a ſecond time to any, (as they might be provoked probably by the Papiſts obſtinacy ſometimes to do) before they had ſent to him, giving him notice thereof, and had received his Letter in anſwer thereunto. This Tenderneſs of the Archbiſhop, in requiring the Biſhops not to offer the Oath the Second time without his Notice, was very commendable; that none might have occaſion to clamour againſt them, or their Order, as Cruel, or affecting the Shedding the of Blood of thoſe that differed from them, or revenging themſelves for former Injuries. And having drawn up the Minutes of the ſaid Letter, he ſent it to Secretary *Cecyl* for his Judgment and Advice, and according to his Approbation he would proceed therein. Which Letter ran thus:

The ABp's. Moderation in the execution of this Act.

His Letter to the Biſhops thereupon. MSS. G. *Peyt Arm.*

'To his Loving Brother, *&c.* After my right harty Commendations to your "Lordſhip, This is upon good and deliberate Conſideration to require you, as "alſo upon your Obedience to charge you, to have a very grave, prudent and "godly reſpect, in executing the Act of the Eſtabliſhment of the Queen's Autho-"rity over her Eccleſiaſtical Subjects, late paſſed in this Parliament. And that "if upon very apparent Cauſe your Lordſhip ſhall be as it were compelled, for "the Wilfulneſs of ſome of that Sort, to tender the Oath mentioned in the ſame "Act, the peremptory refuſal whereof ſhall endanger them in *Premunire*, that im-"mediately upon ſuch refuſal of any Perſon, you do addreſs your Letters to me, "expreſſing the Diſorders of ſuch one who is fallen into ſuch danger; and that ye "proceed not to offer the ſaid Oath a ſecond time, until your Lordſhip ſhall have "mine Anſwer returned again to you in Writing. Which, upon your Declara-"tion of the Behaviour of ſuch wilful Recuſants ſhall, I truſt, extend to the Pu-"niſhment and Aboliſhment of ſuch corrupt Members, if Reaſon and Clemency "will not convince their wilful Error and ſtubborn Ignorance. Praying your "Lordſhip alſo not to interpret mine Advertiſement, as tending to ſhew my ſelf "a Patron for the eaſing of ſuch Evil-hearted Subjects, which, for divers of them, "do bear a perverſe Stomach to the Purity of Chriſt's Religion, and to the State of "the Realm, thus by God's Providence quietly repoſed, and which alſo do envy "the Continuance of us all ſo placed by the Queen's Favour, as We be: But only "in reſpect of a Fatherly and Paſtoral Care; Which muſt appear in us, which "be Heads of his Flocks, not to follow our private Affection and Hearts, but to "provide *Coram Deo & Hominibus*, for Saving and Winning of others, if it may "be ſo obtained.

"And I alſo pray you to Aſſure and Perſuade your Selves, that this manner of "my ſudden Writing at this time is grounded upon great and neceſſary Conſide-"ration, for the Weal and Credit of us that are Governors in the Church, under "the Queen's Majeſty, and yet for divers reſpects meet to be kept ſecret to your "ſelves, as I doubt not but your Wiſdoms will eaſily ſee and judge.

This was added to theſe Minutes by Secretary *Cecyl's* hand.

This Device aforeſaid did the Archbiſhop ſend unto his Friend the Secretary, together with a Letter to him, explaining his Reaſon of Penning it in his own Name, rather than in the Queen's, who alſo was privy to this Buſineſs, not willing to have this Act executed to the extremity. Wherein alſo he gave ſome Character of his Brethren the Biſhops, of whom he had now better knowledge ſince the late Synod. And this was the Archbiſhop's Letter:

"Sir,

ANNO 1562.

The ABp. to the Secretary concerning the Biſhops. MSS. G. P. *Arm.*

" Sir, In conſideration of Yeſternights talk, calling to my remembrance the " Qualities of all my Brethren, in experience of our Convocation Societies, I ſee " ſome of them to be *Pleni rimarum, hac atq; illac effluunt*, although indeed the Queen's " Majeſty may have good cauſe to be well contented with her Choice of the " moſt of them, very few excepted. Among whom I count

" And furthermore, though we have done among our ſelves little in our Queen's " Cauſe, yet I aſſure you our mutual Conſciences have taught us ſuch Experien- " ces, that I truſt we ſhall all be yet the better in Governance for hereafter. And " where the Queen's Highneſs doth note me to be ſoft and eaſy, I think divers " of my Brethren will rather note me, if they were asked, too ſharp, and too " earneſt in Moderation. Which towards them I have uſed, and will ſtill do, " till Mediocrity ſhall be received among us. Though towards them *Qui foris* " *ſunt*, I cannot but ſhew civil Affability, and yet, I truſt, inclining to no great " Cowardneſs, to ſuffer wilful Heads to eſcape ſo eaſily. *Sed iſta Parerga.*

" I have thought to uſe this kind of Writing to my Brethren, already de- " parted home; not to recite the Queen's Majeſties Name; which I would not " have rehearſed to their Diſcouragement of the honeſt Proteſtants; nor known " too eaſy, to the rejoice of the Adverſaries, her Adverſaries indeed. I had rather " to bear the Burthen my ſelf, to ſuſtain the Note of what they both will, than the " good Cauſe ſhould be touched like to [produce] much quiet Obedience. Where- " upon tho' I ſhall thus write, as having no Warrant in Writing, to ſtay full Ex- " ecution of the Impartial Laws, as it may be ſo far forced; yet if the jeopard- " ing of my private Eſtimation may do good, that the purpoſe it ſelf may be " performed, that the Queen would have done, it ſhall ſuffice, I think. If ye " ſhall allow this Device, I pray your Honour to return it me again, with your " Correction as you ſhall think meet. Which the Secretary did with an Additi- " on of his own Pen, as we ſaw above.

The Favour of the State to the Popiſh Biſhops. Reproof p. 11.

The Effect of this was, that none of the Popiſh Biſhops nor Divines had this Oath now adminiſtred to them, except that bloody Man *Boner*; ſo tender was the State of the Eſtates and Lives of theſe Men. And this *Nowel* the Dean of S. *Pauls* confidently tells *Dorman* his Adverſary in Print, ſaying, That the Oath was never required of them.

Dr. *Ackworth* admitted Advocate.

This Year the Archbiſhop ſent a Commiſſion to Dr. *Weſton*, Official of the Court of the Arches, to admit *George Ackworth* LL. D. to be an Advocate in that Court. This *Ackworth* a Learned Man was entertained by the Archbiſhop in his Family: He was Orator of the Univerſity of *Cambridge*, and made an eloquent Speech at the Reſtitution of *Bucer* and *Fagius*; and was employed by the Archbiſhop not long after this, in anſwering a Part of *Saunder*'s Book *De Viſibili Monarchia*; and was one of the Learned Men he made uſe of in his Courts and Viſitations, as we may hear hereafter.

What the ABp. hitherto had done.

In theſe firſt Four Years our Archbiſhop ſettled many things, relating to the State of Religion, and God's Service, in his Province. In that time he diſcharged his Firſt Fruits, and furniſhed his Houſe with Proviſions and Houſeholdſtuff ſuitable to the Dignity of his Place. Then he fell upon the Thoughts of repairing the Palace of *Canterbury*. In which when it was finiſhed, he made extraordinary Feaſting, and kept vaſt Hoſpitality there divers times, and ſometimes for ſome Days together. And at the Aſſizes he had his Feaſtings, that he might have the Opportunity of entertaining all the Gentry of the County. Here alſo was noble Entertainment at the Confirmation of the Archbiſhop of *York*. But this was ſome Years after, as we ſhall be told.

He repairs the Palace at *Canterbury*.

The next Year when he went down to *Canterbury*, his Preſence and Directions greatly ſet forward the Work of the ſaid Palace.

Preface to Muſcul. Comm. Places, by *J. Man.* pr. 1563.

But the fair Progreſs Religion had by this time made by this prudent Government and wary Counſel, in the midſt of ſo many Difficulties and Oppoſitions, redounded more to his Praiſe. And, ' How gravely (according to the Obſervati- ' on of one in thoſe Days) learnedly and Chriſtianly his Grace and others the ' Biſhops, by their moſt godly Travail, with the good Help of the Queens Laws ' in that behalf provided, had reformed the State of the corrupt Church, reſto- ' red to God his due Honour in publick Service, planted true Obedience to her ' Majeſty in the Hearts and Conſciences of her Subjects, delivered the thralled

' Minds

'Minds of true Chriſtians from their heavy Bondage and Oppreſſion, drawn 'deceived Souls out of moſt dangerous Error, and to the Peoples eternal Com- 'fort publiſhed the moſt glorious Light of God's moſt holy Truth, both her Ma- 'jeſty, to her great Contentation, joyfully beheld, and they the Flock commit- 'ted to her Charge, and under her to his Execution, did both feel to their Be- 'nefit, and right worthily did confeſs with moſt loving Memory. This pub- lic Acknowledgment was thought due to him. ANNO 1563.

CHAP. XIII.

The Council's Letter to the Archbiſhop for S. Pauls. *The Archbiſhop goes down to his Dioces. Book of Homilies; both Parts. Letters to him from the Councel; Requiring an exact Account of his Dioces. His Certificate thereof. His Metropolitical Viſitation continues. The Ignorance of the Curates.*

THE Contributions made by the Clergy of the Province of *Canterbury* for repairing the Damages made by Fire in St. *Pauls* Church *Anno* 1561. which we heard of under that Year, enabled the Work to go commendably forward hitherto. But now in 1563. it received a ſtop for want of Money to carry it on, and to buy Lead for the Covering: Whereby ſome parts of the Church unfiniſhed, being expoſed to the Weather, received Injury: Some of the Clergy being backward in their Payments by reaſon of their Poverty, and ſome it ſeems refuſing any Benevolence at all. The Council therefore to back and give the more Authority to the Archbiſhop to gather up the Arrears in his Dioces, ſent him a Letter rehearſing the Condition of that Church, and exciting him to haſten the Collection: which was as followeth. The Work of *Pauls* is at a ſtand.

'After our very harty Commendations to your Lordſhip: Whereas we under- 'ſtand, that according to ſuch Order as ye received from the Queens Majeſty, 'ye have directed your Letters to all the Biſhops of your Province for the Levy- 'ing of a Contribution of the Clergy within the ſame towards the re-edify- 'ing of the Church of *Pauls*, according to certain Limits in that behalf; So it is 'that at this preſent the Works of the ſaid Church, being one of the moſt nota- 'ble Monuments of this Realm, which hitherto with great Diligence and like 'Succeſs, have been proſecuted, are now compelled to ceaſe; and ſome part of 'the Roof thereof to ſtand bare and uncovered for want of Lead and preſent 'Money, to ſuſtain the Charges of ſuch a Work; not only to the decay of the 'Places uncovered, but alſo to ſome note and ſlander in the ſight of the World. The Councils Letter to the Archbiſhop hereupon. MSS. C. C. C. C.

'Theſe are therefore to require your Lordſhip forthwith, with all diligence, 'according to the Rate of the Book of Tenths and Subſidies, to collect all the 'Arrearages of the ſaid Contribution remaining unpaid, as well of all the Dig- 'nities and Prebends of your Cathedral Church, as of all other Spiritual 'Promotions within your Dioces of *Canterbury*, which for Exility are not 'exempted from the ſaid Contributions by your former Letter; And to pay the 'ſame unto the Treaſurers of the ſame Works of *Pauls*, at or before the firſt day 'of *Auguſt* next; taking further Order for thoſe that will deny or refuſe the 'Payment thereof, according to the ſaid Rate before limited, as to your Wiſdom 'ſhall ſeem good. And thus we bid your Grace right hartily well to fare, from 'Greenwich, 26 of *June* 1563.

Your Lordſhips Aſſured Loving Friends,

N. Bacon, C. S.
Arundel. *Pembroke,* *Will. Howard.* *Will. Northampton.*
E. Clinton. *F. Knollys.* *R. Duddely.*
W. Cecyl.

This

ANNO 1563.

This Letter no queſtion forwarded the Work; but all was not finiſhed before the Year 1566.

The Biſhop Viſits his own Dioces.

Soon after Midſummer the Archbiſhop went down to his Dioces, to Viſit it in Perſon, that he might, as he told the Secretary, thoroughly know the State thereof himſelf perſonally, and take Order among the Clergy. And this Year he obtained a Licenſe of the Queen to Retain Fourty Perſons; perhaps that he might now make the greater Appearance.

The Book of Homilies.

The Book of *Homilies* as yet lay before the Queen to be conſidered of. But in the Month of *June* he earneſtly excited the Secretary to put her Majeſty upon reſolving her Self concerning this Book, which had been reviſed and finiſhed with a Second Part, by him and the other Biſhops, and printed the Year before, and waited only for the Queen's Allowance to be publickly uſed in the Pariſh-Churches of the Nation. And this Motion the Archbiſhop now made the rather, becauſe he was minded to deliver theſe Books to each Pariſh one, as he ſhould go along in his intended Viſitation, and give his Charge to the reſpective Miniſters to read thoſe Homilies for the Peoples Profit and Edification. And I find two Editions of them (perhaps there were more) this Year 1563. printed.

He reſolves to keep a good Table in his Viſitation.

In this Viſitation he was reſolved to maintain a Table, befitting his Quality; and during his being abroad to receive both the Clergy and Gentry with the ancient Hoſpitality of an Archbiſhop of *Canterbury*. But he had no Parks, or at leaſt others had ſpoiled them of their Veniſon. For he complained, that the moſt part of his Brethren, meaning the Biſhops, were better furniſhed in that Proviſion than himſelf. Therefore, as he ſaid, to avoid the Shame of his Table, if he ſhould not have to bid his Neighbours to a piece of Fleſh, he requeſted of the Secretary to procure him from ſome of his Friends in *Kent* a couple of Bucks. And the like requeſt he made to the Lord *Robert Duddely* (the ſame that was afterwards the great Earl of *Leiceſter*) and other of his Friends. And gave an hint to the ſaid Secretary, that if he durſt as boldly ſpeak to the Queen, as he was wont formerly to find grace in Queen *Anne*'s favour in ſuch like requeſts, he would offer his Suit to Her for three or four Bucks out of her Park at *Canterbury*, as ſome recompence for taking away his Broyle in *Suſſex:* Which was, and ſtill is a very large and noble Park near *Lewis* in that County. But in ſome kind of Sullenneſs for that diſregard and contempt of the Clergy, that then was viſible enough at the Court, he thought it beſt to ſay nothing to her Majeſty, and content himſelf with his Beef; Telling the Secretary between Jeſt and Earneſt, "*Mary*, becauſe I doubt in theſe days "whether Biſhops or Miniſters may be thought worthy to eat Veniſon, I will "hold me to my Beef, and make merry therewith, and pray for all my Bene-"factors. This alſo muſt be added to the Memorial of his Generoſity in his Viſitation, that it was at his own Coſt; not taking of his Clergy the Procurations, that were due to him for Viſiting.

Takes no Procurations of his Clergy.

In *July* the Lords of the Council wrote a Letter to him, to give them an exact Account of the Dioces, (which indeed contained a common Order to all of the Biſhops.) And this was the Tenor of it.

The Councils Letter to him. MSS. C.C.C.C. Vol. *Certificator.*

"After our very harty Commendations to your good Lordſhip; The Queen's "Majeſty, upon certain good Conſiderations moving her to underſtand in ſome "part the State of your Dioces, hath commanded us to write unto your Lord-"ſhip with all ſpeed poſſible; and thereby to require the ſame to make anſwer by "Writing diſtinctly to us of all theſe Articles following.

I. "How many Shires or Counties your Dioces doth contain, or into how "many it doth extend?

II. "Into what manner of Regiment the ſame is divided; Whether the ſame "be into Archdeaconries, Deanries, or ſuch like. And how many the ſame be, "with their diſtinct Names. Who occupieth thoſe Rooms at the preſent; And "where they are, to your underſtanding?

III. "What exempt or peculiar Places are within the Circuit of your Dioces, "where you have not full Juriſdiction as Ordinary; and what the Names thereof "be? And who hath the ordinary Juriſdiction thereof at this preſent?

IV. How

" IV. How many Churches within every ſuch Archdeaconry, Deanry, or o- ANNO
" ther Regiment. Which be Parochial. How many of them have Parſons, 1563.
" Vicars, Curates. And whereas the Pariſhes are ſo large, as they have divers
" Chapels of Eaſe, which have or ought to have Curates or Miniſters in them ;
" to certify how many be of that ſort in every ſuch Pariſh, with the Names of
" the Towns or Hamlets, where the ſame Churches or Chapels are ſo ſituate.

" V. How many Houſholds are within every Pariſh, or within any ſuch Mem-
" ber of any Pariſh, that hath ſuch Churches and Chapels of Eaſe.

" VI. And laſtly, whereſoever any ſuch exempt Places be within the Circuit of
" your Dioces, wherein you have no ſuch Juriſdiction, as you can preſently
" make ſufficient Anſwer to the former Articles, her Majeſty would, that you
" ſhould in writing Copy out ſo much of the Subſtance of theſe Five former Ar-
" ticles, as ſhall ſeem convenient for the purpoſe : And with Speed ſend to ſuch
" Perſons as have the Juriſdictions of thoſe exempt Places, or their Deputies, re-
" ſiding next unto you ; Willing and Commanding them in her Majeſties Name
" forthwith to ſend diſtinct Anſwers thereunto ; to be ſent either to your ſelf, or
" by them ſent to us.

" And becauſe the greater part of theſe former Articles is ſuch, as we doubt
" not, but ye are by Means of your Viſitation able to cauſe ſufficient Certificate
" to be made unto us with ſpeed, We require your Lordſhip to uſe therein all the
" diligence that you can, and not to defer any time therein ; but either by this
" Meſſenger, or within two or three Days at the fartheſt, to return us Anſwer.
" And for ſome ſuch part thereof as ſpeedily you cannot Certify, with Conference
" had with your Chancellor, Commiſſioners, Archdeacons, Deans, or other In-
" ferior Officers, our like earneſt Requeſt is, that you do procure Informa-
" tion thereof without delay of time ; and to command in her Majeſties Name
" the like to be done by all other, having, as above is ſaid, any exempt Juriſdiction ;
" ſo as her Majeſty may be amply and certainly ſatisfied therein. And ſo
" fare your Lordſhip right hartily well. From *Greenwich*, the 9th of *July* 1563.

Your Lordſhip's Aſſured Friends,

T. Norfolk.
Pembroke. *R. Duddely.*
William Cecyl.

And accordingly he ſent up his Certificate to the Lords with ſuch ſpeed as they required ; naming not only the Pariſhes in each Deanry, and the Parſons and Vicars reſpectively, but the number of Houſeholds in each of thoſe Pariſhes for the moſt part.

Sends up a Certificate of his Dioces.

The CERTIFICATE was as followeth, bearing this Title;

The Certificate of the moſt Reverend Father in God MATTHUE *Archbiſhop of* Canterbury, *according to the Letters Miſſives of the Lords of the Queens Majeſties moſt Honourable Privy Council in that behalf directed, bearing date the 9th of* July, Ann. Dom. 1563.

Imprimis, The Dioces of *Canterbury* extendeth to a Part of the County of *Kent* only, and to none other Shire or County.

MSS. Hon. *Robert. Harley*, Armig.

Item, There is in the ſame Dioces only one Archdeacon, by the Name of *Archdeacon of Canterbury*. Who is at this preſent *Edmond Geſte*, Biſhop of *Rocheſter*, the Queens Majeſties Almoner.

Item, The Dioces is divided into Eleven Deanries, [which are by and by expreſt.]

There is no Part of the Dioces exempt from the Archbiſhop ; but the ſaid Archbiſhop hath the ſole and plenary Juriſdiction Ordinary rhroughout all the ſaid Dioces.

ANNO 1563. *Item*, The Number of Churches and Chapels of every Deanry aforeſaid, with the States and Qualities thereof, are here under written.

In the Deanry of *Canterbury*,

The Pariſh Church of *Fordwiche*. The Town of *Fordwiche* is ſerved by a Parſon. Houſholds 24.

The Pariſh Church of *Sturry*. The Town of *Sturry* is ſerved by a Vicar. Houſholds 42.

The Pariſh Church of S. *Paul*, in the City of *Canterbury* is ſerved by a Vicar. Houſholds 80. And ſo the Certificate proceeds enumerating the Pariſhes in the Deanry: And at the Foot is ſet down the Sum of the Churches and Chapels within this Deanry, *viz.* 16. And the Sum of the Houſholds, *viz.* 493.

In the Deanry of *Bridge*, after the Pariſhes are all ſpecified, then follows the Sum total of the Churches and Chapels of this Deanry, *viz.* 34. Houſholds 1135.

In the Deanry of *Charing*, Pariſh Churches and Chapels, 24. Houſholds 2286

In the Deanry of *Sutton*, Churches and Chapels 26. Houſholds 1474.

In the Deanry of *Syttingborn*, Churches and Chapels 26. Houſholds 783.

In the Deanry of *Oſpringe*, Churches and Chapels 25. Houſholds 933.

In the Deanry of *Limpne*, Churches and Chapels 36. Houſholds 1094.

In the Deanry of *Weſtbeere*, Churches and Chapels 15. Houſholds 737.

In the Deanry of *Sandwich*, Churches and Chapels 27. Houſholds 591.

In the Deanry of *Dover*, Sum of the Churches and Chapels 20. Houſholds 551.

Sum Total, of all the Churches and Chapels of the Dioces of *Canterbury* as before expreſſed, 276. And of all the Houſholds before particularly expreſſed, 10948.

Briſtol and *Ely* viſited.

The Archbiſhop ſtill continued his Metropolitical Vitſiation. For beſides a Commiſſion to *Cottrel*, LL. D. dated *May* 23. for Viſiting *Briſtol*, the day of *Auguſt* 1563. he gave out a Commiſſion to *Thomas Yale* LL. D. *John Pory* D. D. and *Edward Leeds* M. A. to Viſit the City and Dioces of *Ely*.

Becon Collated to *Back Church*.

The Tenth Day of the ſame Month, he admitted a famous Man, both for his Sufferings under K. *Henry* VIII. and Q. *Mary*, and alſo for his many uſeful Writings, to be Miniſter of S. *Dionys Back*-Church, *London*, *viz.* *Thomas Becon*; who was alſo one of the Prebendaries of the Church of *Canterbury*.

The Curate of *Cripplegate*.

The Ignorance of the ordinary Sort of Clergymen, Curates and ſuch like, is commonly ſaid to be great about theſe Times. For, notwithſtanding all the Pains that was uſed to deliver the Church of that Blindneſs, that inveloped the Prieſts in the late Popiſh Times, it would not yet be diſpelled. For an inſtance of this, I bring in here the Curate of *Cripplegate*, one *Tempeſt*, a well-meaning Man; who having upon ſome occaſion (perhaps the Metropolitical Viſitation) been before *Peerſon* the Archbiſhop's Chaplain, was asked by him ſome Queſtions: And among the reſt, what was the meaning of the Word *Function*. Which hard Word he could not well tell what to make of. For which it ſeems he was reprehended. But ſoon after to Vindicate himſelf, and to make his Excuſe by the pretence of a Surprize, he wrote a right learned Letter, which may be read in the *Appendix*.

Num. XX.

CHAP.

ANNO 1563.

CHAP. XIV.

The Archbiſhop at Canterbury. *His pious Motion. An Office of Prayer and Faſting, appointed for the Plague, and other Judgments. The Archbiſhop's Concern therein. The State of the Church of* Durham. Whittingham *Dean there, his Letter concerning it. An Office of Thankſgiving.*

IN the latter end of the Month of *July* I find our Archbiſhop at his Houſe at *Bekesbourn*, near *Canterbury*, a Place of Retirement, healthfully and pleaſantly ſeated, which he took a great deal of Delight in. Here he piouſly conſidering how the Nation was at this time afflicted univerſally by War, and the Peſtilence broken out at *London*, and a Famine at *Canterbury*, the People wanting neceſſary Proviſions, as was reported to him; he thought good to call upon the Maior of *Canterbury*, and his Commonalty, to meet him on *Friday* at the Cathedral Church. Where he did himſelf exhort them to Prayer: And then appointed *Friday* for the future to be ſet apart for Prayer and Preaching in the Cathedral, and *Mondays* and *Wedneſdays* in the Pariſh Churches: Preſcribing for this occaſion a Form of Prayer, much what the ſame with that that had been before appointed by Authority in the *Guiſes* time, a few Words only in the ſame being altered. For you muſt know, that about the Year 1559 or 1560, the Nation was in great Fears and Apprehenſions of Q. *Elizabeth*'s Safety, upon the malice of the Duke of *Guiſe* and his Brother, who ruled all *France* in thoſe times: And being Unkles to the Queen of *Scots* laboured to reduce *Scotland* under *France*, and to wound *England* on that ſide. And, having a peculiar hatred to Queen *Elizabeth* for the ſake of her Religion, "Bent themſelves with Might and Main, as *Camden* writes, to work her "Deſtruction, relying upon the Promiſes of ſome *Engliſh*, that were averſe to the "Proteſtant Religion. Upon theſe jealouſies a Form of Prayer had been drawn up, probably by our Archbiſhop, and ordered to be uſed in the Kingdom for her Majeſties Safety and the good Eſtate of the Nation, and of the Religion profeſſed therein.

The ABp. at *Bekesbourne*.

Appoints Faſting and Prayer at *Canterbury*;

Camd. Eliz. ad Ann. 1560.

Theſe Prayers, after the Archbiſhop had accommodated them to the preſent occaſion, he preſcribed now to be uſed in *Canterbury*. This he did, not enjoining the like to the reſt of his Dioces, nor to the reſt of his Province, for want of ſufficient Warrant from the Prince or Council; leſt he might otherwiſe run into ſome Tranſgreſſion of the Laws. But he writ to the Secretary, that he marvelled he had no Advertiſements from above, enjoining him to take order for ſo pious a Purpoſe, in a time that ſo much required it. And leſt it might be objected to him and the reſt of the Biſhops, that they by their Vocation ſhould have had ſpecial regard of ſuch Matters, he anſwered, "That they were holden within certain "Limits by Statutes, and ſo might ſtand in doubt, how it would be taken, if they "ſhould of themſelves have given Order herein. This was the Cauſe that he thought it prudent not to charge the reſt of his Dioces with Injunctions for Faſting and Prayer, but left them to their own Liberty to follow them in the City for Common Prayer, if they would. But withal the Archbiſhop deſired a Warrant from the Council for the ſame; that he might direct his Precepts, as he thought it very neceſſary, to exerciſe the ſaid publick Prayers.

But not in the reſt of the Dioces. And why.

The Archbiſhop having made this good Motion, *Cecyl* the Queens Secretary immediately acquainted the Queen therewith, and recommended the deviſing a Form of ſolemn Prayer and Faſting, unto *Grindal* Biſhop of *London*, chiefly for the Judgment of the Plague then lying upon the Nation, brought over from *Newhaven* in *France*, when the *Engliſh* ſurrendred it. This very Matter that careful and pious Biſhop had already thought on, and made ſome Progreſs in, before the Secretaries Letter came to him for that purpoſe; having ſent to the Dean of St. *Pauls*, *Alexander Nowel*, to Pen an Homily meet for the time: Which the ſaid Dean accordingly did. But that Biſhop meant it at firſt but for his own Cure, to uſe his own Expreſſion, meaning, I ſuppoſe, thereby his Cathedral, or the City of *London*,

A publick Form of Prayer and Faſting ordered.

ANNO 1563. or at moſt his Dioces. But ſince the Secretary had admoniſhed him to prepare a Form of Prayer to be uſed more generally, he proceeded further by the help of the ſaid Dean. And having finiſht it, he ſent the Secretary a Copy of it; adviſing him after he had peruſed it, to ſend it ſpeedily, by one of *Jug* the Printers Men, to the Archbiſhop. Accordingly the Secretary having reviewed it, and adding ſomewhat in divers Places thereof by his own hand, without delay diſpatched it to *Canterbury*; deſiring the Archbiſhop's laſt review thereof, and ſo to remit it to be printed. And withal procuring, according to the Archbiſhop's Requeſt, the Queen's Letters to the Archbiſhop, to authorize him to publiſh a publick Form of Prayer and Faſting to be obſerved through the Nation, he ſent thoſe Letters alſo.

Prepared by the Biſhop of *London*.

For this the Archbiſhop thanked him, and keeping the Copy by him about a Week, altered ſome Parts thereof, not in Subſtance and principal Meaning, but in the Circumſtances, and that for this Reaſon. 'Becauſe as he ſaid, he ſaw 'Offence grew by new Innovations; and he therefore doubted, whether it were 'beſt to change the eſtabliſhed Form of Prayer appointed already by Law, in 'this Alteration of Prayer for a time, as that Formular [of Biſhop *Grindall*'s] 'would infer, which directed all the Service to be ſaid in the Body of the Church. 'Which being once in this particular Order deviſed, he judged they aboliſhed 'all Chancels. And therefore the Litany, with the new Pſalms, and Collects, 'he judged might be ſaid, as Litany is already ordered, in the midſt of the 'People". But the other Parts, containing a Second Service, he approved to be celebrated in the Chancel. 'In ſhort, the Archbiſhop ſaid, he had no other-'wiſe altered the Book, but to make it draw, as nigh as could be, to the Publick 'Book and Orders uſed. And whereas the Collects were ſomewhat long, he 'wiſhed they had been ſhorter: Fearing the Service to be too long, as he ſaid, 'for their cold Devotions. But the Compoſers had deſignedly made them long, for this reaſon that the People might continue in Prayer till Four in the After-noon, and then to take one Meal. And this alſo the Archbiſhop ſeemed not to like, ſaying, That all things agreed not every where.

Reviſed and Corrected by the ABp.

This Book was ſoon printed, and began to be exerciſed in *London* in the Month of *Auguſt*, and ſo likewiſe in all the Province.

Uſed in the Province of *Canterbury*.

This Form was to be uſed in Common Prayer twice a Week. And there was an Order of publick Faſt to be uſed every *Wedneſday* during the time of Mortality and other Afflictions, wherewith the Realm at that time was viſited. In the beginning of this Book is publiſhed a Copy of the Queen's Letter to the Archbiſhop of *Canterbury*. Which ran to this import, 'That he, having deviſed a Form, 'and conſidered of ſome good Order to be preſcribed therein, and required the 'Application of her Authority for the better Obſervation thereof among the Peo-'ple; She therefore commanded all manner of Miniſters, Eccleſiaſtical or Civil, and 'all her Subjects, to execute, follow and obey ſuch godly and wholeſome Orders, 'as he being Primate of all *England* and Metropolitan, upon godly Advice and 'Conſideration, ſhould preſcribe and publiſh, for the univerſal uſage of Prayer, 'Faſting, and other good Deeds. This was given under her Signet at *Richmond* *Aug.* 1. This Letter taken from the Original ſhall be found in the *Appendix*.

An Account of this Form of Prayer.

The Queen's Letter, Authorizing the Form.

Num. XXI.

Then follows a Preface, which began in theſe Words, *viz.* 'We be taught by 'many and ſundry Examples of holy Scriptures, that upon occaſion of particular 'Puniſhments, Afflictions and Perils, which God of his moſt juſt Judgment hath 'ſometime ſent among his People, to ſhew his Wrath againſt Sin, and to call his 'People to Repentance, and to the Redreſs of their Evil Lives; the Godly have 'been provoked and ſtirred up to more Fervency and Diligence in Prayer, Faſt-'ing and Alms-deeds; to a more deep Conſideration of their Conſciences; to 'ponder their Unthankfulneſs, and Forgetfulneſs of God's merciful Benefits to-'wards them, with craving of Pardon for the time paſt, and to ask his Aſſiſtance 'for the time to come, to live more godly: And ſo to be defended and delivered 'from all further Perils and Dangers. So King *David*, *&c.* Now therefore cal-'ling to mind that God hath been provoked by us, to Viſit us at this preſent with 'the Plague, and other grievous Diſeaſes; and partly alſo with Trouble of Wars; 'it hath been thought meet to ſet forth by publick Order ſome Occaſion to ex-'cite and ſtir up all godly People within this Realm, to pray earneſtly and hear-

The Preface.

tily

'tily to God to turn away his deſerved Wrath from us, *&c.* For the effectual Ac- 'co mpliſhment thereof it is ordered, *&c.* And then follow particular Rules and Orders to be obſerved, both by Miniſters and People, *viz.* ANNO 1563.

Firſt, That all Curates and Paſtors ſhall exhort their Pariſhioners, to endeavour themſelves to come unto the Church with ſo many of their Families, as may be ſpared from their neceſſary Buſineſs; (having yet a prudent reſpect in ſuch Aſſemblies to keep the Sick from the Whole, in Places where the Plague reigneth) and they to reſort not only on *Sundays* and Holy-days, but on *Wedneſdays* and *Fridays*, during the time of theſe preſent Afflictions, exhorting them reverently and godly there to behave themſelves, and with penitent Hearts to pray unto God to turn theſe Plagues from us.

Secondly, The ſaid Curats ſhall then diſtinctly and plainly read the general Confeſſion appointed in the Book of Service, with the reſidue of the Morning Prayer, uſing, for both the Leſſons, the Chapters hereafter following. That is to ſay, for the firſt Leſſon one of theſe Chapters out of the Old Teſtament, 2 *Kings* xxiv. *Levit.* xxvi. *Deutr.* xxviii. *Jer.* xviii. unto theſe Words, *Let us, &c.* and Chap. xxii. 2 *Paral.* xxxiv. *Eſa.* i. *Ezek.* xviii. and xix. *Jer.* ii. 2 *Eſdr.* ix. *Jonas* ii. and iii. Chapters together. Which Chapters would be read orderly on *Sundays*, *Wedneſdays* and *Fridays*. And for the Second Leſſons, one of theſe Chapters out of the New Teſtament, *Matth.* iii. vi. vii. xxiv. xxv. *Luke* xiii. *Act.* ii. Beginning at theſe Words, *Ye Men of Iſrael, &c.* to the End of the Chapter. *Rom.* ii. vi. xii. xiii. *Gal.* v. *Epheſ.* iv. v. 1 *Tim.* ii. *Apoc.* ii.

Order of *Wedneſdays* Faſt.

The Order for *Wedneſdays*, which were the Days appointed for general Faſt, was this, 'After Morning Prayer ended, the Curates and Miniſters were to ex- 'hort the People to give themſelves to their Private Prayers and Meditations. 'For which pupoſe a Pauſe was to be made of a quarter of an hour or more, by 'the Diſcretion of the Curate. During which time, as good ſilence ſhould be 'kept as might be. That done, the Litany was to be read in the midſt of the 'People, with the Addition of certain Prayers afterwards mentioned. Then 'followed the Adminiſtration of the Communion, ſo oft as a juſt number of 'Communicants ſhould be thereto diſpoſed, with a Sermon, if it could be, to 'be made by ſuch as were authorized by the Metropolitan or Biſhop of the Dio- 'ces. And they were to treat of ſuch Matters eſpecially as were meet for that 'Cauſe of publick Prayer, or for want of ſuch Preacher, to read one of the 'Homilies appointed, after the reading of the Goſpel, as had been accuſtomed. 'And ſo the Miniſter, commending the People to God with the accuſtomed Be- 'nediction, ſhould diſmiſs them. If no Communion, then after the Litany, the 'Ten Commandments, the Epiſtle, Goſpel, Sermon or Homily done, the gene- 'ral uſual Prayer for the *State of the whole Church*, as is ſet forth in the Common 'Prayer, was to be read. After which followed Two Prayers, *viz.* Almighty 'God, the Fountain of all Wiſdom, *&c.* And, Almighty God, which haſt promi- 'ſed, *&c.* And the Benediction.

Order for *Friday*.

The Order for *Fridays* was, that then ſhould be uſed only the Morning Prayers and the Litany, with the Prayers now appointed to be annexed to the ſame.

Homilies appointed to be uſed.

The *Homilies* to be read in Order. 1. A Homily concerning the Juſtice of God in puniſhing of impenitent Sinners, then newly ſet forth, made by *Nowel* Dean of S. *Pauls*. 2. The Eight Homily of the firſt Tome of Homilies, entituled, *Of declining from God*. 3. The Ninth Homily of the ſame Tome, Intituled, *An Exhortation againſt the Fear of Death*. 4. The Homily of Faſting. 5. The Homily of Prayer. 6. The Homily of Alms Deeds. 7. The Homily of Repentance. Theſe Four laſt in the Second Teme. When theſe Homilies were once read over, then to begin again, and ſo to continue them in order.

The Prayers after the Litany.

After the Litany was to be uſed a Prayer. Three are ſet down in the Book: And the Curate was to uſe them one after the other on different Days. The firſt is ſomewhat long, being a Confeſſion, conſiſting of Five Sides and above. Which I think, was that which gave ſome diſlike to the Archbiſhop as was hinted before. The Second is ſhorter; and about the ſame length is the Third Prayer; both conſiſting of about two Sides.

The

ANNO 1563. The First Prayer began thus penitently, 'O Almighty, most Just and Merciful 'God, we here acknowledge our selves most unworthy to lift up our Eyes unto 'Heaven. For our Conscience doth accuse us, and our Sins do reprove us. We 'know also that thou Lord, being a just Judge, *&c*". The Second beginneth thus, 'O Eternal and Ever-Living God, most merciful Father, which of thy Long 'Suffering and Patience, *&c.*". The Third thus, 'It had been the best for us, 'O Righteous Judge, and our most Merciful Father, that in our Wealthes and Qui-'etness, and in the myddest of thy manifold Benefits bestowed upon us, *&c.*

Then followeth a short Meditation to be said of such as were touched in Affliction, beginning, 'O Father, doubtless our own Wickedness do reward us, but 'do thou, O Lord, according to thy Name, *&c.*

Then were added certain Psalms that might be sung or said before the beginning or after the ending of publick Prayer.

Order for the General Fast. Then followed the Order for the General Fast: When the Minister was to begin with these Words, 'It is most evident to them that read the Scriptures, that 'both in the Old Testament under the Law, and in the Primitive Church under 'the Gospel, the People of God had always used general Fasting, both in Times 'of Common Calamities, *&c.* Wherein I do observe, that it was here acknowledged as a Fault, that this was the first Fast that was kept in the Queen's Reign, and said to be *for a beginning of Redress herein.* Then were prescribed the Rules of this Fast; which may not be impertinent to transcribe here: And the rather because I believe they were of the Archbishop's drawing up.

I. It was ordained that the *Wednesday* of every Week shall be the Day appointed for this general Fast.

II. All Persons between the Age of Sixteen Years and Sixty (Sick Folks and Labourers in Harvest or other great Labours only excepted) shall eat but one only competent and moderate Meal upon every *Wednesday.* In which said Meal shall be used very sober and spare Diet, without variety of Kinds of Meat, Dishes, Spices, Confections, or Wines; but only such as may serve for necessity Comliness and Health.

III. *Item*, In that Meal it shall be indifferent to eat Flesh or Fish; so that the Quantity be small, and no Variety or Delicacy be sought. Wherein every Man hath to aunswer to God, if he in such godly Exercises, either contempne publique Order, or dissemble with God, pretending Abstinence and doing nothing less.

IV *Item*, Those that be of Health and Habilitie ought that day to abate and diminish the Costliness and Variety of their Fare, and encrease therewith their Liberality and Alms towards the Poor. The same Poor which either indeed lack Food, or else that which they have is unseasonable, and cause of Sickness, may thereby be relieved, and charitably succoured, to be maintayned in Health.

V. Last of all, This Day, being in this manner appointed for a Day of general Prayer and Fasting, ought to be bestowed, by them which may forbear from Bodily Labour, in Prayer, Study, Reading or Hearing of the Scriptures, or good Exhortations, *&c.* And when any Dulness or Weariness shall arise, then to be occupied in other godly Exercises. But no part thereof to be spent in Plays, Pastimes, or Ydleness, much less in Lewd, Wicked and Wanton Behaviour.

An Order. Then follows this Order, when there is a Sermon, or other just occasion, one of the Lessons may be omitted, and the shortest of the Three Prayers appointed in the Litany by this Order, may be said, and the longest left off.

The Homily. Then comes the new Homily, Intituled, *Concerning the Justice of God in punishyng of Impenitent Synners, and of his Mercies towards all such as in their Afflictions unfeignedly turn to him: Appointed to be read in the time of Sickness.* Beginning thus, 'The 'most Ryghteous God, and the same our most Mercyful Father, abhorryng all 'Wickedness and Impiety, and delighting in all Ryghteousness and Innocen-'cye, and wyllyng that we his People and Chyldren should herein be confor-'med, *&c.* A very good, pious and plain Discourse, and consisteth of two 'Parts.

The

The Secretary prevailed with the Queen likewiſe to ſend her Letters to the Archbiſhop of the other Province of, *viz. York*, to enjoyn him to cauſe the Form to be uſed there, conveying withal ſome few of theſe Books of Prayers, to begin with, in the City of *York*, and promiſing that the Impreſſion for that Province ſhould follow with convenient ſpeed. I find it obſerved in *Durham* in the Month of *December*, on *Wedneſdays* and *Fridays*, attended alſo with Preaching. In which Quarters give me leave here to inſert alſo what Progreſs Religion made; and particularly what Care was taken for the publick Service of God in the Cathedral, and for the Inſtruction of Youth in the City. A Proſpect whereof will be ſhewn in a Letter from *W. Whittingham*, Dean of that Church to Secretary *Cecyl*: Which ran as enſueth. *ANNO 1563.* The Faſt enjoyned in the Province of *York*.

" Grace, Mercy and Peace through Jeſus Chriſt our Lord. Albeit I am not " ignorant how unbeſeeming it is to trouble your Honour with Letters of ſmall " Importance, yet I colde not in ſo long tyme omit to ſhew ſome ſignification " of my ſpecial Duety; Aſwel to yielde unto your Honor moſt humble thanks, " with promiſe of my Service where you ſhall appoint, as alſo to certify you of " our Doings here. The Dean of *Durham* to the Secretary. The State of their Church. MSS. *Cecilian.*

" Firſt, in the Morning at Six of the Clock the Grammar Schoole and Song " Schole with all the Servants of the Houſe, reſort to Prayers into the Church. " Which Exerciſe continueth almoſt half an Houre. At nyne of the Clock we " have our ordinary Service; and likewiſe at Thre after none. The *Weneſdays* " and *Fridays* are appointed to a general Faſt with Prayers, and Preaching of " God s Word. The *Sundaies* and *Holydays* before none we have Sermons; and at " after none the Catechiſme is expounded.

" Becauſe we lak an able Scholemaſter I beſtow daily three or Four Hours in " teaching the Youth, till God provide us of ſome that may better ſuffice.

" The People in the Country are very docile and willing to hear God's Word; " but the Towne is very ſtiff, notwithſtanding they be handeled withal Lenitie " and Gentleneſs. The beſt hope I have, that now of late they begyn to reſort " more diligently to the Sermons and Service. God make us all profitable Setters " forth of his Glory, and preſerve long, bleſs and direct your Honour to his Glo- " ry, and all our Comforts. My Brother Mr. *Hallyday* moſt humbly ſaluteth your " Honour: So doth Mr. *Benet*. From *Durham*, this 19th *Decemb.*

Your Honours moſt humbly to commande

W. Whittingham.

This Dean *Whittingham* I find, *Sept.* 12. had ſo much favour, as to preach before the Queen, then at *Windſor*.

Jan. 22. The Plague ceaſing, there was a ſhort Form of Thankſgiving drawn up, and appointed to be uſed *Sundays*, *Wedneſdays* and *Fridays*, inſtead of the Common Prayer uſed in the time of the Mortality: Set forth by the Biſhop of *London*. It conſiſted of an Hymn compoſed of divers ſuitable Verſes taken here and there out of the Pſalms, and Prayer of ſome Length. A Thankſgiving appointed for the ceaſing a Plague.

To which I may add, That there was another different Form of Thankſgiving alſo appointed by the Biſhop of *Ely*, Intituled, 'A ſhort Form of Thankſgiving to 'God for ceaſing the Contagious Sickneſs of the Plague; to be uſed in Common 'Prayer, on *Sundays*, *Wedneſdays* and *Fridays*, inſtead of the Common Prayer uſed 'in the time of Mortality; Commanded by the Lord Biſhop of *Ely*, to be uſed 'in his Cathedral Church at *Ely*, and the reſt of his Dioces. This Office is tranſferred to the *Appendix*: The reading of which may be acceptable to ſome, ſtudious of the Devotions of our Church in thoſe Times. The Thankſgiving uſed in the Dioces of *Ely*. *Nu.* XXII.

CHAP.

ANNO 1563.

CHAP. XV.

Some of the Archbiſhop's Doings in his Dioces. He hears of ſome Writings of Archbiſhop Cranmer. *Searches after them. Recovers them. Viſits* Sandwich. *Furthers the Foundation of a Free School there. The good Behaviour of the Strangers ſettled there.*

His Pious Endeavours in his Dioces.

ARCHBISHOP *Parker* being now in his Dioces, was loth to be Idle, but took into his Conſideration how he might be ſerviceable to God and the Queen in thoſe Quarters. And that none might eſcape his diligent Inſpection, nor the Benefit he was minded to do them, he divided his Flock into the Laity and the Clergy. The Laity he divided again into the Common Sort, and into thoſe of higheſt Rank and Quality. As to the Common Sort, his Care was to maintain and ſettle a peaceable and quiet State among them. As for the other, whom he called *The Better Sort*, he conſulted for the making them Inſtrumental to maintain and further the Queen's Service, and her Affairs. And as to both, he ſent up at length this Account to the Secretary, that he found them all in ſo good Order, that he rejoiced therein. And for the Eccleſiaſtical Perſons, he ſignified, That with them he dealt indifferently, and found Obedience in them. And in this good Caſe ſtood his Dioces at this Time, occaſioned, as one may rationally conjecture, by the long Care and Diligency of Archbiſhop *Cranmer*. The Influences of whoſe Paternal Government, notwithſtanding the Interval of Queen *Mary*, ſtill remained in *Kent*. Tho' afterwards the County run into ſuch Eccleſiaſtical Diſorders, as created a great deal of Trouble to *Whitgift*, one of this Archbiſhop's Succeſſors; as may be ſhewn hereafter.

The good State in which he found the Laity: And the Eccleſiaſticks.

He is in Purſuit of ſome Writings of ABp. *Cranmer*.

As one of our Archbiſhop's Deſigns, wherever he came, was to retrieve as much as ever he could, the *Britiſh* and *Saxon* Antiquities, or any other ancient Writings of our own Countrymen, whether Divines or Hiſtorians, of which there had been ſuch a fatal Deſtruction by the Diſſolution of Monaſteries, when the reſpective Libraries of thoſe Houſes underwent the ſame Fate with the Places where they were kept; So he being now at *Canterbury*, made this one of his Buſineſſes, to pick up what he could of this Nature. And by *ſearching and prying*, (as he ſtiled it himſelf) among other things, he found by very credible Information, in whoſe Hands the Learned Writings of his Predeceſſor Dr. *Cranmer* did remain. But the Parties denied they had them. However, he loth to be deprived of ſuch a Treaſure, in the Month of *Auguſt* earneſtly requeſted the Secretary to procure him the Council's Letters, to authorize him to make the beſt Search he could after them, and to give him all the Advantage that might be, ſtrictly to examine ſuch as he ſuſpected might have them. Which Letters were prepared for him by the Secretary, being himſelf a Perſon ſo ſtudious of Learning, and having ſo high a Value for, and having been ſo great a Friend and Acquaintance of the ſaid *Cranmer*. Of this I had occaſion to write in the *Memorials* of that Archbiſhop; into the *Appendix* to which I did transfer Archbiſhop *Parker*'s Letter concerning this Matter: To which I refer the Reader.

Cranm. Memor. Pag. 217.

Dr. *Nevinſon* has the Writings.

But to give ſome larger Relation hereof, and to ſhew what kind of Books theſe were, that the Archbiſhop was in this earneſt Purſuit of, and in whoſe Poſſeſſion they were. They were in the Poſſeſſion of Dr. *Nevinſon*, one of the Prebendaries of *Canterbury*. Yet was he not, it ſeems, the rightful Owner of them, but ſomebody elſe, that appears not. But who could that be, but *Cranmer*'s Heir? And who was he, but *Thomas* his only Son, who I ſuppoſe was now at *Canterbury*, and perhaps gave ABp. *Parker* the firſt Notice of theſe Writings. But whoever it were that gave the Notice, the ſame Informer aſſerted, that he had ſeen them with his own Eyes in *Nevinſon*'s Study; However, *Nevinſon* had denied he had them. Which when *Parker* was acquainted with, he thought not fit to require them himſelf of the ſaid *Nevinſon*, concluding he would give him the ſame Anſwer;

ſwer; *Viz.* That he had them not. But he privately ſpeeds away a Letter to *Windſor*, where the Court, and his Friend the Secretary was, requeſting the Council's Letters as before was ſaid, but omitting *Nevinſon's* Name. To which, two or three Days after, the Secretary made him this Anſwer. ANNO 1563.

The Secretary's Letter to the ABp. concerning them. E Biblioth. D. *Hen.* D. Epiſc. *Lond.* in Dom *Petrens. Lond.*

" May it pleaſe your Grace, I thank the ſame for your Letters. I am glad " that you have heard of ſuch hid Treaſures, as I take the Books of the Holy " Archbiſhop *Cranmer* to be. I have of late recovered of his written Books Five " or Six, which I had of one Mr. *Herd* of *Lincoln*. Your Grace writeth to have " Letters from the Council; but to whom they ſhould be written, or who the " Perſons be, of whom the Writings ſhould be demanded, your Grace's Letter ma- " keth no mention. And therefore knowing no ſuch Earneſtneſs here, or Care " of ſuch Matters, I forbear to preſs the Council therewith, eſpecially being not " liable to render them an Account, who hath the Writings. But upon Advertiſe- " ment thereof, I will not fail but procure ſuch Letters. From *Windſor*, where " we are, yet in Health, thanked be Almighty God. On *Tueſday* the *Spaniſh* Am- " baſſador died here within two Miles, of a Burning Ague. 25. *Aug.* 1563.

Your Grace's at Commandment,

W. Cecyl.

The Archbiſhop in his next Letter informed the Secretary of the Poſſeſſor's Name; as appears by theſe Minutes of his Letter.

The ABp.'s Anſwer. *Ubi Supr.*

' Where I did write to your Honour to procure the Councils Letter for the ' obtaining of certain ancient written Books of the Lord *Cranmer*; and belike did ' not expreſs particularly either to whom theſe Letters ſhould be directed, or the ' Perſons of whom they ſhould be demanded; your Honour ſhall underſtand, that ' the Party to whom belonged theſe Books, ſued to me to recover them out of ' Dr. *Nevinſon's* Hands, in whoſe ſtudy the Owner plainly avoucheth that he ſaw ' them with his own Eyes, and did then require them of him. But he denied to ' have them. And I am perſuaded he would do the ſame to my ſelf, if I ſhould ' demand them, and therefore deſired the Councils Letters, *&c.* The reſt is ſo defaced, that I cannot read it. Dated *Sept.* 7.

The Council writes to *Nevinſon*;

The Secretary now ſoon obtained Letters of the Council for this Purpoſe. One whereof they wrote to *Nevinſon* himſelf, ordering him to deliver theſe Writings to the Archbiſhop. And another to the Archbiſhop, to empower him, in Caſe of *Nevinſon's* Refuſal, to ſearch his Study, or any other Places for them, and to take them into his Cuſtody; eſpecially conſidering theſe Writings contained Matters of Divinity, very proper to be conſulted at this Time, when True Religion was in Reſtoring and Settling. But behold the Letter.

And to the Archbiſhop, *Ubi Supr.*

' After our very harty Commendations to your good Lordſhip. Being given ' to underſtand, that certain written Books, containing Matters of Divinity, ' ſometimes belonging to Archbiſhop *Cranmer*, your Lordſhip's Predeceſſor, are ' come to the Hands of Dr. *Nevinſon*, being very neceſſary to be ſeen at this ' Time; We have ſomewhat earneſtly writ to the ſaid Mr. *Nevinſon*, to deliver ' thoſe Books unto your Lordſhip. And like as we doubt not he will furthwith ' deliver the ſame unto you, conſidering they are for ſo good a Purpoſe required ' of him; ſo if he ſhall deny the Delivery thereof, We think meet that your ' Lordſhip, by your own Authority, do cauſe his Study, and ſuch other Places ' where you think the ſaid Books do remain, to be ſought: And if the ſame ' Books may be found, to take them into your Cuſtody. And thus we bid your ' good Lordſhip moſt hartily Farewel. From *Windſor* Caſtle, 23. *Sept.* 1563.

Your good Lordſhip's moſt aſſured Loving Friends,

N. Bacon, C. S. *W. Northampton.* *Pembroke.*
R. Duddeley. *E. Clynton.* *Franc. Knollys.*
William Petre. S. *W. Cecyl.*

ANNO 1563.

The ABp. obtains these Writings.

And by these Means the Archbishop at length obtained the Books desired. They are Two Volumes in *Folio*, consisting of Collections made by that most Venerable Father *Cranmer*, in order to the furnishing himself with a sound Knowledge of the true State of the Ancient Church, for his good Proceeding in the great Work of Reforming the Church of *England*; being vast Transcriptions out of the Fathers, and Ecclesiastical Authors, as well as Holy Scripture, digested by him under proper Heads, or common Places: Shewing what the Doctrines and Practices of the Church, in the ancient Times were; and thereby making it evident, how much the present Church of *Rome* was warped and gone off from it. *Parker* caused both these Volumes to be Copied out for his own Use, and then restored the Originals, I suppose, where they belonged. These transcribed Volumes I have seen in the MS. Library of the Right Reverend and Right Honourable the present Bishop of *London*, into which by his Favour I had free Access. In the former Volume Archbishop *Parker* had caused to be inserted *Ob Memoriam Rei*, the three Letters by me above specified. He numbred also all the Pages with his Red Lead Pensil. There is also at the Beginning a *Tabula Repertoria*, shewing the various Matters, or common Places treated of in these Volumes. Which *Index*, I suppose, was drawn up also by *Parker*. I have presented it to the Reader in the *Appendix*, for the giving more Light into these valuable Writings.

Henry Ld. Bp. of *London*.

N. XXIII.

Is Instrumental in Founding the Free School at *Sandwich*.

During the Archbishop's Stay here at *Canterbury*, he became the Instrument of Founding a Free School at *Sandwich*. The Townsmen were well disposed to build it at their Charge: And the Dean and Chapter of *Canterbury*, by our Archbishop's particular Solicitation, were willing to grant an Acre of Ground belonging to their Church, whereon to found it: And Mr. *Manwood*, he who was afterward Sir *Roger Manwood*, Lord Chief Baron of the Exchequer, being born in the Town, and taught in a School there belonging to a Chauntry, which with the Chauntry was dissolved, was fully determined to give to that Foundation Twenty Pounds *per Annum in perpetuum*, of his own Possessions presently. And his Lands were ready for Assurance. And nothing was wanting, but the Queen's License to the Town of *Sandwich*; and to the Dean and Chapter for their Alienation, or to make a Lease in Fee-farm of the said Piece of Land. Whereupon our Archbishop, having brought Matters to this Ripeness, on the 27th. Day of the Month of *August*, dispatched his Letters to his Friend, the Secretary, who was never wanting in such good Works, to obtain such a License from her Majesty: Urging to him the Opportunity; which being such, he doubted not of the Queen's Majesty's good and gracious Assent. As he learned by the Experience of a former Suit, which he had made to her in a thing of the like Nature; namely, for the Recovery of the Schoolmaster's Stipend at *Stoke* College, whereof he had formerly been Dean. Which College was dissolved in the Beginning of King *Edward*, and the whole Revenue, with the Schoolmaster's Allowance also, swallowed up into the Exchequer; which nevertheless he obtained of the Queen, tho' that Money went now out of her own Coffers. By which he perceived, as he said, the Queen's Godly Zeal for the Furtherance of Learning.

Regained of the Queen, the Stipend of the Schoolmaster of *Stoke* College.

Commends Mr. *Manwood*'s intended Liberality to *Sandwich* School.

He took notice also of the good Zeal of *Manwood* in this Business; 'Considering, as he said, how Persons of his Vocation (that is, towards the Law) were 'commonly judged rather to employ all their Abilities to their own Posterities, 'than to such common Respects; and that he, being not without Issue, and daily 'like to have more, might have followed the common Example, in leaving the 'Gains of his Time to his Offspring. Therefore, he said, he wished his Purpose 'were favoured, both for Example to others, and also to put away the common 'Judgment, which ran upon such as were of his Calling. He added, That he 'took it to be a Motion of God: In Consideration, said he, that We poor Bishops be not now able to succeed our Predecessors in their so liberal Foundations.' And to signify, that now, since the Fleecing of the Clergy, it was incumbent upon Secular Persons of Wealth and Interest, to promote such Charitable Foundations, he used these Words to the Secretary. 'Now you, such as you be, 'and as Mr. *Manwood* is, must lay Hands to the Furtherance of such Publick Endowments, or else ye be not like to leave to your Successors that which ye have 'received of your Aunchestors.

And

ANNO 1563.

And this pious Purpoſe took Effect. And for the laſting good Name, both of the Archbiſhop and the Founder, let it be further remembred here; That beſides what he ſeeled upon this School himſelf, he procured of his Brother, *Thomas Manwood*, Maior of *Sandwich*, Ten Pounds *per Annum*; and of one *Thomſon*, a Jurat of that Town, Eight Pounds more *per Annum*, for the Uſe of the ſaid School. He built alſo a School Houſe, for the Habitation of a Maſter, an Uſher, and Sixteen Boarders. And in the Year 1586. he procured Letters Patents of the Queen, for incorporating the School, with the Lands and Revenues thereunto belonging, to the Maior and his Brethren of *Sandwich*, and their Succeſſors. And moreover he obtained two Scholars Places in *Caius* College in *Cambridge*, and two more in *Lincoln* College in *Oxford*, for ſuch as ſhould be removed from this School; and Four Marks yearly to be paid to each of the ſaid Four Scholars: As *Hollingſhed* relates at large in his Hiſtory.

The Pious Purpoſe ſucceeded.

Ad Ann. 27. Reginæ.

And this was not all our Pious Archbiſhop did for the furthering this good Deſign, but to take a View of the Ground and Situation, as well as for other good Cauſes, he rode on *Sunday* Morning from his Houſe at *Bekesborn* to *Sandwich*, which was about Five or Six Miles; and got thither by Seven a Clock. That by coming ſo ſoon he might prevent their Formalities of receiving him, and partly to be preſent at their whole Service. But notwithſtanding, the Townſmen prevented him: For tho' that Morning were very foul and rainy, yet he found the Maior and his Jurats ready at the Town Gate to accompany him to his Lodging, and ſo to the Church. Of whom he gave this Character to a Friend at Court, "That they were Men of honeſt Civility, and of comely grave Perſonages, "and of good Underſtanding. And that their Streets were clean, as might be "for the Straitneſs of them. That their Service was ſung in good diſtinct Har-"mony, and quiet Devotion. That the Singing Men were the Maior and the "Jurats, with the head Men of the Town, placed in the Quire far and diſtant, "in as good Order as he could wiſh." The Archbiſhop himſelf then preached before an Auditory great and attentive: And took that occaſion to declare the Queen's Pleaſure, concerning the Prayers and Faſt before mentioned. And, in Sum, to their Credit he ſaid of them, "That he ſaw not, but the Queen's Ma-"jeſty would have of them good Subjects, and true Orators.

Rides to *Sandwich*.

Comme the Inhabitants;

Thus being here according to his Function, he enquired diligently into the Behaviour of the Inhabitants, as likewiſe of the *Strangers*, who had fled hither for the ſake of the Goſpel, from Foreign Parts, whether *French* or *Dutch*, or both; and had here ſettled themſelves. Of theſe alſo he took notice, and found them, as he wrote to the ſame Friend at Court, very Godly on the Sabbath Day, and buſy in their Work on the Week Day: And their Quietneſs ſuch, as the Maior and his Brethren had no Cauſes of Variance between themſelves, coming before them.

And the *Strangers* there.

Our Archbiſhop indeed was a Friend to all *Strangers* that fled over hither, if they were truly Pious and Sober. *Profitable and gentle Strangers* (they are his own Words) *ought to be Welcome, and not to be grudged at.*

Def. of Prieſts Mar.

And for Diſorders there, reformable by Eccleſiaſtical Laws, he had, before his coming here, deputed their Miniſter, a grave learned Man, to exerciſe, by his Grace's Authority, Eccleſiaſtical Cenſures, as he ſhould ſee Cauſe; of which little had been ſpied. The finding things in this good State, in this outward Corner of his Dioces, created much Joy to him. Which he did communicate unto the Secretary, as he ſaid, that he might be the willinger to help them in this Affair of the School before ſpoken of; and in ſo doing, he uſed theſe Moving Words to him, *Mercedem reportabis a Domino in reſurrectione Juſtorum*; *i. e.* You ſhall receive your Reward from the Lord, at the Reſurrection of the Juſt.

Deputes the Miniſter to manage Eccleſiaſtical Matters there.

ANNO 1563.

CHAP. XVI.

Biſhop Thirleby, *and Dr.* Boxal, *with the Archbiſhop at* Bekeſborn. *Queen* Mary's *Biſhops and Divines favourably dealt with.* *Archbiſhop* Hethe, *Biſhop* Bourn. John Bale, *the Antiquarian, Prebendary at* Canterbury, *Dies.*

Thirlby and *Boxal* placed with him at *Bekesborn.*

IN the Month of *September* this Year, the Queen's Council were ſo kind to *Thirlby* late Biſhop of *Ely*, and *Boxal*, late Dean of *Windſor*, (whom the Lord *Burghley* * called *A Perſon of great Modeſty and Knowledge*) as to remove them for their Preſervation, from *London*, where the Plague grew now very hot: And having been with the Archbiſhop before at *Lambeth*, appointed them to harbour with him now at his Houſe at *Bekesborn.* And their Keeper, who conveyed them thither, brought alſo Letters from the ſaid Council to the Archbiſhop, ſignifying upon what Conditions he was to receive them. Concerning this Reſolution of the Council, *Thirlby* alſo had wrote him a Letter before. But this was ſome Surprize to him, not only in regard of the Inconveniency of the Entertainment of them here, ſuch was the ſtraitneſs of his Houſe, having not many leſs than an hundred Perſons, upriſing and down lying therein; beſides divers of his Family, which were forced to lodge Abroad: But chiefly becauſe of the great Danger of harbouring Perſons, that came from a Place infected. And that if any Peril ſhould ariſe from them, the Country would make ſuch Exclamation, which he ſaw was wonderfully afraid of all ſuch as came from *London.* Nor did he, as he writ his Friend, in reſpect of his own Perſon, repine at this Appointment, nor would he be thought ſlack to gratify his old Acquaintance, ſo far as his Faith to God, and his Word, and his Allegiance to his Prince, and her Government might bear with it. But for the Prevention of any Danger of Infection, he deſired the Secretary, that he would prefer his Requeſt unto the Lords of the Counſel, that it might ſtand with their Pleaſures, that for the Fear his Houſhold was in of them, coming from a contagious Air, he might place them in the Town; not far from his Houſe, in an Houſe then ſtanding empty, till ſuch time as they were *better blown*, as his Phraſe was, with that freſh Air for a Fourteen Days. He would ſee to their Proviſion, and for the Cuſtody of their Perſons. As to one of them, he ſaid, he was ſurely perſuaded, that he would not diſappoint the Councils Expectations: Which I ſuppoſe was *Thirlby*; with whom probably he might have contracted a good Acquaintance, having been Biſhop of *Norwich* (the Archbiſhop's Native City) in King *Edward*'s Days. But the Nature of the other he was not ſo well acquainted with. Whereupon, if ought ſhould chance in the mean time, till he ſhould receive them to himſelf, he truſted the Council would rather bear with him, in avoiding the Danger of Infection, as might be feared, than for their Behoof endanger his whole Family.

* In his Book intituled, *Execution for Treaſon, not for Religion.*

This he prudently thought good to ſignify to the Secretary's own Hands, praying him to be a Means, that his Doings might be taken in the beſt Part.

Thirlby lived and died with the ABp.

And ſo was *Thirlby* entertained henceforward with the Archbiſhop in all courteous and gentle Manner, both here near *Canterbury*, and at *Lambeth*, until his Death, which happened *Aug.* 26. in the Year 1570. *Taking more Pleaſure*, as Biſhop *Godwin* aſſured himſelf, *in this time of his Impriſonment, than ever heretofore, in the midſt and fulleſt Stream of his higheſt Honours.* The ABp. took care to have him decently Buried in the Chancel of *Lambeth* Church, and a fair Stone laid over him, with an Inſcription in Braſs, ſtill remaining.

Catal. of Biſhops.

He was born in *Cambridge*, Fellow of *Trinity* Hall, and in Degree Doctor of the Civil Law; and the firſt and laſt Biſhop of *Weſtminſter.*

Favour to Q. *Mary*'s Biſhops in the *Tower.*

And here I will take this occaſion to caſt an Eye back upon Queen *Mary*'s Biſhops and other Eccleſiaſticks. Reaſon of State, and their Incompliance with the Laws now Eſtabliſhed, made it neceſſary to take them up, and lay divers of them

them in the *Tower*. In the Year 1560, they petitioned the Lords of the Council, that they might have liberty to come together at their Meals. This Suit of theirs was left unto the diſcretion of the Archbiſhop, as Head of the Queens Commiſſioners Eccleſiaſtical, that if he judged it not convenient that this Liberty ſhould be granted them, then they deſired him by the Secretary to ſignify it unto the Lords: But if he approved it, then to ſend his Orders to the Lieutenant of the *Tower* to allow them ſo to do, as they had deſired, preſcribing nevertheleſs the Order unto them: Which was that Dr. *Hethe*, Dr. *Boxal*, Dr. *Pates*, and Dr. *Fecknam* be admitted to one Company, to one of the Tables: and to the other Table Dr. *Thirleby*, Dr. *Bourne*, Dr. *Watſon*, and Dr. *Tarbervile*. Which Favour no queſtion the Archbiſhop readily yielded them. ANNO 1563.

And ſo they, or ſome of them, continued under an eaſy reſtraint till the Year 1563, the Year wherein the Nation, and chiefly *London* was viſited with the Plague. When they deſired the Lords to be removed, becauſe of the Danger of Infection. Whereupon the Lords diſperſed them among the Biſhops in their reſpective Places of Habitation, where they might be ſafe. *Fecknam* was ſent to the Biſhop of *Wincheſter*, *Bourn* to the Biſhop of *Lincoln*; and to the Archbiſhop the Council wrote, to receive *Thirleby* and *Boxal* his former Gueſts, as was mentioned before; and 'To 'give them convenient Lodging, each of them one Man allowed them, and to 'uſe them as was requiſite for Men of their Sort; and that they ſhould ſatisfy his 'Lordſhip for the Charges of their Commons. This Letter was dated *Sept.* 15. Upon this Order Dr. *Thirleby* wrote to him concerning his coming into his Family, ſaying; 'That he was an unbidden Gueſt, who, according to the Proverb, 'wotteth not where to ſit; and that he would bring all his Family with him, 'that is, his Man and his Boy. To which the Archbiſhop made this very Friendly Anſwer. They are removed thence for fear of the Infection.

"Sir, as an unbidden Gueſt, as you write, knoweth not where to ſit, ſo a "Gueſt bidden or unbidden, being content with that which he ſhall find, ſhall "deſerve to be the better welcome. If you bring with you your Man, and your "Querifter too, ye ſhall not be refuſed. And if your Companion in Journey "[Dr. *Boxal*] can content himſelf with one Man to attend upon him, your Lodg"ing ſhall be the ſooner prepared. Your beſt Way were to *Maidſtone* the firſt "Night, and the next hither. I would wiſh your coming were the ſooner afore "Night, that ſuch as ſhall come with you, being once diſcharged of their Charge; "may return that Night to *Canterbury* two Miles off, to their Bed. And thus "God ſend you a quiet Paſſage. 20. *Sept.* 63. The ABp. to Dr. *Thirleby*. Ex Archiv. C.C.C.C. Vol. intit. *Epiſt. Principum, &c.*

Thirleby continued with the Archbiſhop to his dying Day; tho' ſometimes it ſeems he lodged in *London* in *Black Friars*, at one Mrs. *Blackwells*. In whoſe Bedchamber ſome Years after died one Mrs. *Katherine Carus*, a *Lancaſhire* Woman, a zealous Papiſt, Widow of a Juſtice of Peace of that Name. Which Gentlewoman, it's likely out of her Devotion hired that Chamber in her Age to die in, upon the ſuppoſed Holineſs and Merit thereof, which the ſaid *Thirleby* might be thought to convey to it. This News of her Death thus *Fleetwood* Recorder of *London* writ to the L. *Burghley*. 'Katherin Carus, the late Juſtice Wife, my Coun'try Woman, with all her Pride and Popery, is this Week gone, I truſt, to God. 'She died in Biſhop *Thirleby's* Chamber in Mrs. *Blackwells* Houſe in the *Black-Friars*. *Thirleby* had Lodgings in *Black Friars*.

Boxal after ſome time removed to *Bromley*, whether it were to the Biſhop of *Rocheſters*, or to ſome other Habitation of his own there, it is uncertain to me. Thence he wrote a Letter of Thanks to the Archbiſhop for his Hoſpitable Entertainment. Which was in theſe Words; *Boxal* removes.

"I have none other Buſineſs to trouble your Grace with a Letter, but only to "render unto the ſame my humble thanks, as well for my very good Entertain"ment, which ſo long time without deſert your Grace exhibited unto me; as "alſo for your Gentleneſs ſhewed at this my removing from your Graces Houſe "to *Bromleigh*. Which I do acknowledge, and moſt heartily wiſh I were able by "any Means to declare my ſelf mindful of it, as I am, *&c.* His Letter to the ABp. Ex Archiv. C.C.C.C. Vol. *Ub. Supra.*

Your Graces Debter and Wel-willer
to his ſmall Power,
Jo. Boxall.

This

ANNO 1563.

This *Boxal* it ſeems after ſome time returned to the Cuſtody of the Archbiſhop again, and was, as were the aforeſaid *Thirleby* and Biſhop *Tunſtal*, a Gueſt at his Table continually. But afterwards falling ſick and ſhook with a Fever, he went to a Friend of his at *London*, and there expired a little after of that Diſeaſe. He was Dr. of Divinity of *Oxford*, Dean of *Peterburgh*, *Norwich*, and *Windſor*, Secretary and Councellor to Queen *Mary*. He abſtained under that Queen from ſhedding innocent Blood, or giving his Conſent thereto. There was in him as it were by Nature a great Modeſty and courteous Diſpoſition.

He dies.

MATTHEUS.

Hethe lives at Liberty in his own. *Cobham.*

As for *Hethe* he ſeemeth before this time to have had his Liberty of dwelling at large, and might be gone to his Seat at *Cobham* in *Surrey*, where he lived and died at full Eaſe, Quiet and Safety, and as handſomely as moſt Gentlemen in *England*. For *Cobham* (according to a particular of that Manor, which I have ſeen among Sir *Michael Hicks*'s Papers) was ſituate Twenty Miles from *London*, Four Miles wide of *Windſor*, held in Sockage. It contained Five Hundred Acres of Land, Meadow, Wood and Paſture. The Wood and Timber valued at Eight Hundred Pounds. A Fair Houſe, Garden and Orchard. The whole Ground paled about. It was rented at 180 *l.* a Year. The Price of the Purchaſe 3000 *l.* It was now Sir *Francis Lees*; formerly Mr. *Hethes*, the Heir I ſuppoſe of Dr. *Hethe*. This was that grave Man's eaſy Retirement in his old Age.

Kindneſs exerciſed to the Popiſh Clergy.

And yet ſo ungrateful were the Papiſts of thoſe times, that they were not only unſenſible of this kind uſage of their Biſhops and chief Divines, but repreſented them in their ordinary Diſcourſes, and publick Prints, as miſerable Priſoners. Thus *Dorman* about this very time had the Confidence to publiſh theſe Words: *How many notable Men of the Clergy*, ſaid he, *both for Life and Learning, only for refuſal of this Oath* [of Supremacy] *ſuffer they to pine away in Priſon?* To which falſe Suggeſtion let me by the Way ſubjoin the Anſwer, which *Nowel*, Dean of S. *Pauls* gave; telling *Dorman*, "That this Oath was never required of them; and "they *pined* not, but fared well, and of other Mens Coſt too, a great many of "them. They were well fed, and in good liking, and ſome of them ſo fat as "they might wallow too. That they neither ſat nor hung in Stocks by Legs "or Fingers, nor had their Necks in Chains. That they were neither whipt nor "ſcourged, as ſome of them uſed others, [meaning *Bonner*'s dealing with the Pro-"feſſors of the Goſpel] And that in Sickneſs time, they had their Progreſſes both "for Health and Pleaſure too. Having in his Eye, no queſtion the ſending of theſe two unto the Archbiſhop from the Sickneſs at *London*; as well as others of them, that had now permiſſion granted them to retire from *London* to their Friends, or Places of more ſafety.

Nowel's Reproof, *p.* 11.

So that it was a moſt true Denomination, by which our Archbiſhop called theſe Popiſh Dignitaries, *viz. His Gueſts and not his Priſoners.*

Bourn with the Bp. of *Lincoln.*

Such gentle and good Uſage did *Bourn*, late Biſhop of *Bath* and *Wells* receive at the Hands of the Biſhop of *Lincoln*, with whom he was now placed. Tho' whether it were before or after this, he lived with *Cary*, Dean of the Chapel, as *Godwin* writes, I know not. But with the ſaid Biſhop I find him in *January* 1565. When he deſired the Archbiſhop to be a Suitor to the Secretary to obtain Licence, that his *Gueſt*, Mr. *Bourn*, for ſo he called him, might be at his own Houſe, which he had in *London*, for the Parliament time, being ſufficiently bound to be quiet, and to return again with him, or otherwiſe, when the ſaid Biſhop ſhould repair home; becauſe his own Lodging at *Lambeth*, was too ſtrait. He lodged, I ſuppoſe, at *Lambeth*, that he might be near the Archbiſhop, where the Commiſſion Court was kept, he being one of the Eccleſiaſtical Commiſſioners. The Archbiſhop, according to the Biſhop of *Lincoln*'s Requeſt, writ to the Secretary to the Effect above mentioned, adding, that if they of the Commiſſion might do it, they would not wiſh it to be moved to the Queen or Council; and ſo prayed the Secretary to grant his Deſire. Whence we may conclude, that *Bourn* had the liberty to dwell at his own Houſe, under ſome eaſy Conditions of living peaceably; and ſo enjoyed himſelf and his Friends about him. And ſo did divers others of Q. *Mary*'s Biſhops and Divines.

Upon apprehenſion of ſome Attempt from *France*, ſends to the Court concerning his two Gueſts.

In the Month of *February* the Archbiſhop being at his Palace at *Canterbury*, I find his two Gueſts, *Thirleby* and *Boxal* ſtill with him. But there being at this time a great Conſternation in thoſe Parts, upon Apprehenſion of the *French*'s Invaſion

vaſion of *England* thereabouts; He put it to the Secretary's Conſideration, what were beſt to be done with them in that time, and Country, and in ſuch Vicinity [of the *French*.] Tho' he judged by their Words, which they now ſpake, that they were true *Engliſh* Men, not wiſhing (as he ſaid) to be ſubject to the Governance of ſuch inſolent Conquerors. ANNO 1563.

In *November* died a famous Man, *John Bale* the Antiquary, formerly Biſhop of *Oſſory* in *Ireland*, but a Prebendary now of this Church of *Canterbury*, where he reſided after Q. *Elizabeth* poſſeſt the Crown. He was once a White Friar in *Norwich*, and very hot and devout in that way of Religion. In one of his Books ſpeaking concerning the Worſhippers of Images, and the Practiſers of Popiſh Superſtitions, he added, *Yea, I ask God Mercy a thouſand times, I have been one of them my ſelf.* Afterwards being convinced of his Superſtitions by the L. *Wentworth*, and well obſerving himſelf the unclean and ſhameful Practices uſed too commonly in the Monaſtic Life, he left his Order, and became a zealous Decryer of the Papal Supremacy and Worſhip, between the Years 1530 and 1540. And ſometimes we find him in the *North*, where *Lee* the Archbiſhop impriſoned him; and ſometimes in the *South*, where *Stokeſly* Biſhop of *London* met with him. But making his Supplications to the Lord *Crumwel*, the King's Vicar General, he eſcaped out of their Hands. The ſaid *Crumwel* uſed to be delighted with reading certain witty Plays, compoſed by *Bale* in *Latin*. At *Crumwel*'s Death he thought it not ſafe for him to abide any longer in the Land, eſpecially Perſecution growing ſo hot upon the Six Artlcles; ſo he with his Wife and Family went beyond Sea, and tarried in Lower *Germany* for Eight Years: That is, till King *Edward* came to Reign. *John Bale* dies.

The Deceaſe of this Man created our Archbiſhop two Buſineſſes. The one was to get into Poſſeſſion of the Antiquities which *Bale* had by great Diligence, Induſtry and Charges, for many a Year been picking up and collecting. Theſe our Archbiſhop took care ſpeedily to beſpeak before others, and was promiſed to have them for Money. And this he writ to his Friend the Secretary, as knowing him to be a great Antiquarian himſelf, and a ſtudious Retriever of ſuch Monuments: and therefore an acceptable piece of News to him. The other was to procure Mr. *Bale*'s Prebend for a Chaplain of his, who was *Andrew Peerſon* his Almoner. Which by the inſtant Interceſſion of the Secretary with the Queen he obtained. But inſtead of a Preſentation, the ordinary Inſtrument in ſuch Caſes, there was brought to the Archbiſhop a Donation under the Great Seal, for the Chaplain's enjoyment of the Prebend. This did a little diſturb our Prelate, who uſed to be very punctual in keeping to Old Eccleſiaſtical Statutes and Orders, and was no further for any Innovations than was neceſſary. For this Inſtrument was not in ſuch Order paſt, as both by Laws Eccleſiaſtical, and Statutes of the Houſe, was required. This cauſed him to ſend another Letter to the Secretary, urging to him, how this would work a Subverſion of Order in the Church, and a Breach of Statute, beſides other Inconveniences. He blamed the Clerks, wiſhing they would better conſider the Order of ſuch Privy Seals. He took notice alſo of another Miſtake, namely, that the Queen's Grant was two Days before *Bale*'s Departure. Which little Error, he ſaid, might peradventure be hurtful to the Party to come into that Prebend, which was not void, when the Grant was made: Tho' the Great Seal bare date after his Deceaſe. But he earneſtly deſired the Secretary, that he would get the Inſtrument reformed, that it might paſs by Preſentation as it ought. Which was accordingly procured.

The ABp. labours to get his *Antiquities*;

And his Prebend conferred upon his Chaplain:

But there happened not long after another Matter, that gave freſh Occaſion for the Archbiſhop to ſolicite the Secretary again in his Chaplain's behalf about this Prebend. There was one *Tamworth*, who had obtained ſo much Favour from the Queen, that ſhe had granted him the next avoidance of a Prebend in that Church; and ſo ought to have been admitted into *Bale*'s Place. But it ſeems he was not quick enough; nor did the Archbiſhop, when he ſollicited on his Chaplain's behalf, know of any ſuch Grant to *Tamworth*. But obſerving a prejudice done to him, and that his Chaplains Title might not be ſo firm in caſe the other ſhould have tried to reverſe the poſſeſſion the ſaid Chaplain had therein: To make therefore ſome Amends for the prejudice, and to ſecure his Domeſtick

Tho' the next Prebend that fell in that Church was promiſed to another.

ANNO 1563. ſtick, he intreated the Secretary, that he would prefer the ſaid Advouſon to the Queens Highneſs, to have it renewed for the next hereafter. Which, he ſaid, was no more Coſt, but her favourable Grant to be the ſame, that once was granted to take place at the next turn: Seeing it was of late otherwiſe at her free favour beſtowed.

CHAP. XVII.

The Archbiſhop judges a Cauſe of Contract of Mariage. Fears of a French *Invaſion in* Kent. *The Archbiſhop's Service, and his Letter to Court on this Emergence. The Evil Condition of the Nation at this Time. The Archbiſhop's Judgments of* Commendams *for S.* Aſaph, *and ſmall Biſhopricks. His Care about the Biſhoprick of* Landaff, *now void.*

Judges of a Contract made without the Parents Conſent.

ABOUT this time alſo came a Caſe before him, as Judge thereof; in which a certain young Gentleman, named *Bernaby Goge*, was concerned. He had been a Retainer to Sir *William Cecyl* the Secretary, and his Relation, now a Gentleman Penſioner to the Queen; and for whom the ſaid Knight had writ to the Archbiſhop, deſiring his Caſe might be heard according to Law and Equity. The Buſineſs was; a young Gentlewoman, named *Mary* the Daughter of Mr. *Darrel* of *Kent*, had privily contracted her ſelf to *Goge* without the knowledge of her Parents. Which ſhe ſeemed to do, to prevent her Parents from marying her to one *Sampſon Lennard*, living at *Chevening*, a certain Rich Man, a Protonotary; but a Perſon belike, whom ſhe could not affect: Being not ſo much moved with the Conſideration of his Money, as her Parents were.

Some Relation of the Caſe.

The Secretary had writ to *Lennard* the Father, (who depended alſo upon him) in favour of his Kinſman *Goge*, who had informed the ſaid Secretary that he was hindred by *Lennard*'s Means from his Mariage with Mr. *Darrel*'s Daughter, by diſparaging of him; giving out that he was deſtitute of Friends, and that the Secretary looked upon him but as one of his Men. The Secretary wrote, that the Matter was made plain to him by the Maid's Letter, and her Father's, that ſhe had aſſured her ſelf to Mr. *Goge*; and ſo praying Mr. *Lennard* to pleaſure his honeſt Kinſman, and to order his Son to deſiſt his Suit, ſeeing ſhe was engaged already. But *Lennard* with ſome Heat anſwered the Secretary, that for his Mariage, he might and muſt have done with Honeſty as he did, tho' it had touched his (the Secretary's) Son, or the beſt Subject's in the Realm: Shewing him, how her Parents were very earneſt, and more earneſt than he, to bring about the Match for his Son, who indeed had a great Amour for her. Whereupon, he ſaid, he had often diſcourſed with the Maid about matching with his Son; when ſhe, as well as her Parents, ſeemed very inclinable, and never offered any Delay to be his Son's Wife, but ſeemed deſirous of it in Word and Geſture. But in truth, of theſe her two Rivals, Mr. *Goge* had the greater Share in her Affections: And ſhe entertained young *Lennard* chiefly in Obedience to her Parents, who were much for him, becauſe of his Wealth. But *Lennard* the Father, being by reaſon of his Riches both proud and haſty, plainly told the Secretary at laſt, That he ſhould be no Gainer by this Match, but ſhould forgo a thouſand Mark, which he might have had in matching his Son with as good a Stock in the Country where he dwelt. And that now he and his Son might give up the Suit with Honeſty, and ſo would. For that he would have been too mad to match his eldeſt Son, where any Entangling was, and no Stedfaſtneſs at all. And that his Son now ſaid, that tho' ſhe would, he would not; and I ſay, ſaith he, he ſhall not have her. He ſhewed great Offence againſt *Goge*, who, he ſaid, ſeemed to have a hot Head, and a

ſick

ſick Brain: And complained that he had written very diſreſpectfully to him. But this was after *Goge* had obtained ſome Words from the Gentlewoman, amounting to a Promiſe. Which made him, when he could not draw her Father to Conſent, to ſpeak ſomewhat indecently to him: As that he would tell the Queen of him, and that a Serjeant at Arms ſhould fetch his Daughter from him, or that the Secretary ſhould fetch her within a Month. ANNO 1563.

The Archbiſhop, to underſtand the Buſineſs more fully, had the young Woman before him, to learn from her ſelf the State of the Caſe: Who remained firm and ſtable to ſtand to that Contract, which ſhe had made. The Father and Mother alſo perſonally appeared; whom the Archbiſhop found moſt earneſt againſt it, and pretended a Precontract to *Lennard*. This he ſuppoſed they did, that it might ſerve as an Occaſion to draw the Caſe into the *Arches*, to ſpend Money. Which rich *Lennard* and the wilful Parents would fain have done: Thinking thereby to weary out *Goge*, peradventure not ſuperfluouſly Monied. But the ABp. not liking theſe dilatory Courſes, tho' in his own Courts, meant to dull that Expectation, [of going into the *Arches*] reſolving himſelf to go to work *plane & ſummarie*, without the tedious Formalities of the Law. In the mean time, he ſequeſtred the young Gentlewoman out of the Parents Hands, into the Cuſtody of one Mr. *Tuſton*, a *right honeſt Gentleman*, (for that was the Character he gave of him) until the Precontract, which the Parents pretended, were produced. I find no more of this Buſineſs; and ſo cannot relate the Iſſue thereof. The Proceſs.

Lennard's Riches, I ſuppoſe, might accrue to him by a wealthy Office held by him and his Father. For in King *Edward*'s Book of Warrants for the Seal, under the Year 1550. there is ſpecified the Grant of the Office of Pronotary, or Clerk of the Crown, to *John Leonard* and *Tho. Leonard* for Life, and the longeſt Liver, of the Counties of *Glamorgan*, *Monmouth*, *Brecknock*, and *Radnor*, in all Courts, Terms, Seſſions, *&c.* together with the making and entring of all manner of Writs, Proceſſes, Declarations, *&c.* with all Fees and Profits thereunto belonging; without Account making. *Lennard* Pronotary, or Clerk of the Crown.

In this Caſe our Archbiſhop may ſeem to ſome to be Blameworthy: As tho' he gave too much Countenance to Children in diſpoſing of themſelves in Mariage, without, or againſt the Conſent of their Parents; and ſuffered himſelf to be biaſſed in his Judgment, upon the Secretary's Letter to him to favour his Kinſman. But the Ignorance of the Circumſtances of this Buſineſs, makes us uncapable of paſſing a true Judgment thereon. Nor did the Secretary deſire any thing elſe at the Archbiſhop's Hands, than to take cognizance of the Cauſe, and to proceed according to Law and Equity. Which whoſoever governs himſelf by, cannot make an unrighteous Deciſion. Neither did the Archbiſhop approve of Matrimonial Contracts made by Children, without the Privity of their Parents. But all he was now to do, was to paſs a Judgment, where a Contract had been already made; and it may be, to deliver a young Woman from being matched with a Perſon, whom ſhe loved not: And thereby to reſcue both from an unhappy Life; which might in all poſſibility have followed from a forced Mariage. His Courſe of Dealing in this Cauſe juſtified.

This Year the *French* had proſperous Succeſs againſt the *Engliſh*. So that they, or rather the Hand of God by a Peſtilence, which coſt abundance of brave Captains, as well as other Soldiers, their Lives, had forced this Nation to ſurrender *Newhaven* to them, about *Auguſt* or *September*. In *January* following, the *French* Forces lay upon the Sea Coaſt, over againſt *Kent*. Which put the Country, eſpecially about *Canterbury*, in great Fears and Diſorders, expecting no leſs than an Invaſion every Moment. And the Caſtles on that Coaſt, as well as the People of the Country, were altogether unprovided. This put our careful Archbiſhop upon diſpatching his Letters to the Secretary, letting him know the Condition of the County, and deſiring to receive ſome Comfort from the Court, to animate the People. The Sum of his Letter was, 'That the Country there was in much 'Perplexity and Fear, doubting what might follow of the Preparations they 'heard of, made by the *French*. That therefore he thought good to write to him 'privately, how ſmall ſoever his Skill in ſuch Caſes was, truſting he would bear 'with it, in reſpect of his Zeal to his Country. That the Fear indeed aroſe up-'on Conſideration, that *Dover* Caſtle, *Walmer* and *Deal* Caſtles, and *Quinborow* A Noiſe of Warlike Preparation, made by the *French*, puts him upon writing to Court.

ANNO 1563.

Sends a Servant to *Thanet*;

'Caſtle, were as forſaken and unregarded for any Proviſion. The Country was de-
'ſtitute of the Lord Warden, and of a Lieutenant; whom in ſuch Straits Men might
'reſort to. The People but feeble and unarmed, and commonly diſcomforted.
The Day he writ his Letter, he ſent his Man to *Thanet* to Sir *Henry Criſpe*; who, as the Archbiſhop proceeded to acquaint the Secretary, ſtood in much doubt. The ſaid Sir *Henry* had underſtanding of a *French* Pinace, to have ſearched as far as the *Thames* Mouth, to know how the Queen's Ships were appointed. And he thought they were like to Land in *Shepy*, to keep the Queen's Ships within the *Thames*, and not to come forth. Whereby they might be the bolder to arrive where they intended. The Archbiſhop added further, 'That he feared, that if
'the Country were not comforted, ſome Folks of Wealth would be removing
'their Houſhold and Subſtance. Upon which Example more might do the like.
'And, but that he repoſed his whole Truſt and Confidence, next to God, in the
'Queen's Careſulneſs, and their prudent Foreſight toward that Quarter, ſeeing
'no great Truſt in the Furniture of Men, Munition, or Artillery, he would elſe
'be carried with Miſtruſts of the worſt, as others were moſt commonly.

And another to *Dover*.

As he had ſent a Servant to *Thanet*, ſo he ſent another to *Dover* to the Lieutenant. Who ſent word back, that the People in the Town were amazed, and had their Hearts cold, to hear of no Preparation towards this feared Miſchief. Which cauſed the Archbiſhop to add, 'That tho' they [at Court] ſaw fully all manner of
'Proceedings, and could note the furtheſt Sequel of them, yet in his Opinion it
'were not amiſs, that ſome Participation of Advices proceeded into thoſe Quar-
'ters, to ſpeed them Abroad to the ſtay of the People. For to whom to go, up-
'on whom to ſtay, they know not. He ſaid, They had too few Juſtices; and
'between *Canterbury* and *Dover* none: Wiſhing that Mr. *Edward Boyes* were one,
'whom he took to be an honeſt Gentleman.

'He prayed his Honour to ſend him ſome Information by his Servant. Not
'that he could ſee any Ability in himſelf to do Service that way; yet he could,
'he ſaid, cauſe his Neighbours to truſt well, and cauſe his Chaplains to comfort
'the People in their Sermons in the poor Villages. Which was the beſt they
'could do in their Skill. And ſo beſeeching God to aſſiſt the Queen, and all their
'Circumſpections, *ita maturare conſilia ſua*, that Peace and Unity might ſtill reign
'among them in their Days. This was writ from his Houſe at *Bekesborn*, *Jan.* 20.

The ſame Apprehenſions put him upon writing the ſecond time. Dated *Feb.* 6.

Theſe Fears ſtill continued among them, and little was done at Court to the ſatisfying of the Country. Only Sixteen Days after the Archbiſhop's Letter, the Lord *Cobham* went to *Dover* Caſtle; but a Naked Man, without Strength of Men. This put his Grace, now at *Canterbury*, upon the writing a ſecond Letter to the Secretary: 'Requeſting him to be an inſtant Means, to have ſpecial Reſpects of
'the Country there, to the Queen's Majeſty and her Council: Aſſuring his Ho-
'nour that he feared the Danger, if it were not ſpeedily lookt to, would be irre-
'cuperable; if the Enemy ſhould have an Entry, as by great Conſiderations of
'our Weakneſs, and their Strength, of their Vigilancy, and our Dormitation and
'Protraction, was like. And then the Queen's Majeſty would never be able to
'leave to her Succeſſors, that which ſhe found delivered her by God's favourable
'Hand. He ſaid, that Poſts and Letters with Requeſts were ſent, but little Re-
'turn was made, as he heard, and ſmall Aid and Comfort came to the Lord
'Warden, a good Gentleman, and that meant Honourably. But what, ſaith he,
'can a Man do more than may be done, by a Man almoſt deſtitute of Men, Mo-
'ney, and Arms? He alſo deſired to put it to their Conſideration, what were beſt to be done at that Juncture with his two Gueſts, which they had ſent him; meaning *Thirlby* and *Boxal*. What Order was ſent back concerning them, I do not find: But I ſuppoſe they ſtill remained with him, and returned with him to *Lambeth*, when he returned.

But Peace with *France* follows.

But by good Providence, theſe Fears and Dangers went off, without any other Harm done. For the Court was at this very time, buſily tranſacting a Peace with the *French*. Which about the beginning of the next Year was concluded between both Nations. And probably the *French* had made this great Show of Arms almoſt in the ſight of *England*, thinking thereby to procure to themſelves a more advantageous Peace.

In

In truth, about this time, the graveſt and wiſeſt Men apprehended the Kingdom to be in a very ill Condition, not only in reſpect of *France* and Enemies abroad, but of the looſe and bad Order of things at home. The Queen's Subjects lived diſſolutely, vainly and luxuriouſly, with little Fear of God, and Care of Honeſty, and in a Neglect of that Honour and Obedience that was due to her. So that now the Clouds gathered thick over the Nation. Which Sir *John Maſon*, an old and wiſe Counſellor, Treaſurer of the Queen's Chamber, well perceiving, exhorted much to the ſtriking up a Peace with *France* upon this Neceſſity; that ſo the Queen might the better look after her Concerns within the Realm. In *March*, being retired for his Health into the Country to *Gonelsbury*, he ſignified theſe his Apprehenſions, and ſuggeſted this Counſel to the Secretary. The Secretary had in a former Letter, ſpoke of the preſent *Infirmities* of the Kingdom. The ſaid Sir *John* in his Anſwer, told the Secretary, 'That the Cure of his own 'Sickneſs was much leſſened by his great Care of the many Sickneſſes that he 'ſaw in the Commonwealth; which was to him more dear, than was either 'Health or Life. He wiſhed to God, they were but *Infirmities*, as the Secretary 'had termed them, *ac non potius κακοήθεις, ſeu quod genus morbi iis ſit magis immorigerum, & ad ſanandum rebellius.* And, (that worſe was) *cum univerſæ partes 'Corporis nobis doleant, a vertice Capitis uſq; ad plantam Pedis. Dolorem tamen* (for 'any Care was ſeen to be had thereof) *ſentire non Videmur: Quod mentis ægrotantis 'eſt Indicium.* A great Argument whereof was, that *in tot Reip. Difficultatibus, Edi-'tur, Bibitur, Luditur, altum dormitur, privata curantur, publica negliguntur, ceu ri-'derent omnia, & Pax rebus eſſet altiſſima.* The Fear of God, whereby all things 'were wont to be kept in indifferent Order, was in Effect gone, and God ſeemed 'to weigh them, and to conduct their Doings thereafter. The Fear of the Prince 'went apace after, whereof they ſaw daily Proof, both by Sea and by Land. 'It was high time therefore for her Highneſs to take ſome good way with her 'Enemy, and to grow with him to ſome reaſonable End, yielding to Neceſſity; '*Cui ne Dii quidem reſiſtunt, & non ponere rumores ante Salutem:* And to Anſwer their 'Friends in Reaſon. So as *Rebus foris conſtitutis*, She might wholly attend to ſet 'things in better Order at Home. The Looſeneſs whereof was ſo great, as being 'not remedied in time, the Tempeſt, he ſaid, was not a little to be feared, *Cum 'tot coactæ nubes nobis minantur.* Which God of his Mercy, by the Prayer of *De-'cem Juſti a nobis longiſſimè avertat.*

ANNO 1563.

The Ill State of the Nation at this Time.

Sir *John Maſon's* Senſe thereof. MSS. *penes me.*

London alſo, the *Metropolis* of the Kingdom, was in Ill Caſe, by reaſon of the late Plague, Poverty, and other Judgments: 'There being, as the ſaid Sir *John* '*Maſon* wrote, in the ſaid City, and about it, Numbers of Men in much Neceſ-'ſity; ſome for lack of Work, and ſome for lack of Will to Work. So that if 'they, with others that poſſeſſed the higheſt Ways round about, were not by 'ſome good Means kept in Awe, he feared there would be ill dwelling near unto '*London.*' And therefore, whereas the Queen was intending to take a Progreſs Northward that Summer, he adviſed to the contrary; And, 'he thought no good 'Man would counſel her thereunto. That the Prince's Face, turned towards theſe 'looſe Citizens, muſt needs be a great Bridle to them. Whereunto he truſted her 'Highneſs would have good reſpect. Beſides, the great Diſcomfort that needs 'muſt be to many of her good Subjects there, to ſee her Majeſty to turn her 'Countenance from them.

The State of *London*.

Our Archbiſhop had an Occaſion offered him now in *March*, whereby to ſhew his Wiſdom, and his Care, both of the Church, and of the Credit of thoſe, that were preferred to the Government of it. The Biſhop of St. *Aſaph*, Dr. *Thomas Davies*, Conſecrated in the Year 1561. enjoyed ſome Benefices, together with the Biſhoprick, without any Legal Warrant, or Royal Indulgence, as it ſeems, ſo to do. Whereupon, it being diſcovered, Endeavours were made by certain Perſons to get themſelves Preſented, and Inveſted into thoſe Livings. This put the Archbiſhop upon ſuing to the Queen, and her Council, that he might not be deprived of his ſmall Benefices, conſidering the Smalneſs and Incompetency of his Biſhoprick. This being the Cauſe of a Biſhop within our Archbiſhop's Province, and the Council valuing his Judgment in Matters of this Nature, referred the thing unto him, to conſider how meet and convenient it were, to yield to his Suit, and by what Means his Benefices might be legally continued to him. Concerning

A Buſineſs of the Biſhop of S. *Aſaph*, referred to the Archbiſhop.

ANNO 1563. *March* 18. cerning this he wrote his Judgment unto the Secretary to this purpoſe. 'That 'to the maintenance of his Hoſpitality it were needful for him to obtain ſo much 'Favour, for the *Commendam* of his Benefices, at the Queen's Majeſties hands, 'as to have her Warrant to the Faculties. Which Grace, he ſaid, was ſuch, as 'was commonly heretofore granted, when Livings were better, and Victuals 'cheaper. And tho' theſe *Commendams* ſeemed, as he ſaid, to be a kind of Ap-'propriation, yet that Incovenience might be thought leſs, than that the Order 'of Godly Miniſters in that Function ſhould be brought to Contempt, for lack 'of reaſonable Neceſſaries. Which tho' before God it made no great Matter, 'nor needed honeſt Miniſters to be abaſhed within themſelves, to expend no 'more than they may: Yet the World looked for Port agreeable. And wiſe 'grave Men thought, there was done already enough toward that State for brin-'ing Superfluity to Moderation.

His Judgment of *Commendams*, and Pluralities. It was his Judgment, that the Port of a Biſhop ought to be preſerved, for his better Countenance in the World: Which is apt to deſpiſe the Function when thoſe that are of it are poor and live nearly. And tho' he did not like of *Commendams* nor Pluralities; yet in ſmall Biſhopricks and Preferments, he thought them a leſs inconvenience, than that Hoſpitality and the Credit and Eſteem of the Clergy ſhould be loſt. Whereby Religion itſelf might be ſubject to the Contempt of the People: And leſt any might object, that the Clergy were to be kept poor upon political Accounts, he thought the Church had been ſufficiently ſtript, to prevent any Evil that might ariſe to the Commonwealth at any time from their Pride or Faction.

Takes Care about the See of *Landaff*. And as it was a piece of his Paternal Care, that the Church ſhould be full, and that the Revenues thereof might not be more diminiſhed, ſo the Biſhoprick of *Landaff*, being now to be provided for, and the Houſe called *Mathern*, belonging thereunto, being alienated, whether by *Dunſtan*, the late Biſhop, a Monſtrous Dilapidator of that See, or by ſome other means; our Archbiſhop earneſtly reminded the Secretary to procure ſome to be preferred to it; and to get the *Mathern.* Houſe reſtored back to the Biſhoprick: That ſo it might be a means to oblige to Reſidence ſuch as ſhould be admitted Biſhops there. And ſignifying how highly convenient it were that Biſhops ſhould reſide in their Dioceſes, he uſed theſe Words, 'That how little ſoever they did ſeverally in their Dioceſes, it was a 'good ſtay in divers reſpects to the inſolent Affection of the People. Meaning that they would be awed by the preſence of a Spirital Father among them. This Letter makes it evident, that *Godwin*'s Catalogue is miſprinted, where this Biſhop is made to deceaſe *Anno* 1566. which ſhould be 1563.

CHAP. XVIII.

Coverdale *made Miniſter of the Pariſh of S.* Magnus, London. *A Meſſage to the Two Archbiſhops from the Aſſembly of Divines in* Edinburgh. Muſculus *Common Places tranſlated Dedicated to the Archbiſhop. An Admonition Prefaced as it ſeems) by him.*

Coverdale Collated to S. *Magnus Lond.* AND theſe are the Matters that paſt through the hands of our Archbiſhop, while he was in his Dioces in *Kent*. Now let us take notice of ſome other things. *Miles Coverdale*, that aſſiſted at the Conſecration of our Archbiſhop, ſometime Biſhop of *Exon*, being now old and poor, the Biſhop of *London* committed to his Charge the Church and Pariſh of S. *Magnus* at the Bridge Foot, *London*. But the Height of the Firſt Fruits being 60 -- 16 -- 10. *ob.* beyond his Ability to ſatisfy, made him in the Month of *January* write to the Archbiſhop, (as he did alſo to others of the Court) that the ſetting his Age and his Poverty before the Queen,

Queen, would prevail with her to forgive him that Debt. The Contents of this Letter to the Archbiſhop, which will ſet forth his preſent Condition, were, ‘ That it would pleaſe him to join with the Biſhop of *London* in ſuit for him to ‘ the Queen, that in favourable Conſideration, how deſtitute he had been of a ‘ competent Living in the Realm ever ſith his Biſhopric was violently taken away ‘ from him; I being, ſaid he, compelled to Reſign, and how I never had Pen- ‘ ſion, Annuity or Stipend of it theſe ten Years and upwards; how unable alſo ‘ I am to pay the Firſt Fruits, or long to enjoy the ſaid Benefice, going upon ‘ my Grave, as they ſay, and not like to live a Year; her Majeſty at the Con- ‘ templation of ſuch Reverend, Honourable and Worthy Suitors, will moſt gra- ‘ ciouſly grant me her Warrant and Diſcharge for the firſt Fruits of the ſaid ‘ Benefice. And as I am bold moſt humbly to crave your Grace's Help herein, ‘ ſo am I fully perſwaded, God willing, to ſhew my ſelf again as thankful, and ‘ in my Vocation, during my ſhort Time, as fruitful and as quiet as I can. 29 *Jan.* New Year.

Myl. Cov. quond. *Exon.*

ANNO 1563.

His Letter to the ABp. for his Firſt Fruits; MSS. C.C.C.C. Vol. Epiſt. Princip.

He wrote alſo in the beginning of *February* to *Cecyl*, the Secretary, to the ſame Import, to be a means for him to the Queen, to grant him the Firſt Fruits of the ſaid S. *Magnus*, ‘ Which the Biſhop of *London* had gently granted him the Paſto- ‘ ral Office and Benefice of. That heretofore (he praiſed God for it) his Ho- ‘ nour had ever been his ſpecial Help and Succour in all his rightful Suits. And ‘ that if now (that *Poor old MILES* might be provided for) it would pleaſe him ‘ to obtain this for him; he ſhould think *this* ENOUGH to be as good as a Feaſt. ‘ And ſo beſeeching him to take this his Boldneſs in good Part, he committed ‘ him and all his to the Gracious Protection of the Almighty. From *London* 6 *Feb.* Subſcribing,

Myles Coverdale quondam *Exon.*

And to the Secretary *Cecyl*.

MSS. *Cecilian.*

Coverdale wrote a Month or Six Weeks after to the Archbiſhop again, ſignifying, that the Lord *Robert Duddely* ſent him a Meſſage, that the Queen had granted him his Firſt Fruits. He lived little more than Two Years after, and died aged 81, living, as he promiſed the Archbiſhop, *Quiet*, tho' not coming up to the Uniformity required, which had occaſioned ſo much Unquietneſs in others: And perhaps relinquiſhing his Pariſh before his Death. For he was buried not at S. *Magnus*, but S. *Bartholomews*.

His Firſt Fruits forgiven.

The Divines in *Scotland* in their Aſſembly about the latter end of this Year, ſent a Meſſage to the Archbiſhops in *England*. To both which moſt Reverend Fathers on the 10 of *February*, *Spotſwood* Superintendent of *Lowthian*, *Knox* and *Craig* Miniſters of *Edinburg* wrote their Letters. The Occaſion pretty ſtrange, and hardly weighty enough for the cognizance of ſo ſolemn an Aſſembly; and it was this. One *Baron* a Miniſter had made Complaint to the General Aſſembly then met at *Edinburgh*, that his Wife *Anne Goodacre*, an *Engliſh* Woman I ſuppoſe, departed from him, and went away for *England* without his Leave, after great Rebellions by her committed, and after ſeveral Warnings given by him to her. She remained for a Seaſon at *York*. The General Aſſembly at *Edinburgh*, as well of the Nobility as of the Superintendent Miniſters, and Commiſſioners of Churches, upon *Baron*'s Petition and Complaint, gave their Commandment to the ſaid *Spotſwood*, *Knox* and *Craig* to write to, and requeſt the two Archbiſhops, being Principal in Eccleſiaſtical Juriſdiction in the Realm of *England*, that they would in their reſpective Juriſdictions, cauſe by publick Edicts, or elſe perſonally to apprehend, ſummon, charge and warn the ſaid *Anne* to compere before the Superintendent Miniſters and Seſſion of *Edinburgh*, in their Conſiſtory, the Sixth Day after their Summons, there to come and anſwer for her ſelf and for her Crimes.

The Wife of a *Scotch* Miniſter goes away into *England*.

The Aſſembly at *Edenburgh* to both ABps to apprehend her.

Arbiſhop *Parker* was now at *Bekesbourn* near *Canterbury*; and ſurprized herewith, writ to the Secretary *Cecyl*, *April* 14. ſignifying, ‘ That he doubted, how agreea- ‘ ble it were for him to ſatisfy ſuch Requeſts; praying him to impart his Coun- ſel,

The ABp. confers with the Secretary. MSS. C.C.C.C. Epiſt.

ANNO 1563.

'ſel, the rather for that, he ſaid, it might ſeem to touch the State and Order of 'the Realm. That the Requeſt in his Opinion was ſtrange, for that this Vi-'ciſſitude was uſed at the Requeſt of them, which agnize one Superior Gover-'nor, as Subjects of one Realm or Empire: And was alſo uſed, where the A-'bode or Continuance of the Party to be called is certainly known in whoſe 'Territory ſhe continueth. And doubtful, added he, it is to me by what Autho-'rity theſe Requeſters do exerciſe their Conference. For they make no mention 'of their Warrant or Commiſſion. And further, I take, that the Party is not bound 'to obey any ſuch Commandment of theirs in *England*, to appear in *Scotland*, the 'Cauſe as it is. And ſome doubt may riſe, whether they go about to practiſe a 'Precedent by our Aſſents, to Divorce the Parties, and to licenſe the Innocent 'to mary again. And further, it may be conſidered, how it may be taken at 'the Queens Majeſties hand, to command any Reſiant within her Dominions to 'appear before a Foreign Power out of her Realm. Beſides, that the Example 'may be dangerous, if in any Time the like Practice might be. And therefore to 'jeopard the Indemnity of the Godly where extreme Princes be, or evil Prelates 'do Reign, to deſire to torment the poor Proteſtants. Now if they require Ju-'ſtice it might there, as there, be miniſtred of us by the Queens Laws; which 'I truſt do not much differ from God's Words well underſtood.

'I am bold to write to your Honour my Fancies; whereto I do yet incline: 'notwitſtanding ready to redreſs my Cogitations, if your Wiſdom, in reſpect 'of Gratification of ſuch Neighbourhood as is now betwixt us, I mean betwixt '*England* and *Scotland*, may think it convenient. If it were but a Matter private, 'I would not trouble your other Affairs; but ſeeing it may be drawn to a great 'Importance, I will ſtay till I may hear from your Honour, praying the ſame, 'as your Opportunity will ſerve, to return your Advice. My Lord Marquiſs [of '*Northampton*] I have acquainted with it, being with me at *Bekesborn*, who tel-'leth me he will help to ſome certain Reſolution at his next repair to the Court. I make no Reflections on all this, only cannot but contemplate the wiſe, wary and deep Judgment of our Prelate appearing in theſe Lines of his.

Muſculus's Common Places dedicated to the ABp.

I ſhall mention only one thing more under this Year, and that is, that *Muſculus's* Common Places came forth this Year in *Folio*, tranſlated out of *Latin* into *Engliſh*, for the Uſe of *Engliſh* Divines and others, in order to inſtruct them in a Body of ſound Divinity, purged from the Errors of *Popery*. The Author was a learned Profeſſor of Divinity in *Berne* in *Switzerland*, and reckoned among the moſt profound Doctors that had writ in the Church of God. The Tranſlator was Mr. *Man* Head of *Merton* College in *Oxford*. Who Dedicated the Book to our Archbiſhop.

An Admonition ſubjoined.

After this Epiſtle Dedicatory is an *Admonition* to the Reader; which ſeems to be done by the Archbiſhop himſelf, to prevent any Offence that might be taken at ſomething in the Common Places, or incline any to fall into diſlike with ſome Uſages in our Church. As, 'That in Rites and Ceremonies the Primitive Church was not 'ſo preciſely to be followed, but that it was left free to all Churches to diſpoſe 'them indifferently, as they might know to make to Edification. And that where-'as this Author preſſed ſome Particularities, not agreeable to the Church of *Eng-'land*, he meant himſelf none otherwiſe to charge the Reader to any neceſſity 'of receiving his Judgment and Opinion in things of mere Circumſtance: and 'profeſſed in divers Places of his Book, that he meant not to prejudice the Judg-'ment of any others, who might extend ſuch Matters in Queſtion. That it was 'fit for the good *Engliſh* Reader to be an obedient Subject to all Orders preſcri-'bed unto him in this Realm where he dwelt; whatſoever difference he might 'read in Writers uttering their Opinion: Which for their Countries ſeemed 'moſt convenient, and were ſo practiſed in the ſame. And therefore where this 'Author ſeemed to diſallow the Interrogatories that were made at the Chriſten-'ing of Infants; yet at the end of his Diſcourſe of theſe Matters, he ſaid, *I do 'preſcribe or give Order to no Man; but by other Mens Leave I do only declare what 'I think moſt profitable aud expedient.* That as for the Opinion of Doctors, the 'Archbiſhop ſaid (if he be the Writer of the ſaid ſober and wiſe Admonition) 'that neither this Church of *England* nor any other, ought to be ſubject there-'to, but to be left to their particular Determination, as ſhould be thought good 'unto them.

This

This was the prudent and ſafe Rule he gave for reading the Opinions of Authors about the Government of Churches. And that if Readers would obſerve this Caution in peruſing of *Muſculus*'s Works, or any other ſuch, it would have this great Benefit, 'That it would ſerve to ſtay them from any Innovation of things quietly repoſed; and from uttering ſuch Judgments in Contention, to win a ſingularity in Newneſs of Opinion, to the diſturbing of the quiet Inſtruction of the People. *ANNO* 1564.

CHAP. XIX.

The Archbiſhop labours an Uniformity among the Miniſters; in Habits and other Ceremonies appointed. Dr. Turner *Dean of* Wells *refractory to them. Varieties uſed in the Service of the Church. Information of this to the Archbiſhop out of the Country. The Queens Letter to the Archbiſhop for enjoyning the Habits. The Biſhop of* Durham's *Letter occaſioned hereby: And the Archbiſhop's to the Biſhop of* London. *What the Biſhops did hereupon; And the* Puritans. *Dean* Whittingham's *Letter to the Earl of* Leiceſter: *And* Kingſmil *to the Archbiſhop.*

THE next Year the Archbiſhop, being returned back to *Lambeth*, entred upon a new and troubleſome work, which coſt him much Pains and Sorrow, ſtruggling in it as long as he lived. It was his Endeavour to oblige Miniſters to an Uniformity and Agreement in their Attendances upon the Service of God. For the Queen had taken great Offence at many of the Clergy, having Information, how remiſs they were, both in the Univerſity, and out of it, eſpecially in the City of *London*, in wearing the Habits appointed for the Clergy to uſe in time of Miniſtration, and at other times: Chiefly the ſquare Cap, the Tippet, and the Surplice.

Attempts to reduce the Clergy to Uniformity.

It is marvelous to conſider how much theſe were abhorred by many honeſt, well meaning Men; accounting them *Antichriſtian Ceremonies*, and ſo ſtyling them; and by no means to be uſed in a true Chriſtian Church, becauſe uſed in the Apoſtate Church of *Rome*. It may ſuffice as a Sign how averſe many were unto theſe Habits, only to mention one or two. *Crowley* called them *Conjuring Garments of Popery*, and would not therefore be perſwaded to Miniſter in them: And in the Year 1565, Dr. *Turner* the Dean of *Wells*, enjoyned a common Adulterer to do his open Penance in a Prieſt's Square Cap. Of which the Archbiſhop complained to the Secretary. And two Years before this; *viz.* the latter End of the Year 1563. he uſed to call the Biſhops *White Coats*, and *Tippet Gentlemen*, with other Words of Reproach; contemning moreover their Office, and asking, 'Who 'gave them Authority more over me, than I over them, either to forbid me 'Preaching, or to Deprive me, unleſs they have it from their Holy Father the 'Pope? *Gilbert* Biſhop of *Bath* and *Wells*, was ſo incumbred with this his Dean for ſuch Talk, and for his indiſcreet Behaviour in the Pulpit, meddling with all Matters, and unſeemly ſpeaking of all States, that he firſt advertiſed him by Writings, and admoniſhed him ſecretly by his own Friends. But perſiſting herein, he was forced to advertiſe our Archbiſhop of it; and proceeded to intreat Secretary *Cecyl* to write a few Lines to him, which he believed might ſtay his undiſcreet Doings. To add one Paſſage more of him, which is intendedly related for

Some Miniſters deteſtation of the Cap and Surplice.

Particularly *Turner* Dean of *Wells*.

ANNO 1564. for his Credit by *Martin Marprelate*, That he had a Dog full of good Qualities; and having invited a Biſhop to his Table, in Dinner while he called the Dog, and told him, that the Biſhop did ſweat; the Dog flies at the Biſhop, and took off his Cornered Cap; and away goes the Dog with it to his Maſter.

Epiſt. to the terrible Prieſts. P. 43.

And the confuſed Varieties, that divers Miniſters in theſe Days uſed in the Service of God, and in their Habits which they wore, gave much Offence, and were complained of. Inſomuch as I find a Paper among the Secretary's MSS. ſpecifying theſe Varieties, dated *Febr.* 14. 1564. which was the Month before the Articles for Uniformity, afterward mentioned, were deviſed by the Archbiſhop, and the other Biſhops. This Paper I think worthy our Tranſcribing, for the Illuſtrating our preſent Hiſtory. Which is as follows *Verbatim*.

The Varieties uſed in the Service, and Habits.

Varieties in the Service, and Adminiſtration uſed.

MSS. *Cecilian.*

Service and Prayer. Some ſay the Service and Prayers in the Chancel; others in the Body of the Church. Some ſay the ſame in a Seat made in the Church; ſome in the Pulpit, with their Faces to the People. Some keep preciſely the Order of the Book: Others intermeddle Pſalms in Metre. Some ſay with a Surplice; others without a Surplice.

Table. The Table ſtandeth in the Body of the Church in ſome Places; in others it ſtandeth in the Chancel. In ſome Places the Table ſtandeth Altarwiſe, diſtant from the Wall Yard. In ſome others in the middle of the Chancel, North and South. In ſome Places the Table is Joined: In others it ſtandeth upon Treſſels. In ſome the Table hath a Carpet, in others it hath none.

Adminiſtration of the Communion. Some with Surplice and Cap; ſome with Surplice alone; others with none. Some with Chalice, ſome with a Communion Cup; others with a common Cup. Some with Unleavened Bread, and ſome with Leavened. [He might have addded, Some with Wafers, ſome with common Manchet Bread.]

Receiving. Some Receive Kneeling, others Standing, others Sitting.

Baptizing. Some Baptize in a Font, ſome in a Baſin. Some Sign with the Sign of the Croſs; others Sign not. Some Miniſter in a Surplice, others without.

Apparel. Some with a Square Cap; ſome with a Round Cap; ſome with a Button Cap: Some with a Hat. Some in Scholars Cloaths, ſome in others.

Information of theſe Varieties, given the ABp.

An Application made this Year to our Archbiſhop by one of his Clergy, for his Advice, will further declare theſe Matters, and ſhew how the Clergy in the Countries about this time behaved themſelves in their Miniſtration. The ABp. had placed one *Richard Kechyn* in ſome Benefice near *Bocking* in *Eſſex*, which ſeemed to be one of his Peculiars: And upon his Admiſſion, had charged him to follow the Orders and Rules appointed and eſtabliſhed by Law, and to make no Variation, whatſoever others ſhould or might do, or perſuade him to the contrary. But now this Year in his Miniſterial Courſe, he met with many Rubs and Checks by one, a Neighbouring Preacher, (or *Engliſh* Doctor, as they loved then to call themſelves) who came into his Pulpit, being a Licenſed Preacher, and there openly condemned him, the Incumbent, for certain things. We muſt know, that *Kechyn* had in the Rogation Week gone the Perambulation with his Pariſhioners; and according to the old Cuſtom, and the Queen's *Injunctions*, had ſaid certain Offices in certain Places of the Pariſh. And ſeveral Women of the Pariſh accompanied as was wont, and joined in the Prayers that were ſaid. And all was ended

ended in a good Friendly Dinner: Wherein ſuch poor Women and others that attended were refreſhed and relieved. *Kechyn* had alſo upon Occaſion ſhewed his Mind concerning preaching in ordinary Aſſemblies upon Predeſtination: And that he thought that deep Point were better be let alone, to be argued and diſcourſed among the Learned. He alſo conſtantly wore the Surplice in his Miniſtration, and in reading the Divine Service turned his Face to the Eaſt. *ANNO* 1564.

This one *Holland* Curate of *Bocking* thought fit to check this Man for. And the *Sunday* next following the Rogation Week, coming to preach at his Pariſh, his Sermon went on two Arguments only, *viz.* of Predeſtination and of Womens walking the Perambulation in Rogation Week. Of Predeſtination he ſaid, 'That 'it ſhould and ought to be preached in every Sermon, and in every Place, be-'fore all Congregations, as the only Doctrine of Salvation. And that they that 'granted a Truth in it, and would not have it every where preached, as well as 'they that denied it, were Enemies to God and the Eternal Predeſtination. The 'like he judged of them that ſaid, it was a high and ſecret Myſtery, and fitter for Learned Men in Schools and Univerſities: Againſt which he boldly ſpake, as far as he durſt, and would fain have ſaid more as might well appear. And whereas certain Women in the Pariſh had followed the reſt in the Rogation Week, as they were always accuſtomed, and heard the Goſpels read with the reſt, and aſſiſted with their Prayers, rendring of Thanks, ſaying *Amen* to the Curſes [one whereof appointed by the *Injunctions* to be ſaid, was, *Curſed is he that tranſlateth the Bounds and Dolls of his Neighbour*,] and ſo forth, as the *Injunctions* did permit: This he condemned as unlawful: And pretended the Queen's Authority for this his new Doctrine, and the Judgment of the Learned Biſhops of the Realm; and laboured at large to confute what might be ſaid in favour of this Cuſtom.

MSS. G. P. Armig. Vol. A. Preaching of *Predeſtination.*

Women going the Perambulation.

The Dean of *Bocking* (who I think was Mr. *Cole*) having ſome Juriſdiction over *Kechyn* and ſome other Miniſters thereabouts, had charged him and the reſt, not to turn their Faces to the High Altar in Service-ſaying, which was a new Charge and not given before. But this Dean in his Viſitation uſually gave new Articles every Year. And laſtly, Offence was taken againſt him that he uſed the Surplice.

Upon this Occaſion, the ſaid Miniſter thought convenient to acquaint *Peerſon* the Archbiſhop's Almoner and Chaplain with theſe things, to impart them to the Archbiſhop, that he might have his Counſil and Direction. He told the Almoner in a Letter to him, what his Practice was, That tho' he turned his Face upward, as he had done hitherto, yet his Church wrs ſmal, and his Voice might be heard. That the Litany he ſaid in the Body of the Church; and when he ſaid the Service he kept the Chancel, and turned his Face to the Eaſt; and that he was not zealous in ſetting forth Predeſtination. And for theſe Matters they were much offended with him. He beſeeched the Almoner therefore to let him underſtand his Graces Mind in the Opinions above rehearſed. For tho the Cauſe was flat, as he had before reported to him, yet he had not, he ſaid, taken in hand to diſcloſe or confute openly in the Church any of theſe Matters wherein theſe *Engliſh Doctors* had been and were wreſtling at this day. That he would do nothing againſt his Lawful Ordinary's Mind. That if he willed him to leave off the Surplice, as others did, he was ready; to forbid the Women to pray in the Rogation Week, *&c.* he was alſo ready. That in ſuch Caſes he depended upon them that had Authority to alter Ceremonies; and not upon the new Brethren that ſeemed and would be thought to have Authority, but had none. Further, That he would gladly learn what Articles his Grace cauſed to be enquired of in his Viſitation; becauſe the Dean their Viſitor, had every Year a new Scrole of Articles. And this, of charging all not to turn their Faces to the High Altar was one; which he called a *New Charge*. That, for his ſuffering the Women to pray in the Fields in Rogation Week, he ſaid, that the poorer Women (as God knew) that lacked Work the laſt Week, were glad of the Relief that was accuſtomably provided for them; and that the Subſtantial Men took part with him in it.

The Archbp. conſulted about ſome Uſages. *Jul.* 3.

Then *Kechyn* took the Liberty to acquaint the Archbiſhop's Chaplain with ſome Character of this *Holland*, that took ſo much upon him in his Pulpit; and with the Practices now brought in, in the Churches. That tho this Man had called theſe Perambulation Feaſts, Feaſts of *Bacchus*, ſhewing his Skill in Poetry; yet if one ſhould have asked him how to decline *Bacchus*, he would have been put to

Holland a *Puritan* Preacher.

ANNO 1564.

his ſhifts: However he would appear to be ſeen in *Latin*, *Greek* and *Hebrew*. He cryed out, that the Schoolmen had infected all the Country with Superſtition, as he termed this going of the Women. That in his Sermons he uſed much *Latin*, and took great pleaſure in pronouncing it much like the good Fellows that went about with Foot Plays. He asked, if this were not at length a fit learned Man to preach Predeſtination in ſuch Preſumption. And added, that he marvelled much that his Grace permitted him by his Licenſe to preach out of his Cure, or any proud *Engliſh Doctor* of them all, as the good Man raiſed into ſome Paſſion expreſſed himſelf. Butthat now, he is no *Engliſh* Doctor with us, as he proceeded, that hath not ſome ſingular Opinion to inflame the Multitude withal againſt thoſe that live under Laws and Obedience. That in ſhort, by means of theſe, Learning was had in Deriſion of moſt Men. That he was ſorry to have occaſion to pen theſe Matters for his reading; and might think he ſpake of Affection, but he aſſured him he did but write as other Men talked: And that he thought much of the Sawcineſs of theſe bold rude *Engliſh* Preachers and *Doctors* *: He wiſhed it by Puniſhment and Penalties to be reformed. For he knew his Grace had taken Order for ſuch in ſome Points; but that they were no more regarded. And he wiſhed that he (to whom he wrote) might ſee where the Fault was.

*The *Puritans* affected that Title from *Eph.* 4. 11.

Libertytaken.

And laſtly, he ſhewed him the Liberty that was commonly uſed among the Clergy there, in varying from the Appointments of the Church. How that ſome conferred Baptiſm in Baſons, ſome in Diſhes [rejecting the uſe of the Font] as he himſelf had ſeen. Some held there muſt be ſeven Godfathers. Some would either, that every Father ſhould chriſten his own Child, or at leaſt admit him to be chief Godfather. Some took down the Font, and painted a great Bowl, and cauſed to be written on the outſide *BAP | TIS | ME*, as was notably known. Some taught that Women might not pray in the Rogation Week: Some deteſted the Surplice in Miniſtration. And that in *Bocking* it had been laid a Water (as he expreſt it) by *Holland* the Curate there for many a day.

How this Liberty became retrenched.

Thus by this Letter, ſhewing the State of the Church-Service, and the Miniſters thereof in one Part of the Nation, may be gueſſed how it was every where elſe: And had it not been for the great diſturbances in the Church, occaſioned by theſe Varieties, and the common Omiſſion of what was preſcribed by the Queen's *Injunctions*; and for the rude and inſolent Behaviour of ſome that refuſed the Habits towards thoſe that quietly uſed them, and conformed themſelves to Orders (as in the Caſe of *Kechyn* aforeſaid) probably the urging of them ſo ſtrictly afterwards would not have been. And had the ſcupling Brethren peaceably and ſilently uſed their Liberty in the omiſſion of ſome few things which their Conſciences ſcrupled, it might not have been with ſuch rigor afterwards reſtrained. For hitherto, as far as I find, they were indulged and connived at by the Biſhops, as much as they might, without giving Offence to the Queen, or diſparaging her *Injunctions*. For when theſe and ſome other Matters enjoyned by the Common Prayer Book, were charged upon the Biſhops by *Bullinger*, Paſtor of the Church of *Zuric*, and ſome other learned Foreigners of the Reformation; they replyed in their Letters, "That none of them were of the Parliament Houſe at the paſſing of the Book; and that they had therefore no Voice in making of the "Law. But that after it was paſt, they being choſen to be Biſhops, muſt either "content themſelves to take their places, as things were, or elſe leave them "to Papiſts, or *Lutherans*. But in the mean ſpace they promiſed not to urge "their Brethren in thoſe things: And when Opportunity ſhould ſerve, to ſeek "Reformation of them. Which Letters were ſhewn to *George Withers*, a Divine, by *Bullinger* and *Gualter* at *Zuric* in the Year 1567, as the ſaid *Withers* wrote to the Lord *Burghley*. Whoſe Letter I ſhall hereafter have occaſion to produce, when about the Year 1583, Subſcription was enjoined to the Book of Common Prayer: upon which occaſion it was writ.

The Queen directs her Letters to the ABp. to promote Uniformity.

Theſe Practices therefore, being ſo contrary to the Queen's *Injunctions*, ſet out in the Year 1559. and begetting ſo much Diſſenſion, Difference and Diſorder among Chriſtians of the ſame Profeſſion, redounding ſo much to the Diſparagement of the Reformed Religion among the Enemies thereof; the Queen directed her Letter this Year, 1564. in the Month of *January*, to her Archbiſhop, requiring him, with other Biſhops, in the Commiſſion for Cauſes Eccleſiaſtical, that

that Orders might be taken, whereby all Diverſities and Varieties among the Clergy and Laity, as breeding nothing but Contention, and Breach of common Charity, and againſt the Laws and good Uſage, and Ordinances of the Realm, might be reformed and repreſſed, and brought to one manner of Uniformity, throughout the Realm. A Draught of which Letter, I have thought worthy to repoſit in the *Appendix*. Whereby may be perceived, that this was the ſecond time the Queen had calledupon the Biſhops to reſtrain theſe Differences; and that neither thoſe our Archbiſhop, nor the reſt of his Brethren, were ever forward to proſecute that did vary from the appointed Rites and Ceremonies; but had, for Peace ſake, winked a little at the Non-obſervance of them. For ſhe in the ſaid Letter, blames the ABp. and Biſhops, "For their lack of Regard, that ſhould have been given "hereto, and their Sufferance of ſundry Varieties and Novelties: And moreover, "ſtraitly charged and required him, that hereafter ſhe might not be occaſioned "for lack of his Diligence, to provide further Remedy againſt the Diſſenters, by "ſome other ſharp Proceedings. *ANNO* 1564. *N.* XXIV.

But the compaſſing of this Buſineſs, the Queen had now put him upon, had its great Difficulties; not only in reſpect of the earneſt Prejudices many had taken to the Apparel, becauſe not uſed in other, which they eſteemed purer, Churches; but alſo becauſe theſe Diſſenters had many ſecret Favourers, both among the Courtiers, and the Biſhops too. And chiefly *Pilkington*, the Biſhop of *Durham*, formerly an Exile for the Goſpel: Who not only diſliked the Cap and Surplice, (tho' he wore them) but when he obſerved this Matter was going to be preſt, he wrote a large and earneſt Letter, dated *Octob.* 25. to the Earl of *Leiceſter*, a great Man with the Queen, to do his Endeavour to oppoſe it, and to defend this Cauſe, tho' he ſhould incur ſome Diſpleaſure thereby: And that tho' he had ſundry times ſpoken in this Cauſe, without the Succeſs deſired, yet Importunity commonly procured many things in time. He urged alſo to him that Paſſage of *Mordecai* to *Eſther*; *If thou hold thy Peace, Deliverance ſhall come another way, but thou and thy Father's Houſe ſhall periſh.* He ſaid, 'It was Satan's Malice to raiſe great Troubles for 'Trifles. That *Paul* circumciſed *Timothy*, when there was hope to win the *Jews*; 'but when they would have it of Neceſſity, he would not circumciſe *Titus*. 'That Compelling ſhould not be uſed in Things of Liberty. That in thoſe 'Superſtitious Parts where he lived, Prieſts went with Swords and Dag-'gers, and ſuch courſe Apparal as they could get, not regarding Colour or Fa-'ſhion. But it was lamentable, that among thoſe that were more civil, ſuch Of-'fence ſhould be taken at a Cap. He bad the Earl conſider, how all Reformed 'Countries had caſt away Popiſh Apparel with the Pope, and that we contend to 'keep it as a Holy Relique. That many Miniſters would rather leave their Mi-'niſtry and Livings, than be like to Popiſh Teachers of ſuch Superſtitions. And 'the Realm had a great Scarcity of Teachers, and many Places were left deſti-'tute of any. That it would give incurable Offence to the Favourers of God's 'Truth in other Countries: That St. *Paul* bad Men uſe ſuch Apparel as became 'thoſe that profeſſed Godlineſs: But if we forſake Popery as wicked, how ſhall 'we ſay their Apparel becomes Saints and Profeſſors of the Goſpel? But I will not any further foreſtall the reading the Letter it ſelf, which I have put in the *Appendix*. *N.* XXV.

The Difficulties of it.

The Biſhop of *Durham* writes to *Leiceſter*, to ſtop Proceedings.

The Queen having ſent her Letters to the Archbiſhop, as was aboveſaid, for preſſing Conformity upon the Miniſters throughout her Realm, he in Obedience to her Commands, within two Days after, wrote Letters to the Biſhop of *London*, ſhewing him, 'How diſcomfortable theſe Varieties and Contentions were to her 'Majeſty, and how ſhe apprehended Danger and Ruin at laſt by them; And 'that ſhe had therefore in the beginning of her Reign, provided Laws and Ordi-'nances, to ſtay and knit her People in Unity; but that for want of Regard in 'the Biſhops, notwithſtanding the Queen's Charge given to them, for due Exe-'cution, Varieties and Novelty in Opinions, and External Ceremonies were 'crept in. That thereby good Religion was impaired and defaced. And the 'Queen ſaw theſe Diſorders ſtill to increaſe, and not to diminiſh, and was now 'reſolved to have theſe Diverſities againſt the Laws to be expelled, and to have 'Uniformity throughout the Realm. And that ſhe had thereupon commanded him, 'the Archbiſhop, according to the Power and Authority he had under her, to 'have Conſideration of the ſame in ſuch Form, as was expreſſed in her Letters;

The ABp.'s Letter to the Bp. of *London* upon the Queen's Letters to him.

ANNO 1564.

'and to understand of every Person having Ecclesiastical Jurisdiction, both in the 'Universities, and elsewhere, what Varieties were used in Doctrine or Ceremo- 'ny, and in the Manners of the Clergy; and to seek the Reformation of the 'same. And that none should be admitted to any Place or Benefice, but such as 'should be disposed to follow common Order, and before Admittance should pro- 'mise to use themselves in true Unity and Concord, and to keep Order and Uni- 'formity. And that none that maintained these Dissensions, should remain in 'Authority, whereby her Sovereign Authority might be frustrate. And that she 'commanded him, the Archbishop, to inform her of all such as were not refor- 'mable, and to refer them to her further Order.

'And that otherwise, she would impute to him the Cause thereof. Therefore, 'for Declaration of his Allegiance and Obedience to her Authority, and to avoid 'her Indignation, he had sent his Letter to him, the Bishop of *London*, desiring 'his Lordship, and in her Name straitly charging him, to expend and execute the 'Premisses; and to signify the same to the rest of his Brethren in the Archbi- 'shop's Province, that they should see the Laws and Ordinances already establi- 'shed, to be without Delay and Colour executed: And such as were Incorrigi- 'ble, to send up, and the Causes and Demerits of the said Persons. And the said 'Bishops to charge their Inferiors, having any Jurisdiction, to do the same: And 'to certify up what Varieties there be in Doctrines and Ceremonies, and Behavi- 'our of the Clergy. And this to be returned by the last Day of *February* ensuing.

Num. XXVI. This is the Sum of the Archbishop's Letter. But in the *Appendix* it may be found at length.

How the Bishops resent the Queen's Order:

This was no very grateful Work to the Bishops; many of their Clergy in their respective Dioceses, otherwise Learned and Sober, using these Variations from the Laws, and taking a Liberty to wear other Habits, out of a Detestation of Popery. Yet the Bishops were sensible of the Discord these Differences occasioned, and wished for a Redress. *Alley* Bishop of *Exeter* wrote a Letter, containing Advices for the Church, in Matters of Doctrine and Discipline. Therein, for his own Dioces, he wished some Order might be taken for the Habits; for that there was such Preaching about them, to the great Disturbance of the People. He said, he knew one that boasted he had preached Seven or Eight Sermons against the Habits. He wished, that they might either be Confirmed by Authority, or laid aside; that so there might be no more Contention about them.

Bishop *Alley*.

And the *Puritans* Courses hereupon.

But upon these Motions for bringing all Ministers to an Uniformity in Rites, according to the Laws in force, great were the Strivings and Strugglings of the Refusers. They wrote Letters, made Friends, marshalled up their Arguments against the Use of these Things. And many that used these Rites, disliked their Imposition: Such were some of the Bishops themselves. *Pilkington* Bishop of *Durham*, wrote a Letter to this purpose, as was said before, to the Earl of *Leicester*, who set up for a Patron of the *Puritans*, upon some Displeasure against our Archbishop, and for other Ends. And so did *Whittingham* the Dean of *Durham*, writing a very large Letter to the same Earl, his Patron, who had procured him the Deanry: Shewing therein his Reading in the Fathers: Passages out of whom he quoted liberally, in Confirmation of his Arguments. He said, 'That through packing 'of Enemies he thought it past Remedy, and that the Decree was either past, or 'at hand, to compel all to wear the old Popish Apparel, or to lose their Livings. 'That that which made a Shew for the wearing the Apparel, was the Opinion of 'Indifferency. But he on the other hand said, That he that would persuade to 'any thing in Religion, must prove that it tended to God's Glory, consented 'with his Word, Edified the Church, Maintained Christian Liberty. Which 'Conditions and Circumstances, if it wanted, that which by Nature was Indif- 'ferent did degenerate, and become hurtful. He demanded, how could God's 'Glory be advanced by Garments, which Superstitious Men, and Antichrist have 'invented, for the maintaining and beautifying of Idolatry? That St. *Austin* re- 'quired two Points in Things Indifferent; *viz.* That they induced to a better 'Life, and so served to Edification; and next, that we bewared lest Offence came 'thereby. That to use the outward Shew and Manner of the Wicked, is to ap- 'prove their False Doctrine. And whereas it was said, that this Apparel served 'not to set forth Papistry, but, reserved as a thing merely tending to the Conser-

Whittingham writes to the Earl of *Leicester*.

vation

ANNO 1564.

'vation of Polity, he ſaid, that this was *Vox tantum & præterea nihil.* That it was 'a poor Policy, to think by this Means to change the Nature of Superſtition, or 'to deck the Spouſe of Chriſt with the Ornaments of the *Babyloniſh* Strumpet, 'or to force the true Preachers to be like in outward Shew to the Papiſts, Chriſt's 'Enemies. That when he conſidered, how *Jeroboam* maintained his Calves in *Dan* 'and *Bethel*, under the perſuadable Name of Policy, it made him tremble ſo often 'as he ſaw the Popelike Garments avouched, and ſet forth under the Vizard and 'Countenance of Policy.

'That as for thoſe, that ſaid, they that refuſed theſe Habits, did this out of 'Singularity, rather than Conſcience; he anſwered, That if that Apparel they at 'preſent wore, ſeemed not ſo modeſt and grave as their Vocation required, and 'that it ſufficed not to diſtinguiſh them from Men of other Callings, they refuſed 'not to wear ſuch as ſhould be thought to the Godly Magiſtrates, for theſe Uſes 'moſt decent: So that they might keep themſelves ever pure, from the defiled 'Robe of Antichriſt. He exhorted all earneſtly to Pray, and to Call unto God, 'that he would Illuminate the Queen's Heart, as he did in Time paſt, for the true 'Reformation of Religion, the Minds of ſo many Godly Princes, whom he in-'flamed with the Zeal of his Glory, as *Hezekiah*, *Joſias*, and other Princes. And 'urging how many Papiſts enjoyed Liberty and Livings, that had neither ſworn 'Obedience, nor did any Part of Duty towards their miſerable Flock, he cried, 'Alas! my Lord, that ſuch Compulſion ſhould be uſed toward us, and ſo great 'Lenity toward the Papiſts. Oh noble Earl, at length be our Patron and Stay 'in this Behalf, that we may not loſe that Liberty which hitherto by the Queen's 'Benignity we have enjoyed. But the Letter of Dean *Whittingham* being Penned in a notable moving Stile, I preſent it to the Reader in the *Appendix*. This Letter the Earl, to whom it was writ, delivered to the Biſhop of *London*, to conſider, I ſuppoſe, the Arguments therein, and to communicate it to the Archbiſhop. Yet this *Whittingham* afterwards wore the Habits required; and when one of his *Geneva* Fellow Exiles had reproached him for ſo doing, he juſtified himſelf by *Calvin*'s Judgment, whom he and others had heard ſay, 'That for External Matters 'of Order, they might not neglect and leave their Miniſtry: Which would be 'for Tithing Mint, to neglect the weightier things of the Law.

N. XXVII.

Ath. Oxon. p. 153.

Kingſmil alſo, another Learned Man, (the ſame, if I miſtake not, with *Andrew Kingſmil*, of *All Souls* College, *Oxon*; of whom it is related, that *Sampſon*, *Humfrey*, and He, were in the Year 1563. the only Preachers in that Univerſity) this Man now wrote a long Letter to the Archbiſhop againſt urging the Habits. Which Letter is preſerved among Mr. *Petyt*'s Manuſcripts.

Kingſmil's Letter

CHAP. XX.

The Archbiſhop, and other Biſhops, Compoſe the Book of Advertiſements. *Why ſo called. The Difficulty the Book met with, at the Council Board. The Archbiſhop in ſome Heat about it. The Dean of St.* Paul's *Chidden at Court.*

THE Earl of *Leiceſter*'s Power and Intereſt was not ſo great with the Queen, (or at leaſt he thought not fit now to try it) as to hinder her Purpoſe of bringing in an Uniformity, nor to ſtop the Proceedings of her Letter before mentioned, whereby ſhe had given her Commands to the Archbiſhop to that Intent. In Obedience to which, the Archbiſhop, and ſome other Biſhops of the Eccleſiaſtical Commiſſion, proceeded to compile certain Articles, to be obſerved partly for due Order in the Publick Adminiſtration of the Holy Sacraments, and partly for the Apparel of Perſons Eccleſiaſtical. Theſe Articles were printed with a Preface this Year 1564. by *Reginald Wolf*, according to Biſhop *Sparrow*'s Collections, and

The ABp. and Eccleſiaſtical Commiſſioners, Compoſe the *Advertiſements.*

ANNO 1564. and Intitled *Advertiſements.* Tho by a Writing on the back ſide of the fair Copy that was ſent to the Secretary, when they were firſt framed, it ſeems they were not preſently publiſhed, nor Authorized. For theſe are the Words written upon them by the Secretaries own Hand, *Mar.* 1564. *Ordinances accorded by the Archbiſhop of Cant. &c. in his Province. Theſe were not Authorized nor publiſhed.*

Not Authorized. The Matter, I ſuppoſe, was this: When theſe Articles (by *Leiceſter*'s means no queſtion) were refuſed to be confirmed by the Queen's Council, the Archbiſhop however thought it adviſable to Print them under his and the reſt of the Commiſſioners Hands, to ſignify at leaſt what their Judgment and Will was; and to let their Authority go as far as it would. Which was probable to take ſome Effect with the greater part of the Clergy; eſpecially conſidering their Canonical Obedience they had ſworn to their Dioceſans. But becauſe the Book wanted the Queen's Authority, they thought fit not to terme the Contents thereof *Articles* or *Ordinances*, by which Names they at firſt went, but by a modeſter Denomination, *viz. Advertiſements.*

Some difference in the MS. Copy. This was the Reaſon, that there is ſome difference in the Preface thereof, as we have it printed in Biſhop *Sparrow*'s Collections, from that which is in the MS. Copy, ſent unto the Secretary. That Preface is all the ſame, but only, whereas in the MS. it ran thus, [The Queen's Majeſty —— hath by the Aſſent of the Metropolitan, and with certain other her Commiſſioners in Cauſes Eccleſiaſtical, decreed certain Rules and Orders to be uſed, as hereafter followeth,] in the ſaid Collections we read thus, [The Queen's Majeſty —— hath by her Letters directed unto the Archbiſhop of *Canterbury*, and Metropolitan, required, enjoyned, and ſtraitly charged, that with Aſſiſtance and Conference had with other Biſhops, namely, ſuch as be in Commiſſion for Cauſes Eccleſiaſtical, ſome Orders might be taken, whereby all Diverſities and Varieties among them of the Clergy, and the People, as breeding nothing but Contention, Offence, and Breach of common Charity, and be againſt the Laws, good Uſage, and Ordinances of the Realm, might be reformed and repreſſed, and brought to one manner of Uniformity throughout the whole Realm: That the People may thereby quietly honour and ſerve Almighty God in Truth, Concord, Unity, Peace and Quietneſs, as by her Majeſties ſaid Letters more at large doth appear. Whereupon by Diligence, Conference, and Communication in the ſame, and at laſt by Aſſent and Conſent of the Perſons beforeſaid, theſe Orders and Rules enſuing have been thought meet and convenient to be uſed and followed.] There be alſo ſome other ſmall Alterations. As the word *Conſtitutions*, in the MS. is changed into *Temporal Orders*, in the Collections: And *Poſitive Laws in Diſcipline*, is changed into *Rules in ſome part of Diſcipline.* I have alſo diligently compared the Printed Book with the aforeſaid MS. Copy, aud find them different in many Places, and ſundry things are left out, which are in the Copy; the Archbiſhop thinking fit in that manner to publiſh them, becauſe of their want of the Stamp of Authority, to oblige Perſons to the Obſervance of them. This hath inclined me to putit into the *Appendix* as I find it, being ſent from the Archbiſhop to the Secretary; thinking it worthy the retrieving ſuch Acts of the Governors of the Church, the better to enlighten our Eccleſiaſtical Hiſtory.

N. XXVIII.

Some further Account of theſe Articles, or Advertiſements. But to give ſome more particular Account of theſe *Articles*, publiſhed afterwards under the name of *Advertiſements*, and of the oppoſition they met with at Court. They were nothing but ſuch as had been before agreed upon by the Queen's Commiſſioners, only now reviewed and corrected, and ſome things added. And thus the Book with the Alterations and Additions, partly interlined, and partly in Paper faſtned on, was ſent by the Archbiſhop to the Secretary, being the firſt View, and not fully digeſted, that he might peruſe it, and give his Judgment, and ſoreturn it back; that ſo it might be fair written, and preſented to the Council. The Deviſers, as the Archbiſhop ſignifyed to the Secretary, were only the Biſhops of *London*, *Wincheſter*, *Ely*, *Lincoln*, and himſelf, tho it were agreed upon and ſubſcribed by one Biſhop more, *viz. Rocheſter*, and other Commiſſioners, as appears by the Subſcription in the Printed *Advertiſements.* Among the reſt of theſe Amendments of the old Book, this was one, that whereas Preachers were reſtrained before from meddling, in their Sermons, with any Controverſies, this was now in the preſent Book omitted; it being thought very fitting, that the Errors

rors of the Popiſh Religion ſhould be treated of, and confuted, for the Vindication of the *Reformation*. And eſpecially conſidering the coming over, it ſeems, at that time beyond Sea, of great Numbers of Books of the Adverſaries; which were conveyed privately to Perſons in the Court, impugning the Verity of our Religion. After the Secretary had ſeen this foul Copy, which had been thus ſent to him by the Archbiſhop, *March* the 3d, he ſoon returned it. For five Days after, the Archbiſhop ſent the fair Copy thereof, ſigned by the Biſhops and himſelf, that the Secretary might take his opportunity to preſent it to the Queen and her Council: ſignifying, that he had rather he, the Secretary, ſhould preſent it, than himſelf, for the avoiding of Offence, that might grow, as he ſaid, by his own imprudent Talk. For he knew there were ſome in the Council, that would be apt to make oppoſition to this Book, and ſo occaſion might be given him of ſome more hot diſcourſe than were convenient in ſuch a Preſence. *ANNO* 1564.

He foreſaw well, that it would be difficult to paſs the Council, in order to the obtaining the Queen's Authority for the decreeing the obſervation of it. But he told the Secretary, "That if the Queen's Majeſty would not authoriſe it, the "moſt part [of the Orders therein preſcribed] were like to lie in the Duſt, for "execution on their Parties, Laws were ſo much againſt their own private do-"ings. By which Words ſuggeſting that many of the Leading Clergy, (and probably ſome of the higheſt Order) neglected the enjoined Apparel, and Rites; and ſo would be very backward to execute, and perform the Directions of the Book, unleſs the Queen's abſolute Commands were annexed. "But if She with "conſent [thereunto] would publiſh her pleaſure concerning theſe Articles, "he truſted, out of the awe the Clergy had of her, ſhe ſhould be obeyed. But notwithſtanding theſe Endeavours of the Archbiſhop, and his Applications to his Friends at Court, he could not gain the Queen's Authority to ratify the Book; ſo prevalent was that Party in the Council, that diſliked it, and who adhered to ſuch of the Clergy as were not forward for theſe Obſervances. Foreſaw the difficulty of its paſſing the Council.

This ſomewhat chafed the zealous Archbiſhop, and the rather becauſe the Court, and particularly the Secretary himſelf, were the firſt movers of this Matter, and which had put the Archbiſhop upon the Labour of redreſſing this Evil. He ſaid, "It was better not to have begun, except more were done: And that all the "Realm was in expectation. *Sapienti pauca.* And that ſeeing his Honour princi-"pally had begun, *Tuâ intereſt* (ſaid he) *ut aliquid fiat.* Adding, concerning them of the Commiſſion, "That if this Ball ſhould be toſſed unto them, and then they "have no Authority by the Queen's Majeſty's hand, they would ſit ſtill. And "that if they of the Council laid not to their helping hand, as they did once, "he ſaid, in *Hoopers* Days, all that was done, was but to be laughed at. This *Hooper* was he, that was Biſhop of *Worceſter* and *Gloceſter* in K. *Edward*'s Days, and ſuffered Martyrdom in the Reign of Queen *Mary*. Him that King, and his Councel ſent down into his Dioces, fortified with their Letters and Authority, to make ſearch into Abuſes in thoſe Superſtitious parts of the Land, and reform them. Which he did vigorouſly, and to good purpoſe, by virtue of this Countenance from the Court, inflicting Puniſhments as he ſaw occaſion. In ſo much, that Judge *Morgan*, at one of the Biſhop's Examinations before *Gardiner*, threw in his Teeth what a Stir and Rout he made at *Glouceſter*, railing at him, and ſaying, That there was never ſuch a Tyrant. No queſtion thoſe Parts, labouring more than the reſt under Popiſh Corruptions, required a ſtirring Biſhop: And good Reformation he made there, by the Aſſiſtance the Council's Letters gave him. But this by the By, to ſhew what the Archbiſhop hinted at. His Concern at the Book's ill Succeſs before the Counci *Foxes* Mon.

Soon after this, the Biſhop of *London* was at Court in the Queen's Preſence; but ſcarcely a Word was ſpoken by her to him, to excite him to redreſs the Neglect of Conformity in *London*. For the ſaid Biſhop had told our Archbiſhop, That not Six Words were ſpoken from the Queen to him, for Uniformity of his *London*, where, it ſeems, it was moſt diſregarded. This Neglect of the Queen, created a new Concern in the Mind of our Prelate. Which made him ſignify this very thing unto his old Friend the Secretary; hinting again to him hereupon, his Deſire, that a Letter from her Majeſty ſhould be ſent him, to back their Endeavours, adding in ſome Heat theſe Words; "If you remedie it not by Letter, I "will And at the Queens neglect.

ANNO 1564.

" will no more ſtrive againſt the Stream, fume or chide who will." This Letter was dated *March* the 8*th*. Such a ſtrong Party had the Diſaffected then in the Council and Court, that the Queen was ſtayed from ſeconding her own Letter to the Archbiſhop, by her own Authority to confirm what they had drawn up, and prepared by her own Order.

The Clergy little favoured at Court.

And no wonder, for the Biſhops and Divines themſelves had no little Countenance given them at the Court, by divers of the Great Ones there; who did what they could to prejudice the Queen againſt them. For, but the Day before; *viz. March* the 7*th*. the Archbiſhop, and the other Biſhops and Divines of the Eccleſiaſtical Commiſſion, being at the Court, and the Queen preſent, one of them, the Dean of St. *Paul*'s, *Alexander Nowel*, a Perſon that had been much favoured by her for his excellent Learning and Education, and whom ſhe uſed to permit to Diſcourſe before her; being, I ſuppoſe, appointed then to Preach a *Lenten Sermon*, among other things ſpoken of, entred into Speech concerning a very leud Popiſh Book, lately publiſhed. It was ſtuffed not only with Papiſtical Doctrine, but in many Places tainted with immodeſt and unhoneſt Language: and ſo, guilty of Irreverence and Impudence towards the Queen: For to her it was Dedicated. This cauſed him in that preſence to ſhew his diſlike of the Book, tho liked much of ſome indiſcreet Subjects, and of their Judgments too. But, it ſeems, upon ſome Words unwarily by him ſpoken, or rather by ſome of his captious and prejudiced Auditors taken hold of, they brow-beat him, and run him down with much ſevere Language, and the Queen alſo reproved him. This unexpected uſage aſtoniſhed the modeſt Man greatly. In ſo much, that the Archbiſhop, then preſent, for pure pity took him home that day to dine with him, and to give him ſome Countenance and Comfort, *Being utterly diſmayed*, the very Expreſſion the Archbiſhop uſed, ſpeaking to the Secretary concerning him. And the next day the Dean wrote a Letter to the ſaid Secretary, giving an account of the Cauſe of that his Diſcourſe againſt the Book, namely, 'That it was his due Reverence to his graci-
" ous Sovereign, ſo lacking in that Book, and the Impudency of the Author to
" her: And tho' it were fallen out otherwiſe then he, ſo long accuſtomed to his
" Sovereign's gracious Patience with him, could well foreſee, yet what Error ſo-
" ever was admitted in the utterance thereof, he ſaid, he enjoyed the Teſtimo-
" nies of ſound Doctrine, recorded as well in the Scriptures, as the ancient Do-
" ctors, and the Conſcienee of a good intent, and moſt humble Reverence
Nu. XXIX. " towards his moſt Gracious Sovereign. The Letter may be read in the *Appendix*.

Vid. Annals of the Reformat. p. 407.

Offence taken at a Sermon of the Dean of St. *Pauls*.

The Advertiſements become of Force. Regiſt. *Grind.*

But to return to the *Advertiſements*. At length, it ſeems, the Archbiſhop's Patience and Perſiſtance prevailed, and theſe Eccleſiaſtical Rules (now called *Advertiſements*) recovered their firſt Names of *Articles* and *Ordinances*: as may appear by the Metropolitical Viſitation of the Church of *Glouceſter*, *Anno* 1576. by *Laur. Humfrey*, *Herbert Weſtphaling*, Doctors in Divinity, and ſome other Civilians, by the Archbiſhop's Deputation; when among the Injunctions (Eight in Number) given to that Church, one was this, 'Not to oppoſe the Queens *Injunctions*, nor
' the *Ordinations* nor *Articles*, made by ſome of the Queen's Commiſſioners, (which
' are there ſaid to be, *Matthew* Archbiſhop of *Canterbury*, *Edmund* Biſhop of *Lon-*
' *don*, *Richard* Biſhop of *Ely*, *Edmund* Biſhop of *Rocheſter*, *Robert* Biſhop of *Winton*,
' and *Nic.* Biſhop of *Lincoln*) *January* the 25. in the 7th Year of the Queen's
' Reign. To which that Archbiſhop (next Succeſſor to our Archbiſhop) ſubſcribed his Name. Where we may obſerve that theſe *Ordinances* of the Queen's Commiſſioners are joyned with her own *Injunctions*, to be obſerved. Of ſuch Force they were now become.

CHAP.

ANNO 1564.

CHAP. XXI.

The Archbiſhop's Proceedings for Uniformity. He Excites the Biſhop of London.

THUS ſtood the Court affected. In the mean time the Archbiſhop, and his Fellows of the Eccleſiaſtical Commiſſion did go on, as far as they could, to reduce the Church to one Uniform Order, the Queen ſtill calling upon them ſo to do, reckoning their own Authority ſufficient. They cited many before them, conferring with them, admoniſhing them, and threatning their Cenſures to thoſe that would not comply. But the Effect did not correſpond at all: but rather what they did proved the Occaſion to others of becoming more refractory. And whereas the *Habits* had been the only, or chief Matter they boggled at, now the reſt of the Churches Rites began to be called in queſtion too. Such an influence had the connivance of the Court. But now the Queen ſhewed her ſelf much offended, that ſo little had been done all this while. The Archbiſhop takes this Occaſion again to write to his Friend at the Court, ſignifying the great Miſchief of theſe Delays, and irreſolute Proceedings. He wiſhed, 'That the Secretary and 'the reſt had not ſtirred *iſtam Camarinam*, or elſe to have ſet on it to ſome Order 'at the Beginning. For that delaying wrought daily more inconvenience, *& ob-'firmatiores fiunt.* So that he ſaw it not beſt to ſend up for diſordered Perſons. 'For after they eſpy, ſaith he, how the Game goes, *redduntur multo præfractiores.* 'Adding that he thought, *Non ſolum periculum verti in ritibus Veſtium tantummodo, ſed 'omnium rituum in univerſum*, i. e. *That not only the Rites of Apparel were now in Dan-'ger, but all other Rites univerſally.* And therefore he adviſed, that Prudence would be taken. And whereas he underſtood, it was purpoſed by ſome, probably that ſecretly favoured theſe Men, to ſend for ſome of the chief of them to the Council, and give them a chiding before the whole Body of the Council, he ſaid, if that were all that ſhould be done with them, to be foully chidden, they were *Verba tantum & præterea nihil : i. e. Words only, and nothing elſe*; and he doubted whether it would work a Quietneſs. That the Deformities were to be openly intreated. Adding this Proverb, according to his Dialect, *All Men be not one Mans Childer.* By which he might mean, that all Men were not to be dealt with alike, but ſome more roughly than others, becauſe of the difference of their Tempers. He propounded alſo, that the Secretary, and the Earl of *Leiceſter*, would do well to reſort to the Lord Keeper, and to conſult with him, how to deal in this Caſe, to do good, and to pacify the Queens Majeſty. And he thought it would be a piece of an Afternoon well ſpent. And if the Secretary ſhould think good, he and the Biſhop of *London*, would meet them at the Lord Keeper's. And that peradventure they might take ſome occaſion from their Information to treat this Cauſe with the leſs Offence. For that he and the ſaid Biſhop now knew the whole State and Complexion of the Cauſes, and the Parties. Which they might well do, having before this time ſummoned before them the chief of the Miniſters of this Judgment both in *London*, and in the Univerſities, and fully underſtood their Arguments and Pretenſions from themſelves.

The Proceedings of the Archbiſhop in Relation to Uniformity.

March 24.

Deſires a meeting with ſome of the Coucil hereupon.

And now we have mentioned the Biſhop of *London*, it brings to my Mind another difficulty the Archbiſhop had to ſtruggle with: Which was to gain him over to join vigorouſly with him in this Buſineſs: Whoſe Temper was naturally mild, and averſe from rigorous Methods. Whereby our Archbiſhop thought him not active enough in his Dioces; *London* at that time having many Miniſters benefited therein, who wholly neglected the Obſervance of the Habits and Rites preſcribed. And he knew what an Influence their Example would have all the Nation over. This made him urge this Biſhop to a more quick Execution of the Eccleſiaſtical Laws and Injunctions. And by his Arguments he at length brought him to a good Reſolution therein. And to back his own Endeavours, he writ to the Secretary to obtain a private Letter from the Queen to that Biſhop, to execute her Majeſties Pleaſure in that regard. For he had told the Archbiſhop, that if he

Stirs up the Biſhop of *London* to execute the Laws.

March 3.

ANNO 1564. were ſo charged, he would out of hand ſee Reformation in all *London*. 'And 'ye know, ſaith he, in his Letter to the Secretary, there is the moſt diſorder, 'and then is the Matter almoſt won though the Realm. And ſo prayed him ear-'neſtly to procure theſe Letters expeditely, for that he was then in a good 'mood to execute the Law; and that it would work much more than he would 'think.

CHAP. XXII.

Sampſon *and* Humphrey *of* Oxford, *Summoned before the Archbiſhop and Eccleſiaſtical Commiſſion. Their Supplicatory Letter to the ſaid Commiſſion for Forbearance: And to the Earl of* Leiceſter. *The Archbiſhop conſults with the Secretary about diſplacing them. They are put up to Preach at St.* Paul's *Croſs.*

Sampſon and *Humphrey* cited to *Lambeth.*

MENTION was made before of the Archbiſhop's ſending for divers Perſons that refuſed the Habits, to appear before the Commiſſioners: Two whereof, and they the chief Heads of that Party, were *Thomas Sampſon*, and *Lawrence Humphey*, the one Dean of *Chriſt Church*, and the other Preſident of *Magdalen* College, *Oxon.* Theſe were of great eſteem in the Nation, being Men of good Learning, and having been both of them Exiles in Q. *Mary*'s Reign. Therefore the Archbiſhop and Commiſſioners appointed them to appear at *Lambeth* on the third of *March* in the Afternoon, with four other Miniſters in *London* of the ſame Opinions: that the Commiſſioners might confer with them, and to underſtand their Reaſons for their Omiſſions of what was enjoyned. The Archbiſhop ſignified this in the Morning to the Secretary, deſiring his Company, and that he would ſtep over to them, adviſing him in theſe Words, *In tota hac Cauſa nè nimium tendas funiculum.* What this *ſtraining of the Cord too much* means, whether referring to too much Indulgence towards them, or Severity againſt them, I leave to the Readers Conjecture. But that by the Way.

The Iſſue thereof.

The Effect of this Appearance of *Sampſon* and *Humphrey* among other things, was, that the Archbiſhop urged to them the Opinions of thoſe Learned Foreigners, *Bucer* and *Martyr* (both which had been publick Profeſſors of Divinity in each Univerſity) for Conformity to the Apparel preſcribed. The ſame, I ſuppoſe, which are mentioned in *Whitgift*'s Defence, *viz. Peter Martyr* in his Letter to *Hooper*, and *Martin Bucer* in his to *Alaſco*. Of theſe Letters, declaring their Judgment in that Matter, he gave them Copies, deſiring them to take them home with them, and to peruſe and weigh them well. But thoſe Learned Men's Judgments had but little Effect on them; for on *March* the 8th following, they came to the Archbiſhop again, returning the Letters, but no Turn of their Judgments. For ſo the Archbiſhop ſent word to the Secretary, *Antiquum retinent immobiles.* They requeſted at that time, that as they were ſent up for from *Oxon*, ſo they might have leave to return home again. The Archbiſhop told them, they muſt tarry: intending to get the Queen's Council to ſend for them, or elſe their Chancellor, the Earl of *Leiceſter* to proceed againſt them. Who, being one of the Commiſſioners, had exhorted them, at leaſt pretendedly, to conform themſelves to the Queen's Pleaſure. This alſo he ſignified to the Secretary, that he might bring it about; telling him in ſhort, that for his Part he could do no good.

Their Let- to the Archbiſhop and Commiſſioners;

But when they could not yet obtain leave to go back to their Colleges, which they were very earneſt to do, being weary of their uncomfortable Attendance, and of the Checks which they had alſo received at Court from ſome of the Council, on the Twentieth of *March* following, they having framed a Supplicatory Letter in a very elegant, but ſubmiſſive Style, on their own behalves for brotherly Connivance, ſent it unto the Archbiſhop, and Biſhops of *London*, *Winton*, *Ely*, *Lincoln*, Commiſſioners. Proteſting 'Firſt, before God what a bitter Grief it was to 'them that there ſhould be a Diſſenſion between them for ſo ſmall a Matter, as, *Prop-*

ter

'ter *Lanam & Linum, Woollen and Linnen,* as they ſtiled the Cap and Surplice. *ANNO* 1564.
'But that it comforted them, that it was but an agreeing Diſcord, ſeeing they
'all, under Chriſt their Captain, profeſſed the ſame Goſpel, and the ſame Faith;
'and that it was in things plainly indifferent, that each followed there own Spi-
'rit and Opinion; where there might be a Room for Liberty often, but their
'ought to be for Charity ever. They alledged *Auguſtin, Socrates, Theodoret,* in
'whoſe times there were Varieties in the Rites and Obſervances of Chriſtian
'Churches; and yet theſe Differences brake no Unity and Concord. That ſome
'Churches; and particularly ours of *Britain,* departed from the Decree of *Con-*
'*ſtantine,* the Clergy of *Ravenna* from *Charles,* nay *Paul* from *Barnabas, Peter*
'from *Paul,* and *John* from *Peter.* That if there were any reckoning to be
'made of Fellowſhip in Chriſt, if there were any Fellow-feeling and Compaſſion,
'of which they doubted not, they beſeeched them, to permit, nay to promote
'that which *Paul* commended, and *Auguſtin* yielded, that every one might
acquieſce in his own πληροφορία, i. e. *Confident perſuaſion,* and that the Unity
'of the Faith might be kept in divers Obſervances. That their Reaſons for this
'Addreſs were many and great, *viz.* That Conſcience was a tender thing, that
'ought not to be touched nor angered. That they were not turbulent nor ob-
'ſtinate, nor willing to ſee the Peace of the Church diſturbed, or ſtudied No-
'velty, or refuſed to be convinced. But they were taught by Conſcience, that
'things in their own Nature indifferent, do not always ſeem indifferent to the Opi-
'nions of Men, and are changed by Times and Accidents. That this Law con-
'cerning the reſtoring the Ceremonies of the *Roman* Church, is joined with the
'hazzard of Slavery, Neceſſity and Superſtition: ſubjoining theſe Words, *Be-*
'*cauſe this does not ſeem ſo to you, you are not to be condemned by us; becauſe this does*
'*ſeem ſo to us, we are not to be vexed by you.* That their Conſciences told them,
'that if they ſhould recollect to their Memories former times, God and *Chriſt,*
'and the Faith of the Primitive Church would be on their Side. The *Jewiſh*
'Kings, by God's Command, aboliſhed all the Veſſels, Inſtruments, and Furni-
'ture of Idolatry. *Chriſt* rejected all the Leaven, Faſts, Waſhings, Phylacteries
'and Fringes of the *Phariſees.* The ancient Fathers would not faſt on the *Sabbath*
'or keep the Paſſover, after the manner of the *Jews,* nor waſh with Hereticks,
'nor uſe Abſtinence on the Lord's Day with the *Manichees;* nor would they com-
'municate in any other thing with them, where there might be any ſignification
'of Agreement. That learned Men in our own Age lived and died with them in this
'Faith and Opinion, teaching them the ſame out of their Books. That they,
'the Biſhops themſelves, if they might have leave to appeal to their own Con-
'ſciences, were of the ſame Opinion with them, and that they could wiſh, that
'all theſe Stones of Offence were removed. Laſtly, they appeal to the purer
'Churches of *Germany, France,* and *Scotland;* in which Religion is not only pre-
'ſerved unſtained, but ſuch Rites are obſerved as are ſimple and undefiled Teſti-
'monies and Signs of Religion, taken from Chriſtian Churches, not borrowed
'from the *Roman* Synagogue. In fine, that themſelves were not ignorant what a
'great Scandal would ariſe hence: that the Adverſaries would inſult over them
'in their Afflictions, and would laugh in their Sleves at them, *viz.* the Biſhops
'when they ſaw them thus defending *their* Cauſe, and purſuing that which *they*
'would have. And would be ſtill more pleaſed with their own Inventions, af-
'ter they ſhould ſee it not only retained by them, but by them obtruded upon
'their Brethren. Wherefore they moſt humbly prayed, that a thing which was
'the Care and Pleaſure of Papiſts, and which they, the Biſhops, had no great
'Value for themſelves; and laſtly, what they did, not out of any Contempt of
'them, but out of Hatred of the common Enemy, might not be their Snare,
'nor their Crime.

This Letter, drawing up the Sum of the Arguments then inſiſted upon for Non-compliance with the Rites, and with the beſt Advantage of Style, and by two Men of the greateſt Fame of that Party, I thought worthy to inſert in the *Appendix.* It is, I confeſs, a Copy, yet, I doubt not, a true and Authentick one, being inſcribed on the back ſide by the hand of the Secretary *Cecyl* thus, *Supplicatio Tho. Sampſon, & Laurentii Humfrey ad Arch. Cantuar. Epiſcopos London. Wynton. Elienſem, Lincolnienſem.* 20 *Martii,* 1564. *Nu.* XXX.

ANNO 1564.

And to the Earl of *Leiceſter*.

As they had applied themſelves a little before to the Archbiſhop for leave to go home, ſo they now addreſs to the Earl of *Leiceſter* for the ſame purpoſe. And to obtain their requeſt, they compoſed a Letter to him in the ſofteſt and moſt compliant Terms: Urging divers Reaſons how needful their departure home was, as well, that they might perform their Duties to their Colleges, as that they might be at more leiſure to conſult with themſelves in reference to the compliance required. They writ him, 'That ſince their being at *Lambeth* be-'fore their Honours, they had conſidered the weight of the Advice, honoura-'bly and favourably given them, to be of ſuch Importance, as that Men, not 'perſuaded in Conſcience, yet unwilling raſhly to reject ſuch Advertiſements, 'they humbly deſired further reſpit, upon deliberation to reſolve. This, they ſaid, 'they ſhould the better do, if by his means they might obtain Licence, to ſeque-'ſter themſelves from that troubleſome Turmoil, and depart home to their Books. 'Where they ſhould not only more quietly prepare themſelves to ſatisfie their promi-'ſed Service of preaching the *Eaſter* enſuing, [at St. *Pauls* Croſs] but have more 'leiſure to conſider what was therein of them to be done. So they ſhould alſo be 'releaſed of their great Charges here, and do their Duty by Order then required 'againſt that ſolemn time to their Companies at home. They were not, they ſaid, 'ſo unwiſe or witleſs, that they would willingly either incur the diſpleaſure of the 'Queen's Majeſty, or lightly regard his Honour's Counſel, or ſtubbornly ſepa-'rate themſelves from their Brethren, or fondly ſue to be deprived of their 'Rooms and Livings; but rather they minded with all quietneſs to conſer and 'conſult with God and Learning. Of whom, as they truſted, they had received 'their perſuaſion, and to whom they did and would commend the Government 'of their Conſciences. Which done, they ſhould be ready to yield themſelves 'conformable, or elſe moſt humbly ſubmit themſelves to her Highneſs's Pleaſure 'and Law.

Peremptorily ordered by the Archbiſhop to comply, or ſurrender their Places.

But they could not prevail to get a Releaſe from their Attendance on the Commiſſioners. For on the 29th of *April* following (to bring their Story together, tho it belong to the next Year) I find them called again before the Archbiſhop, and after ſome Words of Advertiſement, he did peremptorily will them to agree with the reſt of the Clergy in Matters of Conformity, or elſe to part their Places. He ſhewed them in few words, that theſe were the Orders which they muſt obſerve, *viz.* To wear the Cap appointed by Injunction, to wear no Hats in their long Gowns, to wear a Surplice with Non-regents Hoods in the Quires at their Colleges, according to the ancient manner there: And to communicate kneeling, in Wafer Bread. In fine, they ſaid, their Conſciences could not agree to theſe Orders: And they required ſome reſpit to remove their Stuff. The Archbiſhop anſwered, that he would ſignifie their determination to the Queen's Majeſty; and what time ſhould be granted them to remove, they ſhould be informed. Then Mr. *Sampſon* declared ſomething referring to the College, namely, that by the death of Mr. *Bruerne*, their Receiver, a great Sum of Money of the College was to be anſwered at the ſaid *Bruern*'s Hands. Which he might happly mention, to hint how ill the College could ſpare him at that time, he knowing beſt how thoſe Accounts ſtood. Mr. *Humphrey* alledged, for that he had divers Noblemen Sons, he truſted to have a time, requeſting much to be ſpared of the extremity of loſing his Living.

Writes to the Secretary to know the Queen's Pleaſure.

The next Day the Archbiſhop wrote all this to the Secretary, and deſired him to inform the Queen, to underſtand her Pleaſure, how they ſhould be dealt with, whether to tolerate them, or to provide others: As the Deanry which was at her Highneſs's Diſpoſition, and the Preſidentſhip of *Magdalen*, at the Election of the College. He was in doubt, upon what Grounds, and how to proceed. If it were the Queen's Pleaſure, that he ſhould write Letters to both Colleges, ſignifying, that they might not be reputed nor accepted in their Rooms, nor enjoy any Commodity, he would do, he ſaid, her Commandment. Reſign, he thought they might not. Judicially to be deprived, his Juriſdiction after long pleading might ſerve, he ſaid, againſt *Sampſon*; yet ſo it could not againſt Dr. *Humphrey*, the Biſhop of *Winchester* being their Viſitor. He declared to the Secretary, that he was right ſorry, they were no more tractable; and as he learned by him the Queen's Pleaſure, ſo he would do.

But

But they had great Friends, and their Intereſt at the Court animated them thus to ſtand it out. And it was the Archbiſhop's thoughts, that if ſo many delays had not been uſed towards them, they might have been prevailed with to comply; wiſhing that they had been peremptorily at firſt put to their Choice, either Conformity, or Depart. But they abuſed, he ſaid, their Friends Lenity, on whom they truſted. And to manifeſt the Favour they had, about this very time both of them were put up to preach at *Paul*'s-*Croſs*; and that at one of the chief times of the Year, *viz. Eaſter*. This, it ſeems the Queen had notice of. Which cauſed the Secretary to ſignify as much to the Archbiſhop, who uſed to be one of thoſe who nominated the Preachers there, and by whoſe appointment they were to have their Turns; ordering him to ſtrike them out, and to put others in their Rooms. Preachers at *Paul*'s *Croſs* were in thoſe times the more taken notice of, becauſe the Queen and Court came often thither to Church. The Archbiſhop ſent word back, that they were not appointed by him, and by whom he knew not, whether the Biſhop of *London*, or the Lord Maior. But it was indeed neither of theſe, but the Earl of *Leiceſter*, their private Friend, who had ſecretly put this Work upon them, which they promiſed to perform, as appears in their Letter to him a little before mentioned. But as to the appointment of others in their Room, the Archbiſhop made this Reply, that if thoſe ſolemn Sermons ſhould ſtay for want after ſo ſhort a warning, (as it ſeems muſt then be given) it would raiſe a marvelous Speech. And ſo prayed him to advertiſe the Queen. Prudently eſteeming it a better Courſe to wink at their Preaching at that time, rather than to adventure the failure of the Pulpit by reaſon of the ſhortneſs of the Warning.

ANNO 1564.

The Reliance on their great Friends makes them ſtand out.

Put up to Preach at *Paul's Croſs*.

CHAP. XXIII.

Queries put by the Archbiſhop, in Favour of the Apparel: with the Anſwers of Sampſon *and* Humphrey. *Replies to thoſe Anſwers. Arguments againſt the Apparel. Anſwers to them. Arguments againſt impoſing Things indifferent: With the Biſhop of* Rocheſter's *Anſwers. The Controverſy, as handled by* Bucer *and* Alaſco. *The Archbiſhop and Biſhops debate this Matter among themſelves. The Dean of St.* Paul's *Pacification.* Humphrey *and* Sampſon's *Subſcription.*

BUT I muſt not omit to adviſe the Reader, that before theſe judiciary Proceedings, the Buſineſs of Conformity was learnedly and amicably diſcourſed and ſcanned between the Archbiſhop and theſe two learned Men. For in the Month of *December* 1564. His Grace propounded to them nine Queſtions upon this Subject. To each of which they gave ſuccinct Anſwers. Both which Queſtions and Anſwers were as follow, as I have extracted them exactly out of a Copy ſent by the Archbiſhop to the Secretary, digeſted by him into two Columns after this manner.

Queries about Conformity propounded by the ABp.

With *Sampſon*'s and *Humphrey*'s Anſwers.

I. Whether

ANNO 1564.

I. Whether the Surplice of the Minister or Clerk, be a thing Evil, or Wicked, or Indifferent?

MSS. *penes me.*

Zeph. I. 8.

I. Tho' the Surplice in Substance be Indifferent, yet by Circumstances it is not Indifferent; being of the same Nature, that *Vestis peregrina* is in *Zophonie*: The Wearers of which God threatneth to Visit. Which *Lyra* and *Kimhi* expound to be the Apparel of Idolatry, or strange Worship. How and by whom they have been so abused, it is not unknown. Therefore *Oderis, Christiane, quorum authores non potes non odisse.* Tertull.

II. Whether if it be not Indifferent, for what Cause?

II. The Cause is, for that things that are Consecrated to Idolatry, are not Indifferent. *Nam idololatriæ ab initio dicata habent prophanationis suæ maculam.*

III. Whether the Ordinary, detesting of Papistry, may enjoin the Surplice to be worn, or may enforce the Injunction already made: And whether the Minister ought to obey, or no?

III. If an Ordinary, detesting all Papistry, should enjoin the Surplice, being a Patch of Papistry, it may be said to him in *Tertullian*'s Words, *Si tu Diaboli pompam* [oderis] *quicquid ex ea attigeris, id scias esse Idololatriam.* Which if he be persuaded, neither will he enforce the Injunction already made, neither exact Obedience of any Minister to it.

IV. Whether the Cope be a thing Indifferent, or no; appointed to be worn by Order of Law, for Decency, and Reverence of the Sacrament, and not in respect of any Superstition, or Holiness?

IV. Order and Laws must have εὐταξίαν. This must not be fet from an Heresie, or any Sect; but from God's Word. Reverence unto the Sacrament, is wrought by Doctrine and Discipline. Decency to it, is not gained by that which hath been devised and used to deface the Sacrament. *Hierom* saith, *Aut aurum repudiemus cum cæteris superstitionibus Judæorum, aut si aurum placet, placeant & Judæi, quos cum auro aut probare nobis necesse est, aut damnare.* If the Gold ordained by God, for Reverence and Decency of the *Jewish* Temple, is not to be admitted to beautify the Church of *Christ*; much less *Copes* brought in by Papists, the Enemies of God, and continued in their Service, as proper Ornaments of their Religion, ought to be of us Christians to that End retained.

V. Whether any thing that is Indifferent, may be enjoined Godly, to the use of Common Prayer, or Sacraments?

V. If it be meer Indifferent, as the Time, Place, and such necessary Circumstances, for the which there may be brought a Ground out of the Scripture; we think it true.

VI. Whether the Civil Magistrate may constitute by Law, an Abstinence from Meats, in Days prescribed?

VI. By Cause of Abstinence, a manifest Commodity riseth to the Commonwealth in Policy, without Superstition, this Law may be constituted, *Habita ratione personarum & temporum.*

VII. Whether a Difference may be appointed for External Apparel in the Ministers of the Church; or any Law may be made for the Difference of the Ministers Apparel from the Laymen?

VII. *Omnia mihi licent, sed non omnia expediunt.* As not Expedient, *Paul* pretermitteth it, speaking yet of all things pertaining to the Ministry. And whether such Prescription to a Minister of the New Testament be lawful, may be doubted; sith neither the New Testament decreed, neither the Primitive Church appointed any Distinction:

ſtinction: But would rather Miniſters to be known from the Laity, *Doctrina non veſte. Celeſt. Ambroſe, Polydore. Hierom* alſo as it were uttering the Difference of both Miniſteries, ſaith, *Ille* [Moiſes] *Sacerdotis ſcientiam ornat in Veſtibus. Iſte* [Paulus] *Timotheum & Titum inſtruit Diſciplinis*, &c. ANNO 1564.

VIII. Whether Miniſters going in ſuch Apparel, as the Papiſts uſed, ought to be diſproved or condemned of any Preacher, for ſo doing?

VIII. To Judge, Diſprove, or Condemn another Man's Servant, is not our Part: For that he ſtandeth or falleth unto his Lord.

IX. Whether ſuch Preachers ought to be reformed and reſtrained, or no?

IX. *Iren* will not have Brethren reſtrained from Brotherly Communion, for Diverſity in Ceremonies, ſo there be Unity of Faith and Charity. And it is to be wiſhed, that there may be a Charitable Permiſſion of Diverſity, as on both Parts there is *Unitas Operantium*. Bernard. As of Meats *Hierom* teacheth, ſo of Garments we ſay, *Hæc enim conſuetudo in hodiernum uſq; diem manſit in Eccleſiis; & hic quidem abſtinentiam amplectitur, ille vero omnibus eſculentis abſq; ullo ſcrupulo veſcitur, & nec hic illum judicat, nec ille alterum reprehendit, ſed eos claros & inſignes reddit lex concordiæ.*

To which after was added a Tenth, and a Concluſion containing a Paſſage of St. *Ambroſe*. Which were in theſe Words following.

X. Whether it may ſtand with a good Conſcience, for him, who is entred into the Miniſtry, to ceaſe from the ſame, rather than to wear the Apparel appointed by Authority, in the Miniſtration of Prayer and Sacraments: Or to uſe that Extern Apparel, which of Cuſtom hath been uſed in the Realm ever ſithence the Reformation of Religion hath been received, and before?

This had no Anſwer.

Quum de Eccleſia juberetur exire Ambroſius, ait, Ego, inquit, hoc ſponte non faciam, ne lupis ovium ſepta contradere videar, aut blaſphemantibus Deum.

Tripart. Hiſt. lib. 9. cap. 20.

To theſe Anſwers were framed large and learned Replies, too long to be here inſerted; (By whom they were compoſed, whether by the Archbiſhop, or ſome other Learned Perſons, I do not find) together with Collections out of ancient Doctors and Councils, concerning the ſame Subject.

The Controverſie of the Habits more cloſely conſidered.

So that at this time the Controverſie of Eccleſiaſtical Garments was reſolved to be more deeply and deliberately weighed, and thoroughly diſcuſſed. And great was the Pains our Archbiſhop took in it. For, as he had propounded thoſe before cited Enquiries in favour of the Lawfulneſs of the Habits, and confirmed the ſame by thoſe Replications; ſo having extracted, out of the Diſcourſes and Writings of the Diſagreeing Brethren, all their Arguments to the contrary, he digeſted them into a ſuccinct Method; and either He, or ſome of his Chaplains, (but

ANNO 1564. (but I am more inclined to believe it was himself) framed brief Anſwers thereunto in Order.* Which being not very large, I ſhall here inſert. The Copy out of which I tranſcribe them, was that which the Archbiſhop ſent to *Cecyl*, probably for his own Satisfaction, and to give him a fair Scheme of the Conteſt.

Contra uſum veſtium Argumenta.	*Reſponſiones.*
I. 1. Fruſtra colunt me mandatis hominum. *Matth.* 15. &c.	1. Hæc mandata de Veſtibus, cum neq; præſcribuntur, ut cultus Dei, neq; ut quicquam fiduciæ in illis collocetur, neq; urgentur ſic ut adferant neglectum præceptorum Dei, non ſunt mandata hominum juxta hunc locum Scripturæ.
2. *Polydorus* de *Inventoribus rerum* irridet iſtas Veſtes.	2. Quàm irrideat decentes Veſtes, non apparet. *Lib. 6. cap.* 12.
3. *Paulus* nihil de Veſtibus præcepit, cum requiſivit ea quæ in Epiſcopo requirantur.	3. *Paulus* tantum præcipit neceſſaria, non ſpeciatim omnia, quæ ad ordinem : Ut de Archidiaconis, Decanis, Præpoſitis, Decimis, Juriſdictione Eccleſiaſtica, de menſa Dominica, & de die dominico nihil præcepit, *&c.*
4. Occaſionem pompæ dant, & ambitionem nutriunt.	4. Non magis quam velata capita mulierum. *Paul.* 1 *Cor.* 11. Imo minus quàm multorum privatorum veſtes peregrinæ.
5. Summa. Commentum humanum.	5. Sit Commentum, ut leges Civiles, ut Statuta oeconomica, ceremoniæ, ac ritus ad ordinem & decorem inſtituti, *&c.*
II. Conſpurcant Sacerdotium *Chriſti*, qui veſtes miniſtris imponunt, quaſi umbris indigent, cum ſit lux ipſa ; & Sacerdotium *Aaronis* abrogatum eſt totum, quia umbraticum eſt.	II. Miniſter eccleſiæ non eſt ſacerdos Sacrificans, nec umbra *Chriſti* ; uti poteſt ritibus non myſticè ſignificantibus, ſed ſuo miniſterio aptis. Nec iis indiget, ut re ſemper neceſſaria, ſed ut ſecto publico, Nola ad convocandum cœtum, aut aliqua re hujuſmodi.
III. Papæ inventum veſtes eſſe, & notum Antichriſti. Qui odit Sacerdotium papæ, odiſſe debet & ejus notas.	III. 1. Ante auditum nomen & regnum Papæ, erant Veſtes in miniſterio eccleſiaſtico uſitatæ. Ut *Chryſoſtom.* homil. 60. ad pop. *Antioch.* Et tamen inventis gentilium utuntur Chriſtiani.
	2. Res Sacramentorum Divinorum Diabolus in Idolorum myſteriis æmulatur : Tingit & ipſe quoſdam, ſignat in frontibus milites ſuos, celebrat & panis oblationem,

nem, &c. *Tertull.* De præſcript. adverſ. Hæret. ANNO 1564.

3. Hæretici habent in Schiſmate, quod pii tenent in Veritate. *Chryſoſtom.* in *Matthæum.* Hom.

IV. Præcipua pars Sacerdotii Antichriſti conſiſtit in Cæremoniis, unctione, raſuris, mitris, Veſtibus, &c.

Papiſticum Sacerdotium Antichriſti & Diaboli eſt; Ergo piis deſtruendum. Venit enim *Chriſtus* deſtruere opera Diaboli.

IV. Etiam utuntur veſtibus, qui renuntiant. pap. Sacerdotio, & qui deſtruunt opera Diaboli. i. falſam Sacerdotii pap. rationem. Ineptæ & Superfluæ Cæremoniæ, ſtabilientes pap. Sacerdotium, ſunt tollendæ, una cum doctrina papiſtica.

V. Poteſtas omnis ad ædificationem: Veſtes non ædificant, ſed obſcurant Sacerdotium *Chriſti.*

V. Spiritus Sanctus tantum ædificat per miniſterium Verbi. At Veſtes faciunt ad ædificationem, ut reliqua, quæ ad commodiùs precandum, docemdum & audiendum Verbum Dei, inſtituuntur: Ut pulpita, Sedilia, cantus Pſalmorum, &c.

1. Item, non ædificant, ſed deſtructunt.

2. Faſtum augent & Hypocriſin.

3. Oſtentat enim ſe quod non eſt, Aut ſi eſt, mercedem accipit ab hominibus.

4. Quod monent homines officii ſui, nihil eſt. VI.

5. Nam Verbo Dei moveri debent.

6. *Chriſtus* a *Petro* amorem, non veſtes exigit.

1. Quis hoc dijudicabit, ſi publica Authoritas contradicat?

2. Hypocriſis quavis Veſte tegitur.

3. Oſtentat quoq; quod eſt, aut ſaltem quod eſſe debet.

4. Imo *Tertull.* ſic, Auditur Philoſophus, dum videtur, & grande pallii beneficium eſt; ſub cujus recogitatu improbi mores vel erubeſcunt. VI.

5. Multa movent præter Verbum, ut in Magiſtratibus civilibus, in ſuppliciis, &c.

6. Nec Veſtes impediunt, quo minus ames. Et *Chriſtus* obedientiam erga magiſtratus exigebat in hiis, quæ non repugnant Verbo; & pacem Eccleſiæ commendabat, & Schiſma vetuit. *Chriſtus* non exigebat Academias, &c.

VII. VII. Impium infirmioribus objicere ſcandalum. Quia poſteris omnia pura relinquenda.

VII. VII. Infirmi, qui nondum penitus a Papiſmo receſſerunt, gravi ſcandalo meritò offenduntur, quod in veſtibus decentibus, nec ſuperfluis, non paretur publicis legibus: cum neq; obtruduntur, ut cultus divini pars aliqua, nec ut errores foveant, aut bonos

ANNO 1564.

VIII. Miniſterium obſcurant Veſtes, quia incurrentes in oculos hominum, remorantur a contemplatione rerum Spiritualium.

* *Euſeb. lib. 3. Ca. 31.*

† Author *Pont. Diaconus.*

IX. Tyrannis eſt, & duriſſima ſervitus, imperium Veſtis & Dierum.

X. Commaculamur ſordibus Antichriſti per iſtas Veſtes: non glorificamus planè *Chriſtum.*

† *Judic. 6. E.*

† *Joſue 6. D.*

XI. Ab omni ſpecie mali abſtinendum eſt. Ergo &c.

mores corrumpant. Itaq; puræ relinquuntur. In rebus adiaphoris, quo ad ſenſum & Doctrinam ſemper Libertas in animo tenenda, non quoad actionem.

VIII. Non magis quam Veſtes uſitatæ, quibus vulgus ut plurimum capitur. Eruendi erunt oculi: ſiquæ remorantur quovis modo a contemplatione ſpiritualium, penitus tollerentur. Atqui piis conſpicuum magis redditur miniſterium decora veſte. Hinc in Eccleſiaſtica Hiſtoria * legimus de Veſtibus *Joannis* Evangeliſtæ, qui geſtavit petalum, ſeu Laminam Pontificalem. Et *Cyprianus* † dederit birrhum carnifici, *Dalmaticam* veſtem diaconis, & ſtetit in lineis.

IX. Non eſt Tyrannis, ſervitus, vel imperium, obedire non illicitis Regum Edictis. Conſcientia eſt libera. Nec Conſcientia premitur ſervitute, cum vaga & effrænis licentia in adiaphoris non permittitur.

Circumſtantiæ non tollunt naturas rerum. Dies dominica nulla tyrannide jubetur.

X. 1. Doctrina Antichriſti commaculat & opinio perverſa, non res indifferentes. Cæterùm ut cibus, qui intrat per os, natura ſua non coinquinat hominem, ita nec Veſtes, &c.

Poſſunt res abuſæ ab Idololatris, bene uſurpari a piis. Ut *Gedeon* † uſus eſt lignis luci alienorum Deorum ad Holocauſta veri Dei. Sic aurum *Hierocuntinum* † inferebatur, & conſecrabatur in theſauros Domini. Sic *Paulus* ſumebat cibum apud *Athenas*, ex hiis quæ *Minervæ* conſecrata erant. *Aug.* ep. 154. Et *Amb.* ep. 31. de Theatralibus pecuniis.

2. Qui veſcitur, Domino veſcitur, &c. *Rom.* 14. Sic glorificant Deum, &c.

XI. Ab omni ſpecie malæ vitæ & doctrinæ abſtinendum, nequid dubita perplexéq; conſcientia amplectatur.

	plectatur. Aliter non poteſt eſſe generalis Sententia.	ANNO 1564.
XII. Veſtes liberæ; ſed non in Eccleſia.	XII. Verum, quæ Eccleſiam non deceant, ut luxurioſiſſimæ Veſtes Virorum & Mulierum.	

I meet alſo with a third Paper upon this Argument, writ in the Month of *December* this Year, containing Six Reaſons againſt the ἀδιάφορα, with excellent Anſwers ſubjoined to each by *Gueſt*, Biſhop of *Rocheſter*, in a very clear, diſtinct and Logical Method, well worthy the peruſing. The Paper ſuperſcribed by *Cecyl*'s own hand thus, *Reaſons pro Adiaphoris*. The Reaſons are theſe.

Another Paper writ againſt the uſe of things indifferent; And anſwered by the Bp. of *Rocheſter*.

I. Apparel ought to be worn, as Meat ought to be eaten; but by *Paul* Meat offered to Idols ought not to be eaten. Therefore Prieſt's Apparel, which hath been ſuperſtitiouſly uſed, ought not to be worn. 1 Cor. 10.

II. We muſt not wear ſuch Apparel as offendeth our Brethren: But by wearing of Prieſt's Apparel we offend our Brethren. Therefore we muſt not wear Prieſt's Apparel. 1 Cor. 10.

III. *Durant*, *Manrus*, and others write that Prieſt's Apparel hath many ſuperſtitious Significations, and hath been, and ſhould be ſanctified; and judge it ſo neceſſary, that Miniſters cannot ſerve God well in the Church without it. Therefore Prieſt's Apparel ought not to be worn.

IV. We ought by *Paul* to forbear from all appearance of Evil: But in Apparel, to go like a Papiſtical Prieſt, hath the Appearance of Evil. Therefore we ought not to go in Prieſt's Apparel.

V. We may not uſe indifferent things, when they be commanded, becauſe then of things indifferent, they be made not indifferent, but neceſſary. But Prieſt's Apparel, tho' it be indifferent, is commanded; and ſo it is made not indifferent, but neceſſary. Therefore we ought not to wear Prieſt's Apparel, becauſe it is commanded.

VI. If we ſhould grant to wear Prieſt's Apparel, then it might, and would be required at our Hands to have ſhaven Crowns, and to receive more Papiſtical Abuſes. Therefore it is beſt at the firſt not to grant to wear Prieſt's Apparel. The Anſwers to theſe Reaſons, being ſomewhat long, that I may not be too tedious upon one thing, I have thought good to refer to the *Appendix*: Where they may be found. *Nu.* XXXI.

A Scheme of this controverſy as managed by *Bucer* and *Alaſco*.

And as our Archbiſhop diligently enquired in the Arguments of the Learneſt of the Refuſers, that were now alive, concerning this Matter; So he canvaſed and weighed the Controverſy, as it had been before managed between two Foreigners, Men of great Fame for their Learning and Piety, namely *Bucer* and *Alaſco*. Not only for his own uſe, but chiefly for the uſe of *Cecyl*; among whoſe Papers I found it. Where the whole Controverſie on both Sides is drawn up by the Archbiſhop in a ſhort and eaſy Scheme, and entituled, *Summa Controverſiæ de re Veſtiaria inter Bucerum & Alaſcum.*

Conveniunt *Bucerus* & *Alaſco*.

- Utérq; queritur de uſu veſtiſalbæ atq; Cappæ.
- Utérq; cupit has veſtes ſublatas.
- Utérq; dicit, neminem poſſe Chriſtianum, eóq; nec ullam Eccleſiam, quicquam bona uſurpare conſcientia, de quo non conſtet ei, & ex verbo Dei, ipſáq; rerum experientia certa facere illud, vel aliquo modo ad gloriam *Chriſti* illuſtrandam, & nullo modo ab obſcurandum eam.
- Utérq; dicit, Veſtes has eſſe ex parte ſimiles *Aharonicis*, eaſdem verò materia & forma cum Papiſticis, uſurpariq; a Papiſtis ſumma impietate, ſicut abutuntur reliquis rebus omnibus.
- Utérq; dicit, ſemel & unà cuncta Antichriſti eſſe tollenda.

ANNO 1564.

Non conveniunt *Bucerus* & *Alaſco*.

- *Bucerus* vult has veſtes ſublatas
  - Propter preſentem abuſum in Eccleſiis *Anglicis* metuendum.
  - Propter pleniorem declarationem deteſtationis Antichriſtianiſmi.
  - Propter pleniorem profeſſionem libertatis *Chriſti*.
  - Propter tollendas inter fratres diſſenſiones.
- *Alaſco* vult has veſtes ſublatas.
  - Quia uſus harum non poſſit ab ulla eccleſia piè adhiberi ; quòd is uſus habeat ſignificationem aliquam Sacerdotii *Aaronici*, vel Antichriſtianiſmi.
  - Quod is uſus habeat commendationem utriúſq; Sacerdotii.
  - Quòd hinc obſcuratur aliquo modo gloriam *Chriſti*.

Non conveniunt *Bucerus* & *Alaſco*.

- *Bucerus* urget
  - Ut auferantur primùm præcipua Eccleſiæ Sacrilegia, tum reſtituantur alia.
- *Alaſco* neſcit.
  - Utrum alteri præponat, an quæ urget *Bucerus*, an ut veſtes auferantur.

D. *Bucerus*.

I. Eccleſiæ, in quibus viget *Chriſti* puriſſima & prædicātio & fides, Antichriſtorúmq; omnium manifeſta acerrimáq; deteſtatio , ut nemo, niſi perditi judicii, poſſit eas Eccleſias notare Antichriſtianiſmi, poſſunt piè, ac Sanctè verè, ad gloriam *Chriſti*, uſurpare veſtes, *Aharonicis* quantumvis ſimiles, & cum Papiſticis eaſdem materia, figura & colore.

II. Antichriſtus non poteſt, ullo ſuorum abuſu, vel Veſtes has, vel ullum Dei opus ſic contaminare, ut piis non queant, omni rejecto abuſu, etiam ad pias ſignificationes & admonitiones adhiberi ; ſicq; ſerviant ad gloriam Dei prædicandam.

III. Veſtes iſtæ *poſſunt* tolli propter pleniorem Antichriſtianiſmi deteſtationem, & libertatis *Chriſti* profeſſionem: Tum ad tollendas diſſenſiones inter fratres.

IV. Ut aliquid ad ſignificandum, & movendum Veſtes iſtæ, vel res aliæ, valent, totum id accidit eis ab illis, qui eis utuntur: Ita pari fructu pietatis poteſt aliqua Eccleſia *Chriſti* verè ſancta, ad deteſtandum Antichriſtum, & ad prædicandum *Chriſtum*, ejuſmodi Veſtibus uti, quibus uſa eſt Synagoga Antichriſti, ad commendandum miniſterium Antichriſti. Et hiis Veſtibus poteſt honeſtare miniſterium Sacrum.

Nec papa, nec quiſquam, veſtes has pro fulcris ſuæ tyrannidis habet ; & condemnatur quidem, qui pronunciatur retinere in cultu *Chriſti*, quod eſt fulcrum Antichriſti.

D. *Alaſco*.

I. Uſus iſtarum Veſtium no poteſt ab ulla Eccleſia piè adhiberi.

II. Non poteſt is uſus harum Veſtium non ſignificationem aliquam, & commendationem inferre, vel Antichriſtianiſmi, vel *Aharonici*, vel certè utriuſq; Sacerdotii; ac ita omnino aliquo modo obſcurare gloriam *Chriſti*.

III. *Debent* veſtes iſtæ omnino tolli.

IV. Sunt fulcra & ornamenta Tyrannidis Antichriſti. Exterminanda eſt memoria Antichriſti. Neq; eo quod ipſe veſtes non fero, alios, quos præfractos non eſſe ſcio, illarum nomine condemno.

Now

Now alſo our Archbiſhop, and divers other Biſhops, and Learned Dignitaries of the Church, gravely debated this Matter among themſelves. It was a Point that they themſelves were not all agreed in: For ſome were for indulging Miniſters in the Diſuſe of theſe Garments, and others were for the general uſing them; but with a Proteſtation, that it were deſirable, that theſe Differences of Garments were taken away. Of which Judgment was Mr. *Nowel*, Dean of St. *Paul's*: As appears by a Paper of the Archbiſhop's, which ſeems to be the Reſult of much Deliberation. It runneth thus:

ANNO 1564

The ABp and other Divines, draw up their Judgment of the Habits into a Propoſition.

Propoſitio Epiſcoporum.

MINISTI in Eccleſia *Anglicana*, in quâ Dei beneficio pura *Chriſti* doctrina, & fidei Evangelicæ prædicatio jam viget, quæq; manifeſtum deteſtationem Antichriſtianiſmi publicè profitetur, ſine impietate uti poſſunt Veſtium diſcrimine, publica authoritate jam preſcripto, tum in adminiſtratione ſacra, tum in uſu externo, modò omnis Cultus, & neceſſitatis opinio amoveatur. This was Subſcribed to by *Canterbury*, *London*, *Wincheſter*, and *Ely*, Biſhops; and by *Goodman*, Dean of *Weſtminſter*, *Robinſon*, a Learned Doctor in Divinity in *Cambridge*, the Archbiſhop's Chaplain, and afterward Biſhop of *Bangor*; *Bickley*, the Archbiſhop's Chaplain, and afterwards the Warden of *Merton* College, and Biſhop of *Chicheſter*, and one *Hill*. Two more Subſcribed, but with this Addition and Condition;

Modò omnis Cultus opinio & Neceſſitas amoveatur, eorumq;, quibus perſuaſum non eſt, ratio, juxta charitatis regulam a Divo Paulo præſcriptam, habeatur.

Rom. 14. Viz. *Ut qui manducat &c. non manducantem non ſpernat, & qui non manducat manducantem nè judicet.*

Who theſe two were, I know not, the Archbiſhop thinking fit to conceal their Names under the two uncertain Letters, *N. N.* This Difference was endeavoured to be thus accorded by Mr. *Nowel:* Which therefore the Archbiſhop intituled,

Mr. Nowel's *Pacification.*

MINISTRI Eccleſiæ *Anglicanæ*, qui Dei beneficio puram *Chriſti* doctrinam, & manifeſtam deteſtationem Antichriſtianiſmi publicè profitentur, Veſtiumq; diſcrimine, publica auctoritate jam præſcripto, utuntur, tum in adminiſtratione Sacra, tum in uſu externo, eo diſcrimine ſine impietate uti poſſunt, modò omnis cultus, neceſſitatiſq; opinio amoveatur.

Optamus tamen hoc Veſtium diſcrimen propter has cauſas tolli. 1. Propter abuſum in Eccleſiis *Anglicanis* metuendum. 2. Propter pleniorem declarationem deteſtationis corruptæ & ſuperſtitioſæ religionis. 3. Propter pleniorem profeſſionem libertatis *Chriſti*. 4. Propter tollendas inter fratres diſſenſiones. With this laſt Paragraph Mr. *Nowel* declared he could Subſcribe, or elſe not.

To the Propoſition, as firſt ſet down, *Humfrey* and *Sampſon* ſubſcribed after ſuch a manner, that by it in effect they declared rather their Diſſent, than their Allowance. For under the Propoſition they underwrit a Sentence of St. *Paul*, and beneath that their Names, thus:

How *Humfrey* and *Sampſon* Subſcribed to the Propoſition.

Omnia mihi licent, ſed non omnia expediunt. Omnia mihi licent, ſed non omnia ædificant.

Laurentius Humfredus.
Tho. Sampſon.

By this Subſcription they ſeemed to allow the Lawfulneſs of the Garments, tho on Account of the Inexpediency of them they declined to uſe them.

But let us leave this Controverſy for a while, and proceed to ſome other Matters, falling within the Compaſs of this Year.

CHAP.

ANNO 1564.

CHAP. XXIV.

The Archbiſhop Repairs his Chancels, and his Palace at Canterbury. *Aſſiſts at the Emperor's Funerals. The Archbiſhop's Son at* Peter *Houſe in* Cambridge. *Dr.* Perns *Judgment in a Diſſertation giving Offence, his Account thereof to the Archbiſhop.*

The Archbiſhop Repairs Chancels;

THIS Year the Archbiſhop began to repair the Chancels of thoſe Churches which came into his Poſſeſſion: Of which there were many (now miſerably decayed) belonging to his See, partly by the Exchanges of the ancient Poſſeſſions of the Archbiſhops of *Canterbury*, made between Archbiſhop *Cranmer* and King *Henry*, and others; and partly by another Exchange between this Archbiſhop and the Queen, impoſed upon him ſore againſt his Will, upon Account of a Statute publiſhed in the firſt Year of this Queen mentioned before. This Year alſo he fully compleated the Reparation and Building of his noble Palace at *Canterbury*, (both ancient, and alſo noted for its Grandure and Statelineſs) having been in great Decay, partly by Fire, and partly by Time, and the Edifices thereof, in many Parts of it, fallen flat to the Ground: Tho' nothing was left by his Predeceſſors towards the Dilapidations.

And his Palace at *Canterbury*.

The great Charge thereof.

Yet he entred not upon this expenſive Undertaking, but with Prudence and Caution: For he had now cleared his Firſt Fruits, and got out of Debt for the Furniture and Ornaments of his Houſe: And eſpecially, (as he made God's Service his firſt and chief Care) had ſettled Religion and Divine Worſhip in his Province. In the Second Place, his Mind was to reſtore the See of *Canterbury* to its ancient Magnificence. He had indeed naturally a Spirit towards the doing of great Things: And before this, it was his Cuſtom whereſoever he was, to lay out himſelf in Acts of Magnificence, that might be ſerviceable to Religion, Learning, or Charity. This Enterprize of his was the greater, in that he would not be diſcouraged in it; tho' much of the Lands and Revenues of his See were taken away, the Price of Victuals and Proviſions much enhaunced, Wages of Workmen raiſed, being more a great deal than in former Times; and People expected that he ſhould enlarge his Houſe keeping, rather than to diminiſh it. Add, that there were no Materials of Stone, Mortar, Timber, Scaffolding, *&c.* now remaining, but all gone: Which incredibly increaſed the Charges of Building. A Matter, that had ſo far prevailed with other of his Fellow Biſhops, that they pulled quite down, rather than builded up, the Ruins of their Palaces. Theſe Reparations, in ſhort, coſt him above 1400 *l.* a great Sum in thoſe Days; beſides the great Feaſtings that followed.

Notwithſtanding, this Charge he was the more willing to undergo, becauſe of the Fame that went of the Hall of this Palace. Which was of ſuch a vaſt Amplitude, that once (*Viz.* in the Year 1519.) it was graced with the Preſence of the Emperor *Charles* V. and King *Henry* VIII. at the ſame time; together with his Royal Conſort Queen *Katharine*, whom (being the ſaid Emperor's Aunt) he came into *England* to Viſit. This Hall then contained theſe moſt Royal Perſons, and all their numerous Attendants. Wherein they adjuſted Matters of State between them, Exerciſed their Triumphs, and Feaſted together in a moſt ſplendid manner, at the incredible Coſt and Expences of *Warham*, then Archbiſhop. The Report of this, inflamed the Archbiſhop's Deſire to keep up the Magnificence of this Hall; and eſpecially for the Memory alſo of the Coronation of Kings and Queens, frequently heretofore performed here; and laſtly, for the Enthronization of Archbiſhops his Predeceſſors. To whoſe moſt ſumptuous Feaſts in this Hall, there had been vaſt Confluences, as well of the Nobility as Gentry; when Perſonages of the greateſt Quality, Dukes and Earls, bore the Offices of Stewards and Butlers; and

The Hall there.

and received yearly Fees as ſuch, from the Archbiſhops, agreeable to the Qualities of ſuch Noble Men. *ANNO* 1564.

In the Library of the Church of *Canterbury*, there be yet remaining ſome old diſtinct printed Sheets, deſcribing the Magnificent Solemnities and Feaſts that had formerly been made there, by Archbiſhops and Abbots in *Canterbury*, or elſewhere. As for Example; there is ſet forth an Account of the great Feaſt at the Inſtallation of *Ralph de Bourn*, Abbot of St. *Auguſtin*'s, *Cant. Anno* 1309. Alſo, of the mighty Feaſt at the Inthronization of *George Nevyl*, Archbiſhop of *York*; Alſo of the Feaſt made at the Inthronization of Archbiſhop *Warham*, on Paſſion Sunday, *Mar.* 9. *An. Dom.* 1504. And the laſt of theſe Tables conclude in Words to this Effect: "*Memorandam*, That in the ſame Year, *viz.* 1504. when *W. Warham* was "inthronized, *Matthew Parker* was born the Sixth Day of *Auguſt* next before. "Who being preferred to the ſaid Archbiſhoprick, and Conſecrated to the ſame "the 17th. Day of *Decemb.* in the Year of our Lord 1559. finding the ſaid Palace, "with the great Hall, and all Edifices therein, partly burned and fallen down, "and partly in utter Ruin and Decay, did repair and re-edify again all the Houſes "of the ſame, in the Year of our Lord 1560, and 1561. [beginning then I ſuppoſe "the Work] as it is at this Day. The Charges and Expences whereof, amounted "to the Sum of 1406 *l.* 14 *s.* and 4 *d.* as appears by a particular Book drawn of "the ſame. And this was to remain upon Record, inſtead of any ſplendid Feaſt "to be made by Archbiſhop *Parker*.

Great Feaſtings there.

Biblioth. Eccleſ. *Cant.* *N. Battely.*

The ſame Archbiſhop, in his *Antiquities*, (where he treats of Archbiſhop *Warham*, and gives Account of his ſaid vaſt Feaſt) took occaſion again to excuſe himſelf and other Biſhops in his Time, in the want of ſuch Entertainments; and withal beſtowed a ſecret Laſh on the Times wherein he lived, while he aſſigned the Reaſon, why they were no more to be expected. "Complaint is now com-monly every where made, that that more than "*Aſiatick* Luxury, is reduced to too much Niggardiſe. But the Biſhops are falſly blamed, whoſe "Poſſeſſions have been taken away from them, and given to Laymen." But as to thoſe Tables of former Luxury above mentioned, they ſeem, according to the Conjecture of my Learned Friend deceaſed, to have been printed, to be hung up in the great Hall of the Palace, as publick Memorials. And there might have been more of them, which now are loſt.

The Inability of the Biſhops to do as their Predeceſſors.

Sed hunc Convivendi pluſquam Aſiaticum luxum, ad nimiam parſimoniam redactum, Vulgus ubiq; conqueritur. Atq; id quidem falſò de Prælatis, quibus ereptæ Poſſeſſiones in Laicos tranſlatæ ſunt.

N. Battely.

In *October* our Archbiſhop aſſiſted at the Solemnization of the Funerals of *Ferdinand* the Emperor, late deceaſed, at St. *Paul*'s Church; whereat was a Splendid Appearance of the Peers of the Kingdom, both Spiritual and Temporal; and many of the Court: And the Biſhop of *London* preached the Sermon. Which was Printed. An Account whereof is given in that Biſhop's Life.

The Archbiſhop aſſiſts at the Emperor's Funeral.

Ch. 10. p 99.

I find the Archbiſhop's Son (his Eldeſt I ſuppoſe) in *October* this Year, returning to his Studies to *Cambridge*, having been admitted there, as it ſeems, not long before. His Father planted him in *Peter* Houſe, knowing the good Diſcipline of that College, under the Inſpection of Dr. *Pern*, an excellent Governor of Youth: Chuſing to place his Son under his Care, and in that Houſe, rather than in that where himſelf was Educated. Upon his coming back to the College, Dr. *Pern* ſignified to the Archbiſhop, how glad he was of his Son's Return to follow his Studies. The Courſe he appointed the young Gentleman for his Studies, was, That beſides the reading of Logic, he enjoined him every Day Tasks of the *Greek* Language, as well as of the *Latin*, as the Doctor certified the Archbiſhop; and that he had provided him a very Learned and Affable Maſter to read to him, and that he himſelf was not wanting to take all Care poſſible of him.

The Archbiſhop's Son placed at *Cambridge*, under Dr. *Pern*.

The ſaid Dr. *Pern*, having been a Complier under all Governments, (Chaplain to King *Edward* VI. and one of his Six Itinerary Preachers, kept in under Queen *Mary*, and ſtill under Queen *Elizabeth* held his Preferments of the Maſterſhip of his College, and to Deanry of *Ely*) many now a-days failed not to beſpatter him for his Fickleneſs, and to throw out Expreſſions, that he was a Favourer of all the *Romiſh* Errors and Superſtitions, abating the Pope's Univerſal Biſhoprick. Whereupon happening ſomewhere to Vindicate himſelf, he made a Challenge at laſt to Diſpute his Opinion before the Queen her ſelf. But ſure it is, that not long before this

Dr. *Pern* Vindicates himſelf in a Diſputation.

ANNO 1564. this time he held a publick Diſpute with ſome Learned Man in a great Audience; ſome whereof were Biſhops. The Report went afterward, when this Matter came to be talked of in the Mouths of Men, that *Pern* had called the Perſon he diſputed with *Heretick*, and that he approved of all thoſe Errors that were embraced in the *Romiſh* Church. Of theſe Rumours the Archbiſhop freely acquainted him. To whom Dr. *Pern* in a Letter at length, dated from *Peter* Houſe, *Octob.* 25. 1564. gave Anſwer in his own Vindication to this Tenor.

His Letter to the ABp. MSS. G. P. Armig.

'That the unjuſt Accuſation of him by ſome in his Abſence, had moved him 'for a Diſputation to be held before the Queen. And that if his Conſcience had 'not been more to him, and more ſuſtained him, the Speeches of his Grace con-'cerning that Matter, would have caſt him into great Anxiety. That whereas 'the Archbiſhop ſignified to him, that it was by ſome affirmed, that in his Diſ-'pute he ſhould in that Audience call that Learned Man, [unmentioned] and in 'many Reſpects his Friend, an *Heretick*; it was no more true, than that if he ſhould 'have uttered any ſuch Matter, he ſhould have been a Perſon eſtranged from all 'Humanity. That where they ſeemed to aſſert, that he approved of every thing 'brought in by the *Roman* Church, except the *Roman* Biſhops Pride, whereby he 'uſurped an Univerſal Biſhoprick over all other Biſhops; nor was that agreeable 'to Truth. For he was not ſo ignorant, nor ſuch an Enemy to known Truth, 'but that he knew moſt foul Errors were brought into the *Roman* Church, by the 'Boldneſs and Raſhneſs of ſome Popes, who were never of him liked, and whom 'in that Diſputation he denied in expreſs Words, that they ſhould ever be defen-'ded by him. Altho' he did not with an unwilling Mind, embrace the Catholick 'and Orthodox Faith received by the *Roman* Church, agreeable to the Word of 'God; nor judged the Truth which it profeſſed, to be rejected in Hatred to the 'Church of *Rome*: Nor was his Judgment ſwayed by ſo blind a Lye, that the 'Title of the Church of *Rome* was to be defended; nor that if it obtruded 'upon us any Errors repugnant to the Word of God, ſhould he contend by any 'prepoſterous and corrupt Judgment, that they were to be retained. He ac-'knowledged, he ſaid, that many things were piouſly retained by the Church of '*England*, in the Adminiſtration of the Lord's Supper, which appeared plainly to 'all to be taken from the very Deſcription of the Maſs it ſelf: And that in the 'other Forms of Prayer we might obſerve the ſame to be prudently done *cum de-'lectu*, with due Choice and Culling. And that ſuch things, as might ſeem to 'contribute to the Edification of the Common People, were transferred by 'lawful Authority into our publick Prayers, being things that were taken out of 'the antient Prayers of the Church. But the reſt which could not with any juſt 'Reaſon be defended, were thrown out by the ſame Authority, whereby they 'were firſt brought in. For, ſaid he, as it is the part of an arrogant Inſolence, to 'reject all things promiſcuouſly, ſo to approve all which crept in (I know 'not by what Rite or Title) were the part of an ignorant Credulity. In which 'Bounds, as he went on, when the Current of my Diſcourſe was then circum-'ſcribed (altho I confeſs ingenuouſly, that I was very angry with one for deny-'ing that moſt approved Axiom of Sacred Diſcipline *Quod prius melius, quod po-'ſterius deterius*) I do not ſee how it could occaſion any great Offence among 'Learned and Equal Hearers. Tho that diſputation, or rather tumultuary Ora-'tion ſuddenly uttered, was not made by me with that Intent, that I ſhould hope 'to gain a good Will from any, or to give diſtaſt to any, but to ſatisfy the Du-'ty of my Order. Yet, thanks be to God, as far as I underſtand, that Diſſerta-'tion of mine was leſs offenſive at that time to the ears of ſuch, who by reaſon 'of their ſingular Learning were able beſt to judge of it; and of whoſe Judg-'ment for their high Authority, moſt Account was to be had.

Dr. *Pern* ſends his Sermon to the ABp. and promiſes his Diſputation.

But whatſoever it was, he promiſed the Archbiſhop, that as far as his Memory after ſuch a ſpace of time could recollect, he would tranſmit to his Lordſhip to judge of, as ſoon as he had leiſure. And in the mean time he ſent him a Copy of his Sermon lately, as it ſeems, preached at Court. For it was cuſtomary for the Archbiſhop in theſe times to require Copies of the Sermons preached in more publick Auditories, as at Court, or at S. *Paul*'s Croſs.

CHAP.

ANN 1564.

CHAP. XXV.

The Act for making Wedneſday *a Fiſh Day. The Archbiſhop diſpenſeth with* Wincheſter *College; And with the Univerſity, for that Day: And with* John Fox, *for Lent.* Biſhop Jewel's Latin *Apology. The Archbiſhop's Letter to the Lady* Bacon, *that Tranſlated it into* Engliſh. *The Archbiſhop's Tract printed at the End. Learned Women about this Time.* Dorman's *PROOF againſt* Jewel's *Challenge: And* Nowel's *REPROOF. Many other Papiſts write againſt* Jewel.

The *Wedneſday* Faſt.

IT was lately enacted for the Benefit and Commodity of the Realm, that the Fiſh Days in every Week, as well thoſe which were of ancient Time by Law allowed and continued, as alſo *Wedneſdays* in every Week, were now enjoined to be obſerved and kept. Of this Act, whereby *Wedneſday* was made a Fiſh Day, Sir *William Cecyl* was the chief Author, for the great Benefit that Wiſe Man apprehended to be by ſpending much Fiſh in the Realm. But this was not well reſented by the People, and but ſlenderly obſerved, the *Engliſh* Nation being very much addicted to Fleſh Meats, and not pleaſed to have more Fiſh Days impoſed upon them. Inſomuch, that Four Years after, *viz.* 1568. the Queen iſſued out a Proclamation for the better Obſervation of this *Wedneſday* Faſt. The Univerſities particularly regretted this Act, and uſed ſuch Arguments with the Queen, for their Non-obſervance of it, (at leaſt the firſt Year, that is, 1564.) that ſhe diſpenſed with them for that time. And *Wincheſter* College alſo by the Warden, requeſted the ſame of her; which ſhe granted, and appointed her Secretary to will the Archbiſhop to grant his Diſpenſatoin. Whereupon he penned this Letter to the Archbiſhop.

The Univerſities, and *Wincheſter* School, Diſpenſed with.

" The Queen's Majeſty, at the humble Suit of the Warden of *Wincheſter*, is " pleaſed to Diſpenſe with the Scholars there, in like ſort as ſhe hath for the Uni- " verſities of *Cambridge* and *Oxford*, touching the Obſervation of *Wedneſday*, made " a Fiſh Day by Politick Conſtitution. It may pleaſe your Grace, according to " her Majeſties Will, ſo to give out your Diſpenſation for the ſaid College.

Your Grace's humbly to Command,

W. C.

The Univerſity of *Cambridge* thanks the Archbiſhop.

Tho' the Archbiſhop ſeems to have been but a Second Cauſe in this Buſineſs, yet he was in truth a main and primary Inſtrument in bringing this to paſs. And the Scheme of obtaining this Favour from the Queen, was laid by him, with the Concurrence of *Cecyl*. This is cleared by the Letter of Thanks, which the Univerſity of *Cambridge* wrote to him upon this Occaſion in *November*, which may be found in the *Appendix*: And wherein it appears this was not the firſt time the Archbiſhop had done good Offices for them, and they great ones too. ' Which, ' they ſay in the ſaid Letter, they did not only now acknowledge, but openly ' profeſs. They declare further, that it was both his Vertue and his propenſe ' Study to gratify them, that had ſtirred him up to a perpetual Beneficence towards ' them; but that this preſent Diſpenſation granted them, was more than they ' dared to ask: And that moreover it was done with ſo much Celerity, that they ' could ſcarce have believed it could have been done ſo ſoon. Which tended to ' the great Commendation of his Counſel, who wanted not the Motion and ' Quickening of others; and likewiſe of his Kindneſs, who ſuffered not the Uni- ' verſity to be any longer without ſuch a Benefit. So that not only themſelves, ' but thoſe that ſhould come after them, were bound to remember this his Benefi-

[N.XXXI.]

ANNO 1564.

ficence, who ſo ſeaſonably had provided for the Concerns of the Univerſity. This was dated 15. Kal. of *Decemb.* 1564. Subſcribed by the Vicechancellor, and the whole Senate.

The Copy of this Letter remains in the Regiſter of the Univerſity Orator. In the Margin whereof it is thus noted, *Thanks for obtaining for us a Licenſe to eat Fleſh on* Wedneſdays. Which Note, Mr. *Baker*, B. D. of St. *John*'s College, hath humanely communicated to me, with the Tranſcript of the above mentioned Letter. The Benefit of this Indulgence was, that it tended to the cheaper and more plentiful providing of Subſiſtence for the great Number of Students there, and alſo for their Health, eſpecially this preſent Year, when the Nation was afflicted with the Infection of the Plague.

John Fox diſpenſed with for *Lent*.

And however the Obſervation of the Faſt of *Lent* was regarded, yet Diſpenſations alſo for it were granted upon reaſonable Cauſes. This Favour the Archbiſhop had formerly ſhewed to *John Fox* the Martyrologiſt, a ſpare ſickly Man, whom he permitted for his bad Stomach to eat Fleſh in *Lent*. And for the like Favour that Reverend Man did now again addreſs to him in a handſome *Latin* Letter; beginning,

Salutem & Vitam in Chriſto æternam. Pro rara ac Singulari hac Naturæ tuæ Manſuetudine, quæ ſemper mihi in te placuit, Matthæe *Epiſcoporum Decus ac Sydus Eximium, rogo etiam atq; etiam Sublimitatem tuam, ut hanc ipſam,* &c.

Jewel's Apology publiſhed in *Engliſh*. Tranſlated by the Lady *Bacon*.

This Year came forth, by the Archbiſhop's Order, being printed by *Reginald Wolf*, Biſhop *Jewel*'s *Apology* for the Church of *England*, tranſlated into *Engliſh* by the Lady *Anne Bacon*, Wife to Sir *Nicolas Bacon*, Lord Keeper of the Great Seal. After ſhe had finiſhed the Tranſlation, ſhe ſent the Copy unto the Archbiſhop to peruſe it, as a proper Perſon to whom the Care of the Church of *England*, and its Doctrine chiefly belonged. She ſent alſo this her Tranſlation to Biſhop *Jewel* the Author, to overlook it, that ſhe might not in any Point miſtake his Meaning. Her Copy ſhe ſent to him, with an Epiſtle in *Greek*; and he anſwered her in *Greek* again. Both this Biſhop and the Archbiſhop, read over the ſaid Tranſlation, and found it ſo correct, that they mended nothing; no, not the leaſt Word. The Letter the Archbiſhop ſent to her, relating to this *Apology*, put by her into *Engliſh*, was thus Superſcribed, *To the Right Honourable, Learned, and Vertuous Lady*, A. B. M. C. *wiſheth from God Grace, Honour and Felicity.* He told her therein,

The Archbiſhop's Letter to her hereupon.

'That according to her Requeſt, he had peruſed her Studious Labour of Tranſla-
'tion, profitably employed in a right commendable Work. Whereof, for that it
'liked her to make him a Judge, and for that the thing it ſelf had ſingularly plea-
'ſed his Judgment, and delighted his Mind in reading it, he had right heartily to
'thank her Ladyſhip, both for her well thinking of him, and for the Comfort
'that it wrought in him. But far above theſe private Reſpects, he was by greater
'Cauſes enforced, not only to ſhew his Rejoice of this her Doing, but alſo to te-
'ſtify the ſame by this his Writing prefixed before the Work, to the Commodity
'of others, and good Encouragement of her ſelf. That ſhe had uſed her accu-
'ſtomed Modeſty, in ſubmitting it to Judgment; but therein her Praiſe doubled,
'ſith it had paſſed Judgment without Reproach. And whereas both the chief Au-
'thor of the *Latin* Work, and He, ſeverally perufing and conferring her whole
'Tranſlation, had without Alteration allowed of it, he was both to deſire her La-
'dyſhip, and advertiſe the Readers, to think that they had not therein given any
'thing to any diſſembling Affection towards her, as being contented to wink at
'Faults to pleaſe her, or to make her without Cauſe to pleaſe her ſelf. For that
'there were ſundry Reſpects to draw them from ſo doing, although they had
'been ſo ill minded, as there was no Cauſe why they ſhould be ſo thought of. That
'her own Judgment in diſcerning Flattery, her Modeſty in miſliking it, the laying
'open of their Opinion to the World, the Truth of their Friendſhip toward her,
'the Unwillingneſs of them both, in reſpect of their Vocations, to have that *Pub-*
'*lick Work* not truly and well Tranſlated, were good Cauſes to perſuade, that
'their Allowance was of ſincere Truth and Underſtanding. That by her Tra-
'vail ſhe expreſſed an acceptable Duty to the Glory of God, deſerved well of this
'Church of *Chriſt*, honourably defended the good Fame and Eſtimation of her
'own Native Tongue, ſhewing it ſo able to contend with a Work originally writ-

'ten

'ten in the moſt praiſed Speech. That beſide the Honour ſhe had done to her Sex, and to the Degree of Ladies, ſhe had done Pleaſure to the Author of the *Latin* Book, in delivering him by her clear Tranſlation, from the Perils of ambiguous and doubtful Conſtructions; and in making his good Work more publickly beneficial: Whereby ſhe had raiſed up great Comfort to her Friends, and had furniſhed her own Conſcience joyfully with the Fruit of her Labour, in ſo occupying her Time. Which muſt needs redound to the Encouragement of Noble Youth in their good Education, and to ſpend their Time and Knowledge in Godly Exerciſe, ſhe having delivered them ſo ſingular a Precedent. That as God, he was ſure, did accept that her Doing, and would bleſs with Increaſe; ſo her, and their moſt Vertuous and Learned Sovereign Lady and Miſtreſs, it ſhould be good Cauſe to commend; and all Noble Gentlewomen ſhould, he truſted, hereby be allured from vain Delights, to Doings of more perfect Glory.

ANNO 1564.

'That he for his Part, as Occaſion might ſerve, ſhould exhort others to take Profit by her Work, and follow her Example: Whoſe Succeſs he beſeeched our Heavenly Father to bleſs and proſper. That to the End, both to acknowledge his good Approbation, and to ſpread the Benefit more largely, where her Ladyſhip had ſent him her Book *written*, he had with moſt hearty Thanks returned it her, as ſhe ſaw, *printed*: Knowing, that he had thereby done for the beſt, and in this Point uſed a reaſonable Policy; that is, to prevent ſuch Excuſes as her Modeſty would have made in ſtay of publiſhing it.

I have given this Sum of the Archbiſhop's Letter, not only to preſerve a good Writing of his from periſhing, but for the Remembrance of this Excellent, Vious, and Learned Lady; and chiefly to reconcile a due Value unto this Piece, written in behalf of our Reformed Church; being thus publickly owned and favoured by the chief Biſhop of it in his Time. This Epiſtle is printed before the Edition of the Book. And to make this Treatiſe of the Church of *England* the more perfect, there is added at the End of it, a ſmall Tract intitled, *The Manner how the Church of* England *is Adminiſtred and Governed.* Which, I make no doubt, is the Work of the Archbiſhop's own Pen. The Reaſon he added it, was, (as he writ) to anſwer the Clamour of ſome Enemies of this Church, that ſpread abroad Rumours, How with us nothing was done in Order, and as it ought to be done; and that there was no Religion at all among us, no Eccleſiaſtical Diſcipline obſerved, no Regard had of the Salvation of Mens Souls; But that all was done quite out of Order, and Seditiouſly; that all Antiquity was deſpiſed; that Liberty was given to all Senſuality, and that the Livings of the Church were converted to profane and worldly Uſes. But this little Tract, as well worthy the reading and preſerving, (that nothing of the moſt worthy Archbiſhop might be loſt) I have repoſited in the *Appendix*. Tho' there was before this, (*Viz.* 1562.) one *Engliſh* Edition of the *Apology*, printed by *Reiner Wolf*: In which *Engliſh* Tranſlation, the Archbiſhop had a conſiderable Hand.

A Tract added to the *Engliſh* Apology, concerning the Government of this Church.

N. XXXII.

The noble Lady *Bacon* was one of the Five Daughters of Sir *Anthony Cook*, of *Gyddy* Hall in *Eſſex*, Kt. who bred them all up in good Learning, as he was a very Learned Man himſelf; ſo that his Daughters were famous for their Knowledge in the *Latin* and *Greek* Tongues. Indeed about the latter Times of King *Henry*, many young Ladies, Daughters of Men of Nobility and Quality, were bred up to Skill in Tongues, and other Human Learning: Taking Example, I ſuppoſe, from that King; who took ſpecial Care for the Educating of his Daughters, as well as his Son, in Learning. And they were happy in Learned Inſtructors. His laſt Wife, Queen *Katharine Par*, was a Learned as well as Godly Lady. And Lady *Jane*, the Daughter of the Duke of *Suffolk*, that unhappy Queen, had excellent Learning. Dr. *Meredith Hanmer* read *Euſebius* in *Greek* to a certain Honourable Lady, as he tells us in his Epiſtle before his *Engliſh* Tranſlation of that Book. Which gave him Occaſion to publiſh the ſaid Tranſlation. And before all theſe, Sir *Thomas More* had a Daughter named *Margaret*, whom he bred up in ingenuous Literature. She compoſed a *Latin* Oration, and ſome Verſes, which her Father ſhewed to *Voyſey* Biſhop of *Exeter*; whereat he was much moved with Delight, and ſent her a *Portugue* by her Father, which he encloſed in a Letter to her. And but little after the ſame time, *viz. Ann.* 1537. there was one *Elizabeth Lucar*, a Citizen's Wife, buried in St. *Laurence Pountney*'s Church, Daughter of one *Paul Withipol*. By the Inſcription upon whoſe Monument, it appeared, that ſhe writ very

Learned Women about theſe Times.

Eliz. Lucar.

ANNO 1564. very fairly three ſeveral Hands; that ſhe underſtood *Latin*, *Spaniſh*, and *Italian*; writing, ſpeaking, and reading it with perfect Utterance, and Readineſs: That ſhe ſung in divers Tongues, and played excellently upon the Viol, Lute, and Virginals. And beſide all this, ſhe wrought all Needle-work, that Women uſed to exerciſe with Pen, Frame, or Stool: Underſtood well drawing of Pictures, curious Knots, and Trails, Beaſts, Birds, and Flowers, with a curious Fancy. And to crown all, She was Virtuous, read the Scriptures, and directed her Faith to Chriſt, as her only Mark. And all this ſhe arrived to in her Youth: For ſhe died at Twenty Seven Years of Age.

The Women in K. *Edward's* Reign.

Of the Women in King *Edward*'s Reign we may judge and wonder, comparing them with that Sex in this preſent Age, by obſerving what *Nicolas Udal* writ in his Epiſtle to Queen *Katharine*, before the *Engliſh* Paraphraſe upon the Goſpel of St. *John*. 'But now in this Gracious and Bliſsful Time of Knowledge, 'in which it hath pleaſed God Almighty to reveal and ſhew abroad the Light of 'his moſt Holy Goſpel, what a Number is there of Noble Women, eſpecially 'here in this Realm of *England*; yea, and how many in the Years of tender Vir-'ginity, not only as well ſeen, and as familiarly traded in the *Latin* and *Greek* 'Tongues, as in their own Mother Language; but alſo both in all kinds of Pro-'fane Literature, and Liberal Arts, exacted, ſtudied, and exerciſed; and in the 'Holy Scripture and Theology ſo ripe, that they are able aptly, cunningly, and 'with much Grace, either to Indite or Tranſlate into the Vulgar Tongue, for the 'publick Inſtruction and Edifying of the unlearned Multitude? Neither is it now 'a ſtrange thing to hear Gentlewomen, inſtead of moſt vain Communication 'about the Moon Shining in the Water, to uſe grave and ſubſtantial Talk in *La-'tin* or *Greek* with their Husbands, of Godly Matters. It is now no News in *Eng-'land*, for young Damſels in Noble Houſes, and in the Courts of Princes, inſtead 'of Cards, and other Inſtruments of idle Trifling, to have continually in their 'Hands either Pſalms, Homilies, and other Devout Meditations, or elſe *Paul*'s 'Epiſtles, or ſome Book of Holy Scripture Matters; and as familiarly to read or 'reaſon thereof in *Greek*, *Latin*, *French*, or *Italian*, as in *Engliſh*. It is now a com-'mon thing to ſee young Virgins ſo nurſed and trained in the Study of Letters, 'that they willingly ſet all other vain Paſtimes at nought for Learning's ſake. It 'is now no News at all, to ſee Queens and Ladies of moſt high State and Pro-'geny, inſtead of Courtly Dalliance, to embrace virtuous Exerciſes of Reading 'and Writing, and with moſt earneſt Study both early and late, to apply them-'ſelves to the acquiring of Knowledge, as well in all other Liberal Arts and Diſ-'ciplines, as alſo moſt eſpecially of God, and his moſt Holy Word.

Dorman writes his *Proof* againſt *Jewel*.

But to return again to *Jewel*: Who, as he ſaw this Work of his *Apology* come forth in *Engliſh*, ſo the ſame Year he ſaw a Popiſh Book appearing againſt him. For by his Challenge at St. *Paul*'s Croſs, he had raiſed many Enemies againſt him. Among the reſt, *Tho. Dorman*, B. D. took upon him to prove againſt *Jewel*'s Negatives, I. That the Biſhop of *Rome* is the Head of Chriſt's Univerſal Church here in Earth; and that, within the firſt Six Hundred Years after Chriſt's Departure hence, he was ſo called and taken. II. That the People was then taught to believe, that Chriſt's Body is Really, Subſtantially, Corporally, Carnally, or Naturally in the Sacrament. III. That the Communion was then miniſtred under one Kind. IV. That there was Maſs ſaid at that Time, altho' there were none to receive with the Prieſt. But all his Reaſons *Dorman* took from *Harding*, as *Harding* had taken them from *Eckins*, *Pighius*, *Groper*, and *Hoſius*; who had wrote for the Popes Power and Supremacy; *Harding* tranſlating *Ad Verbum* almoſt ſuch Places as he thought for his Purpoſe, as *Alex. Nowel* againſt the ſaid *Dorman* aſſerts in his Preface. This Book of *Dorman*'s was printed at *Antwerp*, 1564. and intitled, *A Proof of certain Articles in Religion, denied by Maſter* Nowel. This Book the ſaid *Alexander Nowel*, Dean of St. *Paul*'s, anſwered. Which Anſwer came out *July* 13. 1565. Printed by *Henry Wikes*. His Book he intitled, *A Reproof of a Book intitled*, A Proof, *&c.* *Dorman* vindicates himſelf from *Nowel*, and intitles his Second Book, *A Diſproof*, &c. *Nowel* comes out again againſt the *Diſproof*, *Anno* 1567. and intitles his Book, "*A Confutation*, as well of Mr. *Dorman*'s laſt Book, "intitled *A Diſproof*, as of Dr. *Sander* his Cauſes of Tranſubſtantiation; where-"by our Countrymen, eſpecially the ſimple and unlearned, may underſtand how "ſhame-

And *Nowel* his *Reproof* againſt him.

Other Books, *Pro* and *Con*.

" ſhamefully they are abuſed by thoſe and ſuch like Books, pretended to be written " for their Inſtruction. It was thought alſo, that *Dorman* borrowed from Dr. *Richard Smith*, who dying at *Doway* 1563. left him by his Will in ſome Truſt: whereby his written Books of Controverſy came into *Dorman*'s hands. *ANNO* 1564.

And that I may here mention together the reſt of Biſhop *Jewel*'s Antagoniſts beſides *Dorman* and *Harding* before mentioned, *Stapleton* wrote a geeat Volume upon the Biſhops Marginal Notes, by violent plucking of the which from the continuance of the Proceſs whereupon they do depend, and whereby they be made plain, he both blindeth the Reader, and depraveth and corrupteth the Notes, contrary to the true ſenſe and meaning of them. Mr. *Raſtal*, by ſnatching at certain Parcels of the Biſhop's Book, patched up two new Books. Dr. *Sander*, by diſcourſing upon ſome Fragments of the Biſhop's Book, and upon 14 or 15 Leaves of *Alex. Nowel*'s firſt Book, publiſhed a huge Volume. *Weak and trifling Reaſons*, ſaith *Nowel*, *but earneſt and bitter Reproaches.*

Stapleton, *Raſtal.* and *Sander* write againſt Biſhop *Jewel.*

Nowel's Ep. to his Confutat.

All theſe Writers and more, did the Biſhop of *Sarum* raiſe up againſt himſelf. And that becauſe, as the ſame learned Man gives us the reaſon, he did not tie them ſtraitly to the Trial of Scripture, the certain and only Judge in Controverſies of Religion, and wherein indeed they could ſay nothing at all; but gave them a moſt large Scope of all Doctors of the Church, who had written for the ſpace of Six Hundred Years after Chriſt being here on Earth, and of all Councils kept in the ſame Continuance of time. Out of the which Doctors and Councils, (for that the ſaid Biſhop had avouched, that the beſt Learned of all the Adverſaries, or all the Adverſaries together, were able to bring nothing to any purpoſe from them) he ſet all the Adverſaries, learned and unlearned, a Work by common Conference, to deviſe to ſay ſomething for themſelves, and againſt him.

The ſaid Biſhop hath many Adverſaries. And why?

CHAP. XXVI.

The State of the Church in the North *Parts. And particularly of* Rachdale, Whalley, *and* Blackburn, *in* Lancaſhire, *belonging to the Archbiſhop. At* Rachdale *he founds a Free School. The State of the Church of* Canterbury. *The Certificate thereof ſent to the Archbiſhop. The Biſhops of* London *and* Peterborough *go out Doctors.*

ABOUT this time, or perhaps the Year before, the Archbiſhop of *York* ſeemed to have Viſited his Province, as our Archbiſhop had his. The noiſe out of the *North* Parts, *Pilkinton*, Biſhop of *Durham* ſent to the Archbiſhop of *Canterbury*; making complaint how ſadly things there in thoſe Quarters were out of Sorts. As that the Biſhop of *Cheſter*'s Dioces was not Viſited by the Archbiſhop of *York*, who had compounded with the Biſhop for it. Nor did that Biſhop Viſit himſelf, but only gathered the Viſitation or Procuration Money by his Servants; pretending for his neglect, that he would not put the Country to charge. That the Biſhop of *Man* was jolly and lived at eaſe out of his Dioces. That as for the *North* Parts of *Lancaſhire*, the Prieſts were very negligent in the Service, and often ſaid none at all: And that the Archbiſhop of *Canterbury*'s own Towns and Pariſhes there, namely *Whalley* and *Blackbourn* were very ſorrily ſupplied; the Vicar of one had reſigned for a Penſion, and in the other a Popiſh Schoolmaſter had ſettled. *Rachdale* indeed was ſomewhat better provided by means of a Curate there; who ſeems to have been one *Gargreve*; for whom to be preferred to be Vicar there, the ſaid Biſhop of *Durham* made requeſt. But take his Relation of the State of thoſe Parts as he wrote it to the Archbiſhop.

The State of the Province of *York.*

The ABp's Towns in *Lancaſhire.*

' It is to be lamented to ſee and hear how negligently they ſay any Service, ' and how ſeldom. I have heard of a Commiſſion for Eccleſiaſtical Matters, di-

The Biſhop of *Durham* to the ABp.

' rected

ANNO 1564.

'rected to my Lord of *York*, *&c.* But becauſe I know not the Truth of it, I 'meddle not. Your Cures all, except *Rachdale*, be as far out of Order as the 'worſt in all the Country. The old Vicar of *Blackbourn* reſigned for a Penſion, 'and now liveth with Sir *John Biron*. *Whalley* hath as ill a Vicar as the worſt. 'And there is one come thither, that hath been deprived or changed his Name, 'and now teacheth School there; of Evil to make them worſe. If your Grace's 'Officers luſt, they might amend many things. I ſpeak this for the Amendment 'of the Country, and that your Grace's Pariſhes might be better ſpoken of, and 'ordered. If your Grace would, either your ſelf, or by my Lord of *York*, amend 'theſe things, it were very eaſy. One little Examination or Commandment to 'the contrary would take away all theſe and more.

'The Biſhop of *Man* liveth here at eaſe, and as merry as Pope *Joan*. The 'Biſhop of *Cheſter* hath compounded with my Lord of *York* for his Viſitation, and 'gathereth up the Money by his Servants; but never a Word ſpoken of any Vi'ſitation or Reformation. And that, he ſaith, he doth of Friendſhip, becauſe he 'will not trouble the Country; nor put them to charge in calling them together. 'I beſeech you, be not weary of well-doing, but with Authority and Counſel, 'help to amend that is amiſs. Thus after Commendations I am bold boldly to 'write, wiſhing good to my Country, and Furtherance of God's Glory. God be 'merciful to us, and grant, *Ut liberè currat Evangelium. Vale in Chriſto, Cras pro'fecturus* Dunelmum, *Volente Deo.*

Tuus Ja. Δωελμεν.

The Archbiſhop founds a Free-School in *Rachdale.*

Now we are fallen upon the mention of theſe Places in *Lancaſhire*, belonging to our Archbiſhop, I will ſubjoin ſomething relating hereunto. Theſe three Rectories of *Blackburn*, *Rachdale* and *Whalley* came into the Archbiſhoprick by Archbiſhop *Cranmer*'s Exchange with K. *Henry* the VIII. and *Edward* the VI, formerly appropriated to the Abby of *Whalley*. The Rectory of *Rachdale* was let to a Farmer with this Condition among others, that the Vicar ſhould be paid by him Forty Marks *per Annum*, and to pay certain Penſions to the Miniſters that ſerved the Chapels of the ſaid Rectories. But the Farmer for ſome Years paid not theſe Penſions; whence the poor Miniſters were drawn to great Exigence. Whereupon Archbiſhop *Parker* went to Law with him, and would have taken from him the Poſſeſſion of the Rectory by Forfeiture, for Non-payment of theſe Rents: Meaning, if he ſhould have the better, to have paid the Miniſters their Arrears, and enlarged their Stipend for the future. It proved a long Suit and very expenſive. At laſt the Farmer Sir *John Biram* fearing to loſe the Rectory, came to his Prayers and Intreaties, and begged the Archbiſhop, that he would forbear any further to proſecute the Law, and he would leave the Matter wholly to his Grace's Deciſion and Will. Hereupon the Archbiſhop pondering in his Mind how many Families that Pariſh contained, and conſulting for the good of the whole County of *Lancaſter*, he promiſed to releaſe the Farmer of all Fears of loſing the Rectory, if he, beſides the yearly Rent, would give ſeventeen Pounds yearly, for the finding of a Maſter and an Under-Maſter for the teaching of Children in a FreeGrammar School, that ſhould be founded in the ſaid Town of *Rachdale*. Which Condition the Farmer readily agreed to, during his Leaſe. Afterwards, for the Continuance of this School for ever, the Archbiſhop by his own Ratification, and the Concurrence of the Chapter of *Canterbury*, tied the Sum of Seventeen Pounds *per Annum*, for maintainance of the ſaid School, to be paid for ever out of the Rectory. And it was his Will, that the Maſter and Fellows of *Corpus Chriſti* College in *Cambridge* ſhould be Overſeers of the ſame School, and Electors of the School-maſter, in Caſe he, or any ſucceeding Archbiſhop of *Canterbury*, happened not to do it; as appeareth by an Indenture Tripartite, bearing date, *Jan.* 1. *An. Regin.* 7. Which he cauſed to be made; and one of the Copies he left to the Maſter and Fellows of the ſaid College to be kept among their other Monuments, belonging to their Houſe.

If the Archbiſhop for the time being, preſented not a Schoolmaſter in three Months, after a Vacancy, then the Maſter of the College, or in his Abſence the Preſident, was within two Months to nominate and preſent two able Scholars, and

and offer them to the Archbiſhop, to chuſe one for the School-maſter of the ſaid School. And let me occaſionally add, what I read in a late Book, that another Archbiſhop, (*viz. Juxon*) augmented ſtill more *Rachdale* Vicarage with 42 *l. per Annum.* And the Vicarge of *Blackburn* by 70 *l. per Ann.* beyond the old Penſion of 26--13--4. And made *Whalley* 120 *l. per Ann.*

ANNO 1564.

Dr. *Kennet's* Caſe of Impropriat.

It was mentioned above, how that in *January* laſt, upon the Queen's Letters to our Archbiſhop, for eſtabliſhing the Uniformity, he had required of every Biſhop a Certificate to be ſent him up concerning their reſpective Clergy's Manners and Behaviours, their Doctrine and Conformity to the Rites and Ceremonies of the Church. He alſo ſent his Letters to his own Cathedral Church for that purpoſe. And this was the Certificate made to the Archbiſhop's Commiſſary thereupon.

The State of the Church of *Canterbury* as to Conformity, to be Certified.

The Certificate from the Church. MSS. C. C. C. C. Miſcellan. D.

'*Chriſt's Church Cant.* The Certificate of the Vice Dean of the Cathedral and 'Metropolitical Church of Chriſt in *Canterbury*, and the Prebendaries of the ſame 'Church here preſent. After due Conſultation had upon the Copy of a Letter 'directed from the moſt Reverend Father in God, *Matthew*, Lord Archbiſhop of '*Canterbury*, unto you his Grace's Commiſſary, containing the Queens Highneſs 'Pleaſure and Commandment for ſpecial regard to be had to the Clergy within 'the Province, for their Conformity in Doctrine, and Uniformity in Rites and 'Ceremonies of the Church, and for their private Manners, Uſages and Behavi-'our, according to the Tenor of the ſaid Letters; We do make our Certificate for 'the State of our Church touching the Premiſſes in manner and form following.

'Firſt, We do Certify, that there is no Doctrine taught or defended by us, I. 'or any of us, nor by any Preacher of our Church to our Knowledge, other 'than that which is approved by the Word of God, and ſet forth within this 'Realm by publick Authority.

'The Common Prayer daily through the Year, though there be no Com- II. 'munion, is ſung at the Communion Table, ſtanding *North* and *South*, where the 'High Altar did ſtand. The Miniſter, when there is no Communion, uſeth a 'Surplice only, ſtanding on the Eaſt Side of the Table with his Face toward 'the People.

'The Holy Communion is miniſtred ordinarily the firſt *Sunday* of every Month 'through the Year. At what time the Table is ſet *Eaſt* and *Weſt*. The Prieſt 'which miniſtreth, the Pyſtoler and Goſpeler, at that time wear Copes. And 'none are ſuffered then to tarry within that Chancel but the Communicants.

'For the Miniſtring of the Communion we uſe Bread † appointed by the 'Queen's Highneſs Injunctions.

† Which was to reſemble the Singing Cakes, which ſerved formerly for the uſe of Private Maſſes.

'The Evening Prayer in Winter is between Three and Four; in Summer between 'Four and Five of the Clock, in the Afternoon. At which Prayers Mr. *Dean*, when 'he is here, and every of the Prebendaries, are preſent every Day once at the leaſt, 'apparelled, in the Choire. And when they Preach, with Surplice and Silk Hoods.

'The Preachers, being at home, come to the Common Prayer on *Sundays* and 'Holydays, wearing Surplices and Hoods.

'The Petty Canons, the Lay Clerks and Choriſters wear Surplices in the 'Choir daily.

'The Schoolmaſter for Grammar, the Uſher, and the Queen's Highneſs Scho-'lars come to the Choir on *Sundays* and Holidays in Surplices.

'Thirdly, We certify, that touching the Manners, Uſages and Behavi- III. 'ours for our ſelves, for the Preachers, and other inferior Miniſters within our 'Church, we know none that liveth unorderly, or to uſe himſelf otherwiſe than 'is by Order preſcribed and permitted by the Queen's Highneſs Injunctions.

Thomas Willoughby, Thomas Beacon.
William Darrel, Theodore Newton,
Johannes Butler, Henry Goodrick,
Andrew Peerſon.

This Year did *Grindal* Biſhop of *London*, and *Skamler* Biſhop of *Peterborough*, go out Doctors of Divinity *per Gratiam*, in the Univerſity of *Cambridge*.

Two Biſhops created Doctors in Divinity.

The End of the Second Book.

ANNO 1565.

THE LIFE and ACTS OF MATTHEW, Archbiſhop of *Canterbury*.

BOOK III.

CHAP. I.

Proceedings with Sampſon *and* Humfrey. Sampſon *deprived, and confined. The Archbiſhop's Kindneſs to him, in Letters wrote in his Behalf. His grave Advice to him. Other Recuſants ſilenced. Among the reſt,* Withers *of* Bury. *His Letter to the Archbiſhop of Compliance. Some are winked at.*

The ABp. uneaſy: And why.

THE Archbiſhop was now arrived to the Sixty Firſt Year of his Age; and all the remainder of his Days from hence to his Grave was imbittered by the Labours and Pains he had with ſuch as would not comply with the eſtabliſhed Rites and Orders of the Church. The former part of this Year was taken up in very uneaſy work to the Archbiſhop and his Fellows, *viz.* In preſſing Conformity to the Ceremonies, and to the Habits chiefly; and in citing and cenſuring thoſe that yielded not due Obedience.

Sampſon and *Humfrey* will not Comply.

We come now to purſue the Proceedings with *Sampſon* and *Humfrey*; who being the Heads of this Party had been ſummoned up from *Oxford* before the Archbiſhop and the Commiſſioners Eccleſiaſtical, with whom we left them earneſtly debating the laſt Year. With theſe they did not only contend about the Points in Controverſy both in Words and Writings, but they appealed to the Learnedeſt Foreign Divines of the Reformed Churches, whoſe Judgments they themſelves had ſent over in their Letters, that there might be a means of allaying theſe Conteſts, as we ſhall hear more of by and by: But nothing could move them. No, tho Biſhop *Grindal* prayed *Sampſon* even with Tears, that he would but now and

ampſon de-rived.

then, in the publick Meetings of the Univerſity, put on the ſquare Cap, but could not prevail with him to do ſo. So they utterly refuſing to Conform themſelves

were

were both confined. But the Storm fell upon *Sampſon* chiefly, who being in ſo eminent a Place in the Univerſity, and for fear his Example might have too great an Influence among the Students, was by a ſpecial Order from the Queen deprived of his Deanry by the Archbiſhop and Commiſſioners. *ANNO* 1565.

Humphrey, after Confinement in *London* for ſome time, got leave to depart home; retiring for a time to the Houſe of the pious Widow Mrs. *Warcup* dwelling in *Oxfordſhire* or *Berks*: The ſame that was ſo remarkably charitable to the poor affiicted under Q. *Mary*. Being here, he wrote a Letter *May* 24. to his Friend *John Fox*, lamenting the preſent Condition of their Affairs; and knowing what an Intereſt *Fox* had in the Duke of *Norfolk*, whoſe Tutor he had been, and for whom the Duke had expreſt a long time a very great reſpect, *Humphey* excited him to uſe all his Influence with the ſaid Duke; that he by Letter, or by word of Mouth, would procure a Forbearance of theſe Impoſitions. And the Duke indeed ſeemed well inclined hereunto. For when *Humphrey* was at *Norwich* not long before, the Duke promiſed him his Endeavour in many kind Words. But if we deſire to ſee the earneſt Concern this Learned Man had for this Cauſe, I ſhall here ſet down a part of his Letter.

Humfrey retires to Mrs. *Warcup*'s Houſe.

Noſtræ Res quo in ſtatu ſint, in quo lubrico & ſcopuloſo loco verſentur, non ignoras, audis, vides, ingemiſcis. Quibus autem modis tantæ miſeriæ ſublevari poſſint, quo tot malis ſalutaris Medicina adhiberi queat, non reperio, non invenio, neſcio. Tu ſiquid noſti, communica; ne deſis Cauſæ bonæ, Officio tuo, Laboranti Eccleſiæ. Siquid Ducis Nor. Literæ, opera, gratia, Authoritas valere poſſunt, Age, effice, ut vel ſcribat ad ſuos ſerio & ſæpe, vel preſens cum aliis inſtet, urgeat. Miſeret me fratrum; aliorum qui ſummi & primi eſſe volunt, pudet. Dux, cum eſſem Norwici, longè & prolixè pollicitus eſt omnia. Deus ſic illi Dux ſit, ſic regat & flectat alios, ut congruentibus animis & ſtudiis in Cauſam honeſtiſſimam, ſed deploratiſſimam, incumbant. Ultimum ac præſtantiſſimum Refugium eſt, ardens ad Deum hominum bonorum Comprecatio, pro Regina Sereniſſima, pro Conſiliariis Honoratiſſimis, pro Epiſcopis, pro Eccleſia. Tu, mi Foxe, *Ora, Intercede, clama, ac vale in Domino, qui tuos omnes Labores Sanctificet ac fortunet, Uxorem & Liberos conſervet. Ænguiæ ex ædibus D.* Warcoppæ, *piæ & Lectiſſimæ Viduæ. Maii* 20.

Humfrey to *Fox* to move the Duke of *Norfolk*. MSS. *Foxii.*

T. totus Laur. Humfredus.

Notwithſtanding *Humphrey*, for his uſefulneſs in the Univerſity, had a Toleration till Ten or Eleven Years after, when he complied, and wore the Habits. But even this preſent Year 1565. he was preſented to a Benefice in the Dioces of *Sarum*, by the Biſhop of *Winton*, with the mild Archbiſhop's Conſent, as it ſeemed, tho *Jewel*, the Biſhop of the Dioces, made ſome ſtop to it. *Humphrey* had a little before felt the Pulſe of theſe Biſhops aſſembled in the Eccleſiaſtical Commiſſion; and found the Biſhop of *Winton* contented to pleaſure him, and had the Archbiſhop's Favour too, but Biſhop *Jewel* ſeemed more difficult. Yet *Humphrey* thought, he would not refuſe to admit him at laſt; which was the Cauſe that he had not ſpared his Purſe nor Travail about this Living; That Biſhop objected to him S. *Paul*'s Ἀκαταστασία; meaning either *that Confuſion* ſpoken of by him, 1 *Cor.* xiv. 33. *God is not the Author of* Confuſion, *but of Peace*: Or thoſe *Tumults* (the ſame Word in the Greek) 2 *Cor.* xii. 20. *Whiſperings, Swellings*, Tumults? Which the Apoſtle layeth to the Charge of the ſame *Corinthians*. The Biſhop alſo told him, tha Diverſities in God's Worſhip was *Deformity*; and that it was a ſufficient Cauſe of Deprivation. What *Humfreys* Anſwers were he gave in a Letter to the Biſhop dated *Decemb.* 20. from *Oxon*, to this purport. 'That his Lordſhips ſtay hung up-
'on a ſmall Point. That he never was Author of *Confuſion*: For that was,
'he ſaid, a horrible Crime. But that he had ſtudied to live in Peace and Con-
'cord with his Brethren, and in due Obedience towards his Betters; and that ſo
'he purpoſed, by the Grace of God to do. But that he took this Matter far o-
'therwiſe than his Lordſhip did ſignify it to be, both in Nature and Subſtance; and
'in all Circumſtances, as appeared by the Word Ἀκαταστασία in St. *Paul*. And
'that if Diverſity in outward Ceremonies were *Deformity*, if it were any Con-
'uſion, if it were a ſufficient Cauſe of Deprivation, if it were a neceſſary Par-

Preſented to a Living.

His Letter to Biſhop *Jewel*. MSS. *G Petyt.* Armig.

ANNO 1565. ‘ cel and eſſential piece of the Miniſtry, that none might be without it; if this ‘ Congruity and Preſcription came not directly from the Pope, and if it were be- ‘ fore the Popedom; then I am, ſaid he, much deceived. But that whatever it ‘ were, light or great, Order or Diſorder, it forced not. And that, as he writ ‘ before, ſo he again aſſured his Lordſhip, that his Deſire was not to innovate ‘ any thing that Way, or to violate their Eccleſiaſtical Ordinances by Example, ‘ Thought, or Council. He added, that the Man that then ſerved the Cure, he ‘ heard was conformable enough, and that he himſelf, when he preached, ſhould ‘ not tranſgreſs. That therefore if he offended not in his Dioces, he truſted the ‘ Biſhop would not be offended out of his Dioces. In ſhort, that this was the ‘ firſt Living or Benefice that ever was granted him: And for that he had paſſed ‘ the *Scillis* and *Syrtis* of Popiſh Proctors by the Archbiſhop of *Canterbury*'s Fa- ‘ vour, and the Biſhop of *Winton*'s Patronage, now it reſted upon his Friendſhip; ‘ and *in portu* to make Shipwrack, it would grieve him, and to take a Repulſe by ‘ him [the Biſhop] would comfort Mr. *Saye*, whoſe Propheſie of his not having ‘ it, would by the Biſhop's means be verified. What Effect and Iſſue this ear- neſt Letter had with the Biſhop, I do not find. But in Five Years after he be- came Dean of *Gloceſter*. And ſo we leave Dr. *Humfrey*.

Lawyers argue concerning *Sampſon*'s Deprivation.

But concerning *Sampſon* we have ſomething more to ſay. Some of the com- mon Lawyers diſputed the Legality of his Deprivation, and would have thoſe that Inflicted this Puniſhment on him to be involved in a *Premunire*, for ſo doing. In a Volume in the *Cotton* Library there is a Diſcourſe of ſome great Common Law- yer for *Prohibitions*. Where he hath this Paſſage, ‘ That Juſtice *Brook* in his A- ‘ bridgment, *Titulo* Premunire, *num.* 21. reported that *Barlow*, Biſhop in the time ‘ of *Edw.* VI. for that he had deprived the Dean of *Wells*, that Deanry being a ‘ Donative, was in a *Premunire*, and was conſtrained to ſue for a Pardon. And ‘ if it be ſo, ſaid this Lawyer, in all Donatives, I would fain know by what Au- ‘ thority Mr. *Thomas Sampſon* was deprived from the Donative Deanry of Chriſt's ‘ Church in *Oxford*, which he had *Pro termino vitæ* under the Great Seal of *En- ‘ gland*. If in Law it be a Lay thing, and the Eccleſiaſtical Commiſſion is only ‘ to exreciſe Eccleſiaſtical Juriſdiction in Eccleſiaſtical Cauſes, it muſt needs follow ‘ that the Fault in the one was as great as in the other. Theſe are the Words ta- ‘ ken out of that MSS.

Sampſon confined.

But however, *Sampſon* was not only deprived of his Deanry, but of his Liber- ty too, being confined by the Queen's Special Commandment; who was very an- gry with theſe Men, and thought good to make *Sampſon* an Example to the reſt: Yet not committed to a common Priſon, tho' that was feared to follow.

The ABp's Interceſſion for him;

And lying in this Condition, he had two things to do for his better Eaſe under his Calamities. The one was, to obtain ſome Favour from the Chapter of *Oxon*, and the other to prevent a cloſer Impriſonment, and to get a full Liberty from his preſent Confinement. For both which he applyed to the Archbiſhop by Letter: Who very gently and readily, out of his tender and compaſſionate Diſpoſition to all Men, wrote two Letters from *Canterbury*, where he now was; the one to

With the Chapter;

the Dean and Chapter of *Oxon*, praying them to ſhew Dr. *Sampſon* all Favour, and particularly in what he had, or ſhould requeſt at their Hands; eſpecially ha- ving been a Man that had, for his Government, well deſerved of them and the Col-

With the Secretary.

lege. The other to the Secretary on this occaſion. The Earl of *Huntingdon*, a great Favourer of theſe Men, had moved the Secretary to intercede with the Queen, that *Sampſon* might have his Liberty to go whither he would, in order to provide for the future Subſiſtence of himſelf and Family. The Secretary ſoon yielded thereunto, but required a Letter from the Archbiſhop to him firſt, for that purpoſe, thereupon the better to build his Mediation with the Queen. For this end the Earl had ſent a Meſſenger to the Archbiſhop, and *Sampſon* ſent his own Letter withal: thanking him alſo therein for the Favour he had done him with the Col- lege. *Sampſon*'s Letter ran thus;

Sampſon to the Archbiſhop. MSS. *G. P.* Armig.

‘ *Reverendiſſime*, S. My humble thanks to your Grace premiſed. By theſe Let- ‘ ters encloſed, your favourable Commending of my Caſe to the Chapter of *Chriſt ‘ Church* in *Oxon* is well witneſſed to have had with them juſt regard. And now ‘ as my Neceſſity compelleth me to crave further aid, ſo your Facility to grant

‘ my

ANNO 1565.

'my laſt encourageth me to make this Second Requeſt for the ſame. The Ho-
'nourable Earl of *Huntingdon* hath moved at my Suit Mr. Secretary, that, without
'Aſſignment of place, I might go and abide at mine own Liberty; where I may by
'ſeeking find ſome Commodious ſettling for me and my poor Family. He hath
'promiſed to become for me a favourable Mediator herein to the Queen's Maje-
'ſty, if that in this behalf he might receive from your Grace ſome Letter of com-
'mending this my humble Suit to him, whereupon, as upon a meet Ground, he
'might the better build his Mediation to her Highneſs. I think my ſaid Lord of
'*Huntingdon* doth certify your Grace of the Truth hereof by this Bearer. The
'Equity of the thing and my urgent Neceſſity conſidered, of their own Condi-
'tion, will move I truſt your Goodneſs to add this Second Salve to my Miſery,
'which I do humbly deſire. The Lord *Jeſus* direct you by his mighty Spirit to
do in your calling that beſt pleaſeth him, *Lond.* 3. *Jun.* 1565.

Yours to Command,

Tho. Sampſon.

The ABp. writes to the Secretary in *Sampſons* behalf.

The gentle and good nature of the Archbiſhop was ſuch, that he preſently wrote to the Secretary, the very next day after he received *Sampſon's* Letter, Recommending *Sampſon's* Caſe moſt heartily, and praying the Secretary, to uſe his Intereſt with the Queen: And that upon the Account of her Clemency, which ſhe was wont to ſhew indifferently to all her Subjects. Which Letter being ſo expreſſive of the mild and Chriſtian Spirit of this grave Father, even to ſuch as did not altogether agree with him in all Points, I do here ſet down as a Teſtimony hereof.

His Letter. MSS. G. P. Armig.

'After my harty Commendation to your Honour. Where I underſtand that
'Mr. *Sampſon* lieth ſtill at ſuit for his favourable placing out at his own Liberty,
'without Note of committing him as Priſoner to any Place, your Honour ſhould
'do a right good deed in mine Opinion to be Suitor to the Queen's Highneſs for
'Favour therein; her Pleaſure being thus executed upon him for Example to the
'terror of others, might yet be mollified to the Commendation of her Clemency;
'whereunto her Highneſs is inclined both godly and naturally to all Perſons in-
'differently. And as your Honour is the common Refuge, to be a Solicitor to
'the Queen's Majeſty in our Cauſes, ſo ye ſhall do a good Act to continue herein.
'Which Favour ſhewed, if it ſhould be abuſed by the Wilfulneſs of ſome fond.
'Heads, yet God's Cauſe in reaſonable Men may be pitied. And thus, with the
'offer of my Prayer, and moſt humble Recommendation to the Queen's High-
'neſs, I take my leave of your Honour, from my Houſe at *Canterbury*, this 4th of
June 1565.

The ABp. to *Sampſon* exhorting him to Unity. MS. G. P. Armig.

And to *Sampſon* alſo he wrote the ſame day a moſt humane Letter; and with much Gravity and Sweetneſs perſwaded him to unite himſelf with the Practice enjoined the Church.

'Mr. *Sampſon*, After my harty Commendations; I am glad, that my Letters
'written in your behalf to the Church took ſuch effect as ye deſired. And as ye
'have not deſerved to the ſame in your Government the contrary, to my Under-
'ſtanding, ſo again I have written my Letter to obtain your other Requeſt: Pray-
'ing you in *Jeſus* Chriſt to ſalve againſt this great Offendicle riſen by your diſ-
'ſent from the Courſe of the Goſpel. Remember, what Obedience ſo great Li-
'berty of the whole Doctrine of Chriſt granted, requireth at your Hands. I
'am perſwaded that Time, and indifferent Reading on your Party will give Cauſe
'to join together in our Communion. I mean not in Doctrine, but in Matter
'of Eccleſiaſtical Policy. And thus wiſhing you, and all other, well as my ſelf,
'I end my Letter, Written at *Canterbury* this 4th of *June*, 1565.

Withers of *Bury* ſilenced.

As *Samſon* was thus deprived, ſo other Recuſants of the Habits, and that would not enter Bonds to wear the Square Cap, at that time were ſilenced, and forbad Preaching in their Places for ſome Months, and remaining incompliant, after the Space fixed, to be deprived. Of this Number was *George Withers*, a Man of good Learning, Preacher at *Bury of St. Edmond's* in *Suffolk*. When he went down to his

ANNO 1565. Flock with this Cenſure upon him, the People were moved, that they ſhould be deprived of his Miniſtry and Preaching for want of wearing a Cap, which they made no great Matter of; and they knowing that he had refuſed it, that he might not give them Offence, nor caſt a Stumbling-block before them, (as he told the Commiſſioners) they preſently aſſured him, that it ſhould be no Offence to them; and prayed him rather to wear the Cap, than to forſake them. And ſo *Withers*, finding that his departing ſhould more offend them, than his wearing the Apparel, and that the Departure of Preachers would ſo rejoice the Enemy, he ſent a Letter to the Archbiſhop to let him know, that he would rather *ſtrain his Conſcience* a little, as he expreſt it, than to diſcourage the Godly, or let the Wicked have their Mind. And knowing the Archbiſhop would allow him to Preach, and to enjoy his Place upon the notice of his Compliance, he ſent him word thereof in this Letter following, dated *May* 24. from *Bury*.

He writes to the ABp. promiſing to wear the Habit. MSS. *G. P.* Armig.

'Right Honourable, and my ſingular good Lord: Whereas at my late being 'with you at *London*, I refuſed to enter Bonds for wearing of the Cornered Cap; 'for the which you did then inhibit and reſtrain me from Preaching, the Townſ'men of *Bury*, whoſe Offence I chiefly feared, have been earneſt in hand with 'me rather to wear a Cap, than to forſake them; promiſing moreover never the 'more to regard it or mind it for my wearing of it. I thereupon, who greatly 'feared, leſt the wearing of it here ſhould be a Stumbling-block, and an occaſion 'of Falling to a great Number, who ſhould diſcredit me, and by that means the 'Goſpel by me preached, ſeeing my expectation deceived, have alſo altered my 'Mind. I was afraid to have been an offence unto the Godly, conſidering the 'Wo, pronounced upon them by whom Offences come: But ſeeing my Depar'ture ſhould more offend them, than the wearing any Apparel, and alſo more 'rejoice the Enemy, who ſeeketh nothing ſo much as to baniſh Preachers from 'them, I will rather ſtrain my Conſcience ſomewhat, than altogether to diſcou'rage the Godly, or to let the Wicked have their Minds. Wherefore after Talk 'had with Mr. *Badly* immediately after his return home, underſtanding that your 'Lordſhip is content that I ſhould have, uſe and enjoy my Room and Office of 'Preaching, ſo that I do ſignify unto you by my Letter, that I am content to 'wear the Cornered Cap at *Bury*, I thought good to write theſe few Lines to your 'Grace, to ſignify I am content to accept it: But yet ſo as to avoid a greater 'Inconvenience, as *Væ! mihi, ſi non Evangelizavero, &c.* We ſhall have more of this Man hereafter.

Many Diſſenters winked at. *Fox*'s Letter to the Queen.

But notwithſtanding thoſe ſevere Orders of the Queen before-mentioned, and this Proſecution of the ſame, yet ſhe and her Commiſſioners did diſpenſe or wink at many Divines who could not comply, and yet had, and retained ſtill Dignities in the Church. There is a Letter of Father *Fox*, the Martyrologiſt, writ in *Latin* to the Queen about this time, wherein he exalted her in his Praiſes, as for reſtoring Learning and Religion, ſo particularly for her regard and gracious Anſwer to a Petition of certain Divines concerning the Habits. Which I ſuppoſe was, that ſhe was contented they ſhould be dealt favourably with all. In this Letter *Fox* ſaid, that he had divers Monuments concerning her Majeſty, Her Hiſtory. which he thought of compiling into her Hiſtory, but he invited her to write her own Life, and that none could do it better. He gratefully commemorated alſo the Prebend of *Shipton*, which ſhe had lately beſtowed on him.

CHAP.

ANNO 1565.

CHAP. II.

The Archbiſhop's Orders about Licences for Preaching, and Curates. Repairs to Canterbury. *Great Feaſting in his Hall. He is Godfather with the Queen. Publiſhes a* Dietary.

BUT leaving theſe Matters a while, let us attend our Archbiſhop, wearied with the former Controverſies, into *Kent*; within the Month of *May* he went from *Lambeth* to *Canterbury*, to entertain his Gueſts in his new repaired Hall, and to inſpect his Dioces. But a little before he went, he found it convenient to rectify ſome things relating to the Clergy. Many there were, who had obtained Licences to Preach from him and other Biſhops; Men eſteemed then by them to have been diſcreet Perſons, and ſuch as would have dutifully complied with the Orders of the Church eſtabliſhed by Authority; but had deceived their Expectations. Theſe were guilty of much Indiſcretion (whereof the Queen was informed) and went up and down preaching where they pleaſed in any Church; and the Curates allowed them, fearing to gainſay their Licences. But now Orders were given out from the Archbiſhop to the Biſhops, that all ſhould bring in their old Licences, and take new; and that no Curate ſhould ſuffer any to preach in their Churches upon any former Licences given by the Archbiſhop. And that ſuch as took Licences hereafter, ſhould be bound not to diſturb the State of Religion, publickly eſtabliſhed. And this ſtopping of Licences was no new thing. For Archbiſhop *Cranmer* had called in his Licences twice or thrice upon ſuch occaſions. But Care was taken, that ſuch who had Licences, and were now required to take out others, ſhould not be burthened with any great charge therein.

The ABp. calls in all Licences for Preaching.

Again, Curates about this time made it a common Practice to depart from one Dioces to another, having probably been diſcharged their former Curacies for Scandal, or Popery, or Puritaniſm, or Inſufficiency. Therefore it was appointed, that ſuch Curates as came out of other Dioceſes ſhould not be allowed to ſerve without Letters Teſtimonial from the Ordinary, where they laſt did ſerve.

No Curates to ſerve in another Dioces, without Letters Teſtimonial.

And laſtly, divers Incumbents of Pariſhes, Popiſh Prieſts as it ſeems, that were minded to leave their Livings, and run away beyond Sea, as many now did, to make a Benefit of their Livings, would Farm them out at eaſie yearly Rents, taking good Fines, and then diſhoneſtly depart from their Places, to the manifeſt Fraud of the Farmers. The Archbiſhop therefore ordered, that none, eſpecially ſuch as were not of conſtant abode, ſhould let out their Livings without the conſent of the Ordinary, for preventing this, and to provide againſt all diſhoneſt Bargains. And all this the Archbiſhop ſignified by Letter dated *May* 12, to the Biſhop of *London*, to diſperſe to the Biſhops of the Province: and may be read in the *Appendix*.

None to Farm out their Livings without Conſent of the Ordinary.

[*Numb.* XXXII.]

But as to the Licences, it appears that thoſe that had them were not very forward to bring them in, notwithſtanding theſe Orders; but made uſe of them ſtill to Preach about, where they liſted. And the rather, becauſe they made Advantage by it, requiring Money for their Sermons. Some of theſe Licenſed Preachers came in Biſhop *Jewel's* Dioces. Of whom by a Letter dated *Decemb.* 22. He gave notice to the Archbiſhop, 'That there were certain, that had received his 'Grace's Licences; and theſe paſt up and down the Country from Church to 'Church, preaching every were, as if they were Apoſtles: And by virtue of 'your Grace's Seal, as he added, require Money for their Labours. I will ſtay 'one or other of them, if I can, that your Grace may know them better.

The ill Practices of ſome of the Licenced Preachers.

Certified by Bp. *Jewel* to the ABp. MSS. C. C. C. C.

The

ANNO 1565.

The ABp. makes Three Feasts in his Hall at *Cant. Hiſtoriol.*

The Archbiſhop ſoon after this, repaired to *Canterbury*: And to add to the reſt of his Noble Expences in and about his New Hall and Palace mentioned before, to *warm* them, as we uſed to ſay, made there Three magnificent and moſt ſplendid Feaſts in the Summer. The firſt was at *Whitſuntide*, and laſted Three Days, that is, *Sunday*, *Monday* and *Tueſday*. Which was after this manner; his Grace firſt reſorted to his Cathedral Church, to pay God his Service, and there after he had Preached himſelf to the Clergy and People of *Canterbury*, they received the Holy Communion at the Hands of the Dean and Clerks. That thus, having made his Gueſts firſt Feaſt with God before they feaſted with him, every thing afterwards might be the more decently and inoffenſively performed. Church being done, he was conducted home to his Palace by the Prebendaries of the Church, the Maior of the City and his Brethren, and many other Gentlemen of the Country, who all dined in his Great Hall, which he had a mind to ſee filled. All took their Places in their comely Order. The Archbiſhop himſelf ſat in the midſt of the uppermoſt Table. On his Left Hand, the Maior, and all other Men according to their Dignity and Quality. And ſo on one ſide of the Hall a continual Row of Men filled the other Tables, ſet in order, and ſevered by a little Space between, throughout the length of the Hall. On his Right Hand ſat only ſome Noble Women, and others who were Wives of ſome Perſons of Quality, and a Courſe and Line of Women the length of the Hall, altogether like and correſponding to the Row of Men on the other Side. This Order of placing the Women was obſerved in Honour of the Queen's Majeſty; becauſe that it was under her Government that the Archbiſhop, having eſcaped the Cruelties and Threatnings of the Papiſts, was now advanced to that Height of an Archbiſhop. This firſt Rank of Gueſts being riſen, and the Tables cleared, they were furniſhed again the ſecond time, and filled with others, partly of the Archbiſhop's Family, and partly of the Country thereabout, who ſtraitway ſat down in their Places that roſe, in the ſame Order as before. And this manner of Feaſting continued the two next Days alſo.

At Whitſuntide.

On Trinity Sunday.

His Second Feaſt was on *Trinity Sunday* following. Which he celebrated in Memory of K. *Henry* VIII. the laſt Reſtorer and Founder of the Church of *Canterbury* (dedicated to the Holy *Trinity*) and Reformer of ſeveral Evil Ceremonies and Cuſtoms. But as the laſt Feaſt, ſo this, was begun with God's Service at the Cathedral; where Prayers being ended, one of the chief Miniſters of the Church made a Sermon, and then the Archbiſhop himſelf adminiſtred the Myſtical Bread unto the People. And all being finiſhed, he departed, decently and reverently conducted home, by the whole Number and Congregation of them that had aſſembled at the Church: Who all dined in the Hall, in the ſame Manner as before, with other chief Men, both of the City and Country.

At the Aſſizes.

The Third Entertainment, which ſeemed to have been more grand than any of the reſt, was on the 23d. day of *July*, in Aſſize time; When the Archbiſhop invited to Dine with him the Judges that went that Circuit, Sir *John Southcotes*, a Judge of the Common Pleas, and *Gilbert Gerard*, Eſquire, Attorney General to the Queen, and Sir *Thomas Kemp*, Knt. High Sheriff, with all their Train; and all the reſt that were met at theſe Aſſizes, as well Gentlemen, as meaner Perſons: For by Meſſengers and Officers, the Archbiſhop had invited alſo the Juſtices of the Peace, Advocaters, and Common Lawyers, and all the reſt of Proctors and Attorneys: Who all (with a promiſcuous Company) in Troops came in. The Hall was ſet forth with much Plate of Silver and Gold, adorned with rich Tapiſtry of *Flanders*, and furniſhed with many Tables; at which the Gueſts were diſpoſed according to their Quality. There were Dainties of all Sorts both Meats and Drinks, and in great Plenty, and all things ſerved in excellent Order, by none but the ABp's Servants. The Tables were often the ſame day furniſhed afreſh with new Gueſts, by reaſon of their Multitude, as the former were ſatisfied and gone. The Ladies and Gentlewomen were nobly entertained in inner Parlors, received there by Mrs. *Parker*, the Hall being now filled only with Gentlemen. Otherwiſe at theſe Feaſts, it was the Archbiſhop's Cuſtom, in Honour of Matrimony, to entertain both Men and their Wives.

The Palace now in Ruin.

Of this noble Hall and Palace at *Canterbury*, now within an hundred and Fifty Years, there is little or nothing left, except a few Ruins: (Thus, accord-

cording to our Archbiſhop's true Motto, *Mundus tranſit, & Concupiſcentia ejus.*) And yet ſo much, that a Friend of mine of late Years, diſcovered the Arms of the Archbiſhop in Stone, upon the Wall of the South End of the Palace, very fair, and the Date 1565. as he ſuppoſed. Some of the Out-Walls of the Hall I ſaw divers Years ago remaining; and many of the curious broken Pillars were piled up there for Fencing: And within the *Axea* of it, was a good Houſe erected, and an Orchard; then occupied by a Miniſter of the City of *Canterbury*. *ANNO 1565.*

The ABp. Godfather with the Queen.

When the Archbiſhop was returned to *Lambeth*, the Queen did him a great Honour, in appointing him with her Self, and the Illuſtrious Prince, *Thomas* Duke of *Norfolk*, to ſtand Godfather to the Son of *Cecilia*, Sifter of the King of *Sweden*, and Wife of *Chriſtopher*, Margrave of *Baden*. Who was Baptized at her own Chapel in the Month of *September*, and by her named *Edvardus Fortunatus*.

The Archbiſhop publiſhes a *Dietary*, upon Occaſion of a Dearth feared.

About the declining of this Year happened a great Dearth, by reaſon of unſeaſonable Weather; and the Prices of Corn grew ſo high, that it threatned a Famine. Tho' the Queen by her prudent Conduct at length brought down the Prices, partly by hindring the Exportation of Corn, and partly by encouraging the Importation thereof from Foreign Parts. But during this time, the wiſer Sort began to think of the Cauſes of the Dearth, and of the Remedies for the Prevention of it; and of more thrifty Living for the time to come. Concerning the Latter, a Paper was publiſhed in Print, intituled, *A DIETARY*; which, tho' it have neither Date, nor Name of the Author, yet I have ſome ſtrong Preſumptions, that it was compoſed by our Archbiſhop, and ſet forth about this time, for the common Benefit. It conſiſted firſt of a Tranſcript of a Writ publiſhed by *Edward* II. *Anno* 1315. upon a great Dearth, wherein were ſtinted the preciſe Prices of all ſorts of Proviſions. And of another the Year after, for reſtraining of unmeaſurable Services of Meſſes and Meats. Then followed a Warning of our Saviour, concerning exceſſive Eating and Drinking, taken out of *Matth.* 24. 37, *&c.* and *Luke* 17. 26, 27. Next, came a Conſtitution of Archbiſhop *Cranmer*, *Anno* 1541. for retrenching the Tables of Clergymen to a particular Number of Diſhes; intituled, *Conſtitutio Thomæ Cranmeri Archiepiſcopi, & aliorum fratrum ſuorum.* And Laſtly, the Paper concludes with a Legantine Conſtitution of Cardinal *Pole*, enjoining Sobriety in the Clergy, as to their Perſons and Families, that they might give good Example: As to their Habits, forbidding them the wearing of Silk: As to their Tables, enjoining, whatſoever Gueſts they had, but Three Kinds of Meat, or Four at moſt, beſides Fruit, and Banqueting Diſhes; and the reading of Holy Books, and good Communication, ſhould make up the reſt of the Furniture of the Table. This is thus intituled, *Inter Conſtitutiones Legantinas, editas* Londini, 1555. *Præſidente* Reginaldo *Cardinale* Polo *Decret.* 5. This Sheet I thought worthy to be preſerved in the *Appendix*; together with another MS. of the ſame Nature, which I found thus ſuperſcribed by Sir *Will. Cecyl*'s own Hand; *Nov.* 1565. *Cauſes of the Dearth of Corn, with the Remedies.* *Numb.* XXXIII, XXXIV.

CHAP.

ANNO 1565.

CHAP. III.

The Archbiſhop moves the Chancellor of Cambridge, *for Regulation of Univerſity Licenſes. One* Withers *Preaches there, for Reformation of Glaſs Windows. Several Heads of the Univerſity write to the Chancellor, againſt preſſing Conformity there. Dr.* Hutton *and Dr.* Beaumont, *by Occaſion hereof, Miſrepreſented. He ſends them New Statutes, framed chiefly by the Archbiſhop. His Advice to the Chancellor hereupon.* Fanatici Superpelliciani *in* Cambridge, *complained of to him.*

Looks to the Licenſing of Preachers:

FOR the hindring the further ſpreading and breaking out of the aforementioned Irregularities and Diſorders in the Church, the Archbiſhop thought it highly neceſſary to look well to the Licenſing of Preachers: That none might be admitted to Preach, but ſuch as he might be well aſſured of, for their Compliance with the Orders eſtabliſhed.

And particularly into the Univerſity Licenſes.

There was a Power lodged in the Univerſity of *Cambridge*, to Licenſe Twelve Preachers yearly, to preach any where throughout *England*, without obtaining other Licenſe from any other. This the Archbiſhop was jealous of, as opening a Back Door to let in the Diſaffected into the Church: And therefore he thought it very adviſeable, for the Chancellor of the Univerſity,) who was the Queen's chief Secretary) *Cecyl*, to take ſome Order about this. And this he might, and ought to do, becauſe the Licenſes, as the Univerſity then gave them, were diſcrepant from what they anciently were.

The Occaſion thereof.

That which gave the firſt Occaſion to look more narrowly into theſe Univerſity Licenſes, was this. While things were in that Ferment in the Church, as hath been mentioned already, about the beginning of the Month of *March*, *Anno* 1564. and the *Puritans*, (for by that Name they now commonly went) laboured, at this Juncture, all they could, to ſhew their utter Diſlike and Reſiſtance of that Conformity that was then in Agitation, out of hope, belike, that when the Superiors ſhould obſerve how irkſome theſe Matters were, they might be diſcouraged any further to preſs them; a great Racket was raiſed in *Cambridge*, chiefly occaſioned by a buſy Member thereof, named *George Withers*, mentioned before, a Man of Parts and Zeal. He, whether in his Sermon, or otherwiſe, had preſt for a Reformation of the Univerſity Windows, urging, I ſuppoſe, the Superſtition of the Stories painted on them. Whereupon followed a great Deſtruction of them, and the Danger of a greater, by ſome Zealots there. This Perſon was Preacher at *Bury*, as we heard before, and was ſo well thought of by *Parkhurſt* Biſhop of *Norwich*, that he had given him it ſeems Encouragement in his Dioces; notwithſtanding an Eccleſiaſtical Commiſſion he lately had gotten, for the checking of theſe Seditious Preachers. For which the Archbiſhop twitted him, in a Letter to *Cecyl*, ſaying, *My Lord of* Norwich *hath gotten him a Commiſſion to good Purpoſe.* The News of this Hurlyburly was ſoon ſent both to the Archbiſhop, and the Univerſities Chancellor. But when the Heads had either wilfully connived at this Man, or thought it not ſafe, or in their Power to Cenſure him, the Archbiſhop ſent for him up, to anſwer for his Doings, before him and the reſt of the Queen's Commiſſioners. About a Fortnight after, *Withers* appeared *cum magnâ confidentiâ, vultu Senatorio*, as the Archbiſhop expreſt it to the Secretary. And becauſe the Diſturbance chiefly ſeemed to ariſe from ſome Sermon, that he had preached in the Univerſity, the Archbiſhop demanded of him his Letters of Licenſe to preach. Whereupon he produced the Letters of the Univerſity; whereby he was, in the Year 1563. nominated and appointed by Dr. *Hawford*, Vicechancellor, one of the Twelve Univerſity Preachers. This Licenſe the Archbiſhop, who was excellent-

Geo. Withers.

ly

ly skilled in the ancient Cuſtoms of the Univerſity, as well as other Antiquities, found to be defective, being drawn up in the Name only of the Vicechancellor, Maſters, and Scholars of the Univerſity, without any mention of the Chancellor's Name: Which, according to the Laudable Cuſtom, ought to have been prefixed. ANNO 1565.

The ABp. imparts a Writing to the Secretary, ſhewing the Original of this Univerſity Privilege, of Licenſing Preachers.

This the Archbiſhop ſignified to the Chancellor. Whereupon, and probably by the Archbiſhop's Advice, he ſent for his Vicechancellor, as for other Matters, ſo to ſatisfy him of the Power that lay in him to give theſe Licenſes. And, that he might be prepared to talk with him, when he ſhould come up, he requeſted the Archbiſhop to communicate to him ſome part of his Univerſity Notes, concerning this Buſineſs of Preaching. Hereupon the Archbiſhop ſent him a Form of Licenſe for Preaching, of old Cuſtom uſed, and the Original of that Privilege granted the Univerſity. The Sum of which was, that at the Suit of *Thomas Cajetan*, the Pope's leſſer Penitentiary in the *Roman* Court, for *England*, *Scotland*, and *Ireland*, *Julian* Biſhop of *Oſtia*, by the Authority of Pope *Alexander* the Sixth, granted to *Fiſher* Biſhop of *Rocheſter*, Chancellor of the Univerſity, and his Succeſſors, Licenſe to chuſe every Year Twelve Doctors, Maſters, or Graduates, who ſhould be in Prieſts Orders, to preach through the whole Kingdom of *England*, *Scotland*, and *Ireland*, under the Common Seal of the Univerſity, without any other Licenſe from any other Biſhop. And for this there was a Bull of the Biſhop of *Oſtia*. And upon this, *Fiſher* the Chancellor, gave Licenſe to one *Bayly*, to preach throughout *England*, in *May*, 1522. The Archbiſhop ſent him alſo another Form of Licenſe for Preaching, that was then uſed: And that was the Licenſe given to *George Withers*, which ran in the Name of *Edward Hawford*, Vicechancellor, without any mention of the Chancellor: And it mentioned this, as granted to that Univerſity from the Queen's Letters Patents, bearing Date the Third Year of her Reign: And the Licenſe ran *Durante vita naturali*. It had alſo this Clauſe, which touched the Archbiſhop, as an Infringement upon his and his Brethrens Authority, *Licentia Ordinariorum locorum ſuper hoc minimè requiſita*. He acquainted him alſo, that this Privilege of Licenſing was ſued for by the Univerſity, to be granted them of King *Edward* VI. but not obtained. The Clauſe containing this Privilege, as it was drawn up, and prepared to be inſerted into the King's Letters Patents, the Archbiſhop ſent to the Secretary, with the two other Forms, and the Clauſes in the Queen's Letters Patents concerning this Licenſing. All which are repoſited in the *Appendix*.

Numb. XXXV. XXXVI. XXXVII. XXXVIII.

His Advice to him thereupon.

After he had imparted to the Chancellor, namely, Secretary *Cecyl*, theſe Forms of Licenſes, he told him, 'He had beſt look to it, or elſe it would grow to much 'Inconvenience. And that he took all their Licenſes hitherto, in the late Form 'wherein that of *Withers* was drawn up, to be naught; becauſe they were not according to the ancient laudable Form, his Name, as their Chancellor, not prefixed. Which Authority, he ſaid, it were beſt for him to keep ſtill; ſo might 'the better Choice be made. And to ſay the truth, as he goes on, ſeeing their 'Letters Patents be granted, but agreeably to their Privilege, it is but a weak hole 'for them. For that Bull of *Epiſcopus Oſtienſis* is long ago dead. That for his 'Dioces he was reſolved, unleſs he ſaw the Chancellor's Name prefixed, they 'ſhould not be received. That he could not ſee what Maſter Vicechancellor's Experience [who, it ſeems, was now come to Town] had brought up to inform 'his Honour, [their Chancellor] more than his [the Archbiſhop's] Notes had declared. That they left out of their Licenſes ſuch Words as were in the Bull of '*Hoſtienſis*, whereto their Stile did allude. That he took it, that tho' ſometimes the 'Univerſity Seal went out by the Name of the Vicechancellor, yet it was not rightly done. For the Incorporation was, *To the Chancellor, Maſters, and Scholars*: And 'ſuch Stile were fitter for the Seal of the Office. And he thought the Biſhop of '*Rocheſter*, for the weight of the Matter, would have it paſs in his Name, [as it did in the firſt Form.] And he thought too, not without ſome Trial, or credible 'Information of the Worthineſs of the Party. In his Opinion, he added, it would 'be well done, that they had a Form preſcribed of their Licenſes, and ſo expreſt 'in the Proctors Books, and by a Grace eſtabliſhed, with the annulling of all Licenſes paſt before. Telling him, that if they ſo much abuſed the Queen's Grant, '*Illa Vivente*, what would they do hereafter? He took notice alſo of the largeneſs

ANNO 1565.

'of the Licenſes they granted, namely, for Natural Life. Whereas all Ordinaries, 'in their Licenſes, granted them more deliberately, inſerting ſuch Words, *Quandiu* '*nobis placuerit*, Et, *Dum laudabiliter te geſſeris.* But they, ſimply, hand over head, 'admit all without Revocation.

The State of the Univerſity, as to Conformity.

This Effort of *Withers*, before mentioned, gave occaſion to look more narrowly into the Manners and Conformity of the Students of that Univerſity. And it was alſo found to be there much neglected by many. Which to redreſs, great Endeavours were uſed. The Queen appointed the Viſitors to inſpect again, and regulate the Univerſity Affairs. The Statutes of King *Edward* VI. eſtabliſhed by his Council, and delivered them by his Viſitors, were reviſed by theſe, and ſent them home again. The Queen ſignified her Mind to the Archbiſhop, as to their Obedience to the Eccleſiaſtical Laws for Apparel, and the like; and bad him write his Letters to the Univerſity, declaring in them her Majeſty's Pleaſure. The Chancellor ſent down his Orders about rectifying the Grant of Licenſes, as well as other Matters.

Several Heads write to the Chancellor, to ſtop the Queen's Proclamation for enjoining the Habits.

In the mean time, that I may take up here, what I can retrieve of the Univerſity Matters, in the Month of *November* this Year, ſeveral Heads of the Univerſity, that liked not what was now in Agitation, wrote their Letter unto the Chancellor: And they were Men of Note, namely, *Robert Beaumont*, Maſter of *Trinity* College, and one that had been an Exile; *Roger Kelk*, Maſter of *Magdalen*; *Matthew Hutton*, Maſter of *Pembroke* Hall, and the Queen's Profeſſor, afterwards Archbiſhop of *York*; *Richard Longworth*, Maſter of St. *John's*; and *John Whitgift*, Fellow of *Peter* Houſe, and *Margaret* Profeſſor, afterwards Archbiſhop of *Canterbury*. Who all ſubſcribed this Letter with their own Hands. Wherein they ſignified to him, that they had heard now a good while, concerning an Edict, or Proclamation, that was to be iſſued out from her Majeſty, for the enjoining the wearing of the old Habits, and forcing all the Members of the Univerſity to ſubmit thereto. They ſhewed him, that there was a Multitude of Pious and Learned Men, who thought in their Conſciences, all uſing of ſuch Garments was unlawful for them. So that by the Impoſition thereof, they muſt be compelled to depart. But if it ſhould ſo happen, that they ſhould go away, the Univerſity would be left very bare and deſtitute. They therefore thought it their Duty, leaving this Condition of their Brethren, and Fellow-Academics, to his Conſideration, earneſtly to beſeech him, that, according to the great Credit and Favour that he had with the Queen, he would be their Mediator with her, to remit the Promulgation, and publiſhing of this Order. And that in their Judgments, the taking off this Burthen, eſpecially conſidering the preſent State of the Univerſity, would not bring either Inconvenience or Danger. But on the contrary, they feared, that ſuch Impoſition would prove very injurious, both to the preaching of the Goſpel, and good Learning. The Copy of this Letter I have inſerted into the *Appendix*.

Numb. XXXIX.

The Letter ill taken.

But this Letter was ill taken, and great Stir was made about it; and that becauſe of the Reports, partly true, and partly falſe, that attended it. For it was reported, that Dr. *Hutton* had writ againſt the Apparel, and that he had in his publick Sermons preached againſt it, and winked at the Neglect thereof. And that he and the reſt had been Inſtrumental, to create Diſturbances in the Univerſity about it. Which cauſed the Chancellor to write a very ſharp Letter to Dr. *Beaumont* his Vicechancellor. But the Truth was otherwiſe. For Dr. *Hutton* had writ nothing of the preſent Controverſy: But ſomething he had ſaid in two Lectures relating to it; namely, to repreſs the fond Dealing of raſh young Men, in framing ſuch Grounds and Arguments againſt Apparel, as they were not able to prove. And Dr. *Beaumont*, in a Sermon, reprehended the raſh and unlawful Attempts of them, which (being private Men) would, by making of Reformation, thruſt themſelves into the Office of the Magiſtrate. Tho' in the Afternoon, in a Sermon made in St. *John's* Chapel by Mr. *Fulk*, he was uncharitably ſpoke againſt for his ſo doing. He himſelf Weekly wore the Surplice; and for other appointed Apparel, not only lived in order himſelf, and procured it in others, as much as he could; but alſo ſaw Offenders puniſhed, ſo far as the Local Statutes permitted; as he writ himſelf to the Chancellor in his own Vindication.

Beaumont excuſes it.

And as for the Letter, *Beaumont* gave this Account of it. There were at that time two ſore and unſeemly Letters drawn up by ſome Perſons; the one to the Queen's

Queen's Majeſty, and the other to the Chancellor, whereunto many were to have ſubſcribed. Theſe Five Heads, fearing, through the ſaid Letters, chiefly by that to her Majeſty, the whole Univerſity ſhould have incurred great Diſpleaſure, Means were found, that both thoſe Letters, being raſh and untrue, were ſtayed; and a third with much Mitigation was writ to the Chancellor by *Beaumont*, and the reſt; 'Not by them, as the ſaid *Beaumont* told the Chancellor, who ſought to ſub-'vert Civil Orders, but by humble Scholars to their Head and Chancellor, for the 'avoiding of greater Inconvenience, which then, as it ſeemed, could not other-'wiſe have been repreſſed. But the Fact being miſliked, he, being it ſeems the 'chief Agent, was ſorry for it: And was bent to continue in order without change, 'and alſo to ſee to others, which he had to do with, as he ought. As he wrote to the Chancellor, in his Letter dated *Decemb.* 6. ANNO 1565.

Among the MSS. I make uſe of, I meet with a Paper without Date, of an old Hand Writing, ſomewhat difficult to be read, with this Title, *For Orders in Apparel, and other things in* Oxford. Which Paper belonged to Archbiſhop *Parker*: And he ſent it, as I judge, to Sir *William Cecyl*, who was now very buſy in preparing the new Statutes for the Univerſity: That ſo the Archbiſhop might contribute, what he could, to him, in ſo weighty a Work. The Archbiſhop knew this would be of great force, for the clearing theſe two or three Things. I. That it was no novel Matter to preſcribe Apparel, to ſuch as were Members of an Univerſity. II. That the Preſcription of Apparel related not ſo much to Religion, to diſtinguiſh him a Papiſt that wore it; but was a more civil Matter, appointed for Decency, to diſtinguiſh a Scholar of the Univerſity from another Man. III. That this Injunction of Apparel, that was now required and urged in the Univerſity, was no more, than what was very anciently required and obſerved there. The Tranſcript I have placed in the *Appendix*. Ancient Orders for Apparel in Oxford. *Numb.* XL.

I hinted before, that the Chancellor of the Univerſity had this Year ſent down his Orders for the rectifying of ſeveral things amiſs there, chiefly cauſed by the Incompliance of ſuch as oppoſed the Rites. It was nothing but a Reformation of the Univerſity Statutes; and done with great Advice for the Maintenance of Learning, and decent Order within the ſaid Univerſity. Wherein he was greatly aſſiſted by our Archbiſhop. It took him up the beſt part of this Year, before he brought the Buſineſs to a Concluſion. The Statutes thus reformed, and ſent down for the Conſent of the Univerſity, were generally well and gratefully received, and publiſhed in the Regent Houſe: Tho' ſome few Hot-headed Men there made ſome Oppoſition. But by the moſt and beſt part conſented to, declaring themſelves ready to execute them; as ſome Letters ſent now to the Chancellor, gave him to underſtand. The Univerſity Statutes reformed, and ſent down.

The Chancellor was a prudent, wary, and circumſpect Man, and loth to give Offence, or uſe Rigor, and ſo made ſome Demurr. Theſe Letters therefore from *Cambridge*, he ſent to the Archbiſhop to peruſe, requiring his Advice and Judgment thereupon. Who ſoon after ſent him this Meſſage, that by thoſe Letters it might be underſtood, that he, the Chancellor, had ſuch there, that were ready to execute his Orders, and they of the beſt ſort, and of the moſt part, excepting a few *Catalines*, as he expreſt it, who by Sufferance would infect the whole. And to excite him to a Reſolution to puniſh ſuch as were Infringers of his Orders, he added, 'That if he, their Chancellor, of the Privy Council, and in ſuch 'Place and Credit as he was, ſhould ſuffer ſo much Authority to be born under 'Foot, by a bragging brainleſs Head or two, in my Opinion, ſaid he, your Con-'ſcience ſhall never be excuſable: Praying his Charity to pardon his Plainneſs, 'for he ſpake *Ex intimo corde, ex pura conſcientia, coram Deo & Chriſto ejus.* We 'marr our Religion, as he proceeded; our Circumſpections are ſo variable, (as 'tho' it were not God's Cauſe, which he will defend) makes Cowards thus to cock 'over us. I muſt ſay as *Demoſthenes* anſwered, what was the chief part in Rhetorick, the ſecond part, the third, Pronunciation, Pronunciation, Pronunciation, 'ſaid he; ſo ſay I, Execution, Execution, Execution of Laws and Orders, muſt 'be the firſt and the laſt Part of good Government. Altho' I yet admit Mode-'ration for Times, Places, Multitudes, *&c.* And hereafter, for God's Love, ne-'ver ſtir any Alterations, except it be fully meant to have them eſtabliſhed. For 'elſe we ſhall hold us in no Certainty, but be ridiculous to our Adverſaries, con-

The Archbiſhop's Advice to the Chancellor, upon ſome Oppoſition thereunto.

ANNO 1565.

'temned of our own, and give the Adventure of more Dangers. And thus begging him to pardon his Boldneſs, for his own part, he ſaid, he repoſed himſelf 'in *Silentio & in ſpe*; *Et fortitudo mea Dominus*, however the World fawneth or fumeth. This notable Letter was writ *Decemb.* the 8th.

Diſorders in St. *John*'s, and other Colleges in *Cambridge.*

What Reſolution upon this Letter of the Archbiſhop, *Cecyl* the Chancellor took up, may appear by his Meſſage ſent to his Vicechancellor two Days after, *viz. December* the 10*th.* as we ſhall ſpecify by and by, after we ſhall have related what happened particularly in St. *John*'s College, where the ſaid Chancellor was once a Student, and ever after a Favourer and Patron of the ſame. For they had, by Agreement of almoſt all the younger ſort, on one and the ſame Day, reſorted to the Chapel without Surplices, commonly worn before, and had alſo innovated in ſome Parts of the Divine Service, and Adminiſtration of the Sacrament, then celebrated. And the like Courſe was uſed in many other Colleges. The Tidings whereof were ſoon brought to *Cecyl*: Which he took very heavily, as creating him great Trouble, that Orders and Rules, eſtabliſhed by publick Authority, ſhould be ſo preſumptuouſly broken by ſuch, who ought peaceably to obey their lawful Superiors. Therefore forthwith he ſent to them, admoniſhing them peremptorily, that they ſhould do as they had done always before, in Obedience to Order and Law.

Their Apology to *Cecyl.*

But they quickly diſpatched an Apologizing Letter for themſelves; 'Beſeeching him, that their Conſciences might not be forced to the Ceremonies they had 'laid aſide; And that he would not ſuffer *acerbiſſimum illud Conſcientiæ Servitutis jugum*, i. e. that moſt bitter Yoke of Slavery of Conſcience, to be again impoſed 'upon them. That the Slavery of the Body was grievous, but that of the Mind, 'tormented with the daily Racks of Conſcience, was more ſharp than the moſt 'exquiſite Torments. That they caſt not away Ceremonies out of Malice, rather than a Love of Truth; Nor yet for Vain Glory, nor Affectation of Popularity, nor Contempt of Laws, nor a Deſire of Innovation. But, that Reaſon 'only compelled them to do as they had done. And that God was Witneſs, that 'what they did, was firſt that they might enjoy the Peace of their Conſciences before God: And next, that the true and ſincere Worſhip of God might 'be promoted among them.

The Maſter of St. *John*'s Inſtrumental.

Richard Longworth B. D. was now Maſter of St. *John*'s College, who was brought in two Years before by the Influence *Leonard Pilkington*, the former Maſter had with *Cecil*: Who, upon the good Character *Pilkington* had given of him, (being his Countryman and Kinſman) procured the Queens Commendatory Letters in his behalf to the College, to elect him upon *Pilkington*'s Reſignation. *Roger Kelk*, Maſter of *Magdalen* College, was his Competitor at the Election. And of Sixteen that gave their Votes, eleven of them were for the latter. One was for the Biſhop of *Wincheſter*, and four ſuppreſt their Votes for that time. The Eleven urged, (and ſo they writ to *Cecyl*) that they were bound by Oath to chuſe the beſt, the fitteſt, and the moſt worthy Man. And that, tho' they deſired not to make any Reflections upon Mr. *Longworth* by their Letters; yet they all knew him to be in all Reſpects inferior to *Kelk*, *Ut Salvâ fide juramenti æquare non poſſimus, nedum, quod poſtulabatur præponere, i. e.* That ſaving their Oath, they could not equal *Longworth* with him, much leſs, (as was required) prefer him before him. However, Matters were ſo managed, (upon the pretence of *Pilkington*'s Reſignation to *Longworth*) that *Longworth* became Maſter of the College. It was to his Connivance (if not Counſel) that all the foreſaid new Reformation happened in the College; he in the mean time abſenting himſelf, while this was to be tranſacted. But for which, he, being found to be the Secret Orderer of this Diſorder, muſt be called to account.

The Chancellor ſends to redreſs theſe Diſorders in *Cambridge.*

It is now time for the Chancellor of the Univerſity to concern himſelf in this Affair: And with all convenient haſt, thus imparts his Mind and his Commands to his Vicechancellor, mentioning, 'How perplexed he was with this Inſolency 'of the Youth. Becauſe the Authority of the Queen was invaded, by breaking 'the common Order made for the Government of the Univerſity. And in another Letter after this, he mildly, after his manner, but effectually, declared and pronounced in what Method of Animadverſion the Vicechancellor (whom he called his Principal Officer) ſhould proceed, for the taking puniſhment upon the diſobedient,

obedient, and for the Reſtraint and Prevention of ſuch Exorbitances for the future: And this, 'Both by Virtue of his Authority, as Chancellor of that Univerſity, and 'alſo on account of his Service with his Prince: Which would empower and call 'upon him to reform diſordered Perſons, in any part of the Realm. Yet not-'withſtanding, that he had acquainted the Queen with this Violation of her Or-'dinances: And that ſhe was much provoked with the Offence they had given 'her. And therefore had enjoyned him to puniſh ſuch as were faulty: offering 'alſo to him her own Princely Aid, for the effectual doing of it. Which how-'ever, he thought fit to decline, and to make uſe only of his own Lawful 'Power. *ANNO* 1565.

In ſhort, he directed the Vicechancellor to call together the Heads, and other grave Men of the Univerſity; and in his Name, for the Honour of God, and for the Preſervation of Chriſtian Unity, to charge all, that they ſhould perſiſt in the Obſervation of uniform Order in theſe external things, to make a demonſtration of Obedience, and render a Teſtimony of Unity; and alſo to prevent the farther Decay of the eſtimation of the Miniſtry, which did daily evidently decay. And that, as for ſuch as had preached againſt theſe Orders in ſuch a riotous manner, they to be prohibited to Preach or Read publickly for a time. The Ringleaders of thoſe late diſturbances in private Colleges, to have ſome time allotted them to reform themſelves; otherwiſe to be utterly excluded the Univerſity. Notwithſtanding, he did permit the Vicechancellor and Heads of Colleges, to uſe ſome ſharper Courſes, if they thought fit. But that ſuch as would reform themſelves, ſhould be gently uſed. But I had rather the Reader ſhould peruſe this excellent Letter himſelf, proceeding from a very wiſe Man, as it came from his own Pen. It is in the *Appendix*. His Directions to the Vicechancellor. MSS. *G. P.* Armig. *Num.* XLI.

As for St. *John*'s College, where theſe Innovations chiefly began, he ordered the Vicechancellor to give a general warning to the Preſident, for the Members to reform themſelves, and not to perſiſt in their Wantonneſs, at their Peril. And for Mr. *Longworth* the Maſter, who countenanced theſe Irregularities among the Scholars, and Mr. *Fulk* a Preacher, who had taken upon him in a Sermon to heat the Minds of the Youth againſt the Habits and other Uſages enjoyned; the Chancellor ſent for them both up, meaning to deal more roundly with them. And for this Courſe (as he wrote to the Vicechancellor in his ſaid Letter) he had the Atteſtation of his own Conſcience, to take up this Audacity in the beginning, and the Queen's expreſs Commandment, that in no wiſe her Authority ſhould be in this manner violated. The Iſſue was, that *Longworth* was brought to declare and confeſs his Fault before him; and at his Return to *Cambridge*, to read a Paper openly in the College relating his Crime, and Promiſe better to regulate the Fellows and the reſt of the Scholars of the Houſe. And this Paper was ſubſcribed with his own Hand. But when he came to read it in his College, how he ſhuffled, in leaving out Words and Sentences, and ſometimes making Alterations, may be ſeen in the Authentick Copy thereof in the *Appendix*. And for St. *John*'s College. *Nu.* XLII.

So that it is evident he was not hearty in his Confeſſion, nor Promiſe of endeavour to reform theſe Abuſes. Some Account hath been given of theſe Matters in the *Annals* of the Reformation. *Annal* of Reform. p. 442.

A Letter in this Juncture came to the Chancellor, dated *Decemb.* 12. from *Bartholomew Clerk*, a Learned Member of the Univerſity, who was afterwards Official of the Arches, and of whom we ſhall have occaſion to ſpeak more hereafter. In which Letter he complained of theſe Men, whom he called *Fanatici Superpelliciani & Galeriani*, 'That they made ſuch diſturbances by their Counſels, that the time 'that before was wont to be taken up in the Study of the Arts and Sciences, was 'now ſpent and trifled away in Fruitleſs Diſputations *De Lana Caprina*: Blaming 'thoſe, tho otherwiſe good and Religious Men, who firſt brought in among them 'ſuch Seminaries. Adding, that they feigned to themſelves unheard of Laws of 'Conſcience, and infected many with their Venom, not to ſay Anabaptiſtical 'Principles. And in fine, hearing how buſie his Honour was at that time in prepa-'ring good Orders for them, intreated him, that he would be the means of recti-'fying the Exerciſes of their Pulpits and Theatres, which had ſounded a great while 'with nothing almoſt but fond new Paradoxes; and put a ſtop to their Controver- A Letter from one in the Univerſity, complaining of theſe Men.

ſies

ANNO 1565. Nu. XLIII.

'fies, or rather wild Errors. Whoſoever is minded to read and ſee the State then of the Univerſity, may have recourſe to this Letter, which I have repoſited in the *Appendix*.

CHAP. IV.

The Archbiſhop's Care of the Univerſity. Withers *Apologizes for himſelf to the Archbiſhop. His Compliance, afterwards travels beyond Seas. A Controverſy between Dr.* Caius, *Maſter of* Caius *College, and ſome of the Fellows referred to the Archbiſhop. He is accuſed to the Aachbiſhop of Irreligion and Popery. The Archbiſhop's Diſpleaſure at him.*

Private Practiſes at Court to obſtruct the Chancellor.

ABout this very time our Archbiſhop received a private Letter, as it ſeems, from Court, that gave him ſome ſecret Intelligence of the Practices of certain of the great Men and Counſellors, to obſtruct what the Chancellor was now a doing. To him the Archbiſhop *Decemb.* 13. conveyed this Letter, to peruſe and ſend him back again: Saying, he ſaw *There were ſtrange Doings among the wiſer ſort.* So extraordinary diligent, and penſive was our Archbiſhop for the reducing of the Univerſity, as well as the Clergy, to Unity and obedience to the Lawful Commands of their Superiors.

Theſe frequent Solicitations and Counſels of the Archbiſhop added new Spirit to the Chancellor, and put him upon doing ſomewhat effectually in order to Uniformity in the Univerſity.

Withers promiſeth to wear the Cap.

But to return to *Withers* before mentioned, thus much appears by a Letter of his own Writing to the Archbiſhop; that (beſides his making himſelf noted for ſetting the Univerſity in a Combuſtion, as we ſhewed before) he drew up certain Articles at *Cambridge* againſt the Square Cap and Surplice: Which Articles, however concealed among his Friends, yet ſoon came to the knowledge of the Archbiſhop; for which he was the more offended with him. But *Withers* made this Apology for himſelf, that thoſe Articles were written upon this occaſion; that one whom he took for his very Friend, came to him after his Return from *London* (whither he had been ſummoned before the Archbiſhop, as was ſaid before) and perſwaded him not to ſtick at the Cornered Cap; promiſing him, that if he would give him his Reaſons, that moved him, he would cauſe them to be anſwered to his Satisfaction. And ſo he wrote thoſe Articles, and delivered them to his ſaid Friend, requiring him to make good his Promiſe. Another Copy of them he lent to one of *Trinity Hall* that ſaw them in his Chamber, and deſired to read them. By the Means of one of theſe two he ſuppoſed they came to be communicated to others: And ſo the Archbiſhop came acquainted with it by ſome who thought thereby either to work him diſpleaſure, or to procure themſelves Favour; as he excuſed himſelf to the Archbiſhop.

Before this, the Archbiſhop, upon his refuſal to enter Bonds for the wearing of the Cornered Cap, had inhibited and retrenched him from Preaching. But upon better Thoughts, when he was come down from *London*, he was contented to comply to wear it. And on the 24th of *May* he promiſed the ſame to the Archbiſhop: Making this excuſe or reaſon for altering his Mind, 'That the Men of 'Bury (whoſe offence he chiefly feared) had been earneſt in hand with him ra- 'ther to wear a Cap than to forſake them; promiſing never the more to regard 'it or eſteem it for his wearing of it, as was related before. Hence in a Journey he took to *Ipſwich*, taking *Bury* in his Way, he gave them two Sermons. Which he did, as he ſaid, ſo much the rather, for that divers of his Friends were greatly endangered by Bargains which they ſold, provoked by the Brags of Adverſaries, to be paid when he preached again in *Bury*.

MS. G. P. Armig.

I find

I find him not long after leaving the Nation, and travelling beyond Sea, ſent, as it ſeems, by the Diſſenters to the Foreign Churches, as to *Geneva*. And among other places he viſited, he went to *Zurick*, the famous Harbour and Sanctuary for many of the *Engliſh* Proteſtant Scholars in Q. *Mary*'s Days. Where he became acquainted with thoſe who were their great Acquaintance and Favourers, *viz. Bullinger* and *Gualter*, and had much diſcourſe with them about our Church Matters in the Year 1567. And they I am apt to think, ſatisfied and confirmed him in compliance with the Churches Orders. For he was afterwards a Pariſh Miniſter in *England*; and tho he fully approved not of all the Rites, yet ſubmitted to them for Peace ſake: And was living in the Year 1583 at *Dankury* in *Eſſex*, and had the Lord *Burghley* to his Friend, however he might have cenſured him in former times, when he was the occaſion of ſuch a Tumult in *Cambridge*. To the ſaid Lord in that Year he wrote a Letter againſt the Purpoſe that was then in hand by Archbiſhop *Whitgift*, that all the Clergy ſhould be obliged to ſubſcribe to the Common Prayer Book: as we may have occaſion (God granting Life and Health) to mention more at large in due place.

ANNO 1565.

Withers travels to *Zurick*.

During theſe Heats about Eccleſiaſtical Matters, a Caſe of another Nature, between the Maſter and Fellows of *Gonvil* Hall, came before our Archbiſhop in the Month of *December*. The Maſter Dr. *Caius*, who was alſo a Founder of the College, had in a fit of Anger taken ſome Advantage againſt three of the Fellows, *Dethike*, *Spencer*, and *Clerk*, for ſome breach of Statute, and expelled them out of the College; charging them withal with Perjury. Upon this the Fellows made an Appeal to the Archbiſhop, but not in ſo regular and orderly manner, as ought to have been in ſuch Caſes. But his Grace ſaw that Dr. *Caius* had been to blame, as well as the Fellows. Whereupon he blameth both, but more ſeverely the Maſter. Who nevertheleſs was willing to commit the final Iſſue to the Archbiſhop's Deciſion. But ſo were not the Fellows; becauſe they perceived he would not reſtore them to their Fellowſhips, which they above all deſired, that they might win the Victory over the Maſter. But when they had brought away their Cauſe from him to the Chancellor *Cecyl*, to him the Archbiſhop ſignified what he would have done in Caſe they had left the Buſineſs to him: whereby one may ſee an Inſtance of his Prudence and good Judgment. He would not grant a Reſtitution to the Fellows, for he ſpied, he ſaid, ſo long as *Caius* was Maſter there, and they Fellows, there would be maintained nothing but continual brawling; and the rather, for that their Appellation was not lawfully made, nor orderly proſecuted. And the drift was, as he judged, for *Dethike* to continue ſuch Sticklers in the College, of his Pupils, as might win him in time by Hook or by Crook the Maſters Room. For the ending therefore of their Controverſies he thought good to cauſe a Writing indented to be made between them, whereby the Fellows ſhould appear willingly to depart from their Fellowſhips; and yet to have one Years Profits for their *Ultimum vale*: To be born for *Spencer*, out of *Caius*'s own Purſe, and for the other two, to be born by the College. And that the Maſter ſhould expreſs to diſcharge them of the Note of Expulſion, and the Crime of Perjury, that might be to their hindrance afterwards. And further, he meant within the compaſs of that Year to have beſtowed *Dethike* in ſome Benefice, and the other two in ſome other Fellowſhips in other Colleges: But becauſe they liked not of this, as truſting of further Friendſhip elſewhere, the Archbiſhop gave them over.

The ABp. appealed to by *Caius* College.

The Chancellor appealed to by the College.

It appears by another Letter of the Archbiſhop, that the Chancellor had referred this Buſineſs to him, (together with the Biſhop of *London*) knowing him to be well ſeen in Univerſity Matters, and eſpecially in this. And this Account he gave the ſaid Chancellor. He confirmed, 'The Removal of theſe Fellows to be 'needful for the Quiet of the Society. That they had before ſued to him, and he 'promiſed them to deal with the Maſter, to obtain him more Commodity for them, 'than he took them worthy to have. Only Reſtitution to their Fellowſhips he would 'not move. Wherein he ſaw good Cauſe. For if they were there, he ſaid, Trou-'ble would ever ariſe. And that theſe Fellows had divers Marks to ſhoot at, which 'he thought good ſhould be diſappointed. He ſaw, the Faction had laboured very 'much in this Matter. He ſaw even much Raſhneſs in the Maſter for expelling 'Fellows ſo ſuddenly: And both he and the Biſhop of *London* had told him ſuffici-

The ABp. delivers his Judgment in this Conteſt.

'ently

ANNO 1565.

'ently of it: But that the contumelious Behaviour of thoſe Fellows had much pro-
'voked him. The Archbiſhop confeſſed he rather bore with the Overſight of the
'Maſter, being no greater than as yet he ſaw, in reſpect of the Good he had done,
'and like to do, in the College, than with the Brags of a fond Sort of *troubleſome*
'*factious Bodies*, as he called them. Founders and Benefactors, he added, were
'very rare in theſe Days. Therefore he did bear the leſs with ſuch as would (but
'in a mere Triumph) deface him, and reſpected more that Conqueſt than any
'Quiet in the Houſe. And the rather, for that he thought, that if this Matter
'were ended, there would ariſe no more trouble in ſuch kind there. For the Ma-
'ſter had firmly aſſured him, to do nothing in ſuch Innovations, but partly with
'his Knowledge and Approbation firſt, and other of his Friends. But in his Opi-
'nion undoubtedly, *Computatis omnibus Circumſtantiis*, he thought it nothing meet
'to have them reſtored again, what other Commodities ſoever they might have of
'favourable departing. And added this Counſel, that if his Honour ſhould hear
'their Challenges, he ſhould hear ſuch cumbrous Trifles and Brattles that he ſhould
'be weary. And he would not wiſh particular Colleges in theſe times ſhould learn
'to have, by forced Appellations, a recourſe to his Authority as Chancellor, for
'the Precedent ſake hereafer. And again, he would not have his Time ſo drawn
'from better Doings in the weighty Cauſes of the Realm. Beſides, Controverſies,
'he ſaid, were now many and troublous. And their Delight was to come before
'Men of Authority, to ſhew their Wits, *&c.* And he could not tell how, but ſo it
'came to paſs, that ſuch buſie Sorts, drew them up ſome of the graver Perſonages
'to be Doers, *An ex ſinceritate & ex bona Conſcientia, neſcio.* His old Experience there
'had taught him to ſpy Day Light at a little Hole. Thus gravely and wiſely he
'delivered his Judgment.

The Fellows draw up Articles againſt *Caius* their Maſter.

But the Fellows were not wanting to ſcrape into their Maſter's Life and Manners, for Crimes to lay to his Charge, and drew up certain Articles againſt him. Some whereof made a deep Impreſſion upon the pious Archbiſhop; as not only ſounding to, and favouring Atheiſm, but plainly expreſſing the ſame, with further ſhew of a perverſe Stomach to the Profeſſors of the Goſpel. Whereupon the Archbiſhop ſaid, If he were credibly perſwaded of theſe things, he would take him

His Atheiſm; *tanquam Ethnicum & Publicanum*, and would not vouchſafe him within his Houſe, where it ſeems, he ſometimes reſorted and was harboured, his Houſe being a Receptacle for learned Men. And *Caius* was not only a Man of great Learning, but his Countryman too. There is a difference, ſaid he, between the Frailty of a Man's mutability, (for he had profeſt himſelf Papiſt and Proteſtant according as the different Religions prevailed under the Kings and Queens of thoſe times) and a profeſſing of plain Impiety. And he gave his Opinion to the Chancellor, that he ſhould ſend to his Vicechancellor, to enquire further into the Truth of this Accuſation: And that if it could be indifferently teſtified before the Vicechancellor, Dr. *Hutton*, and one other indifferent Man, it were good to ſuſpend him, whatſoever Orders he, the Vicechancellor, intended to take with the Fellows of the Houſe. And if it fell out, that theſe Articles could be well teſtified, the Archbiſhop ſaid, he would wiſh a better in his Place, to govern the Houſe, and he to hold himſelf in his Founderſhip, if he would. *For he liked not*, as he ſaid, *the Stones builded by ſuch Impiety.*

And Favour to the Popiſh Religion.

Probably *Caius* thought the better to cover his former Inſtablity in Religion, by throwing out Expreſſions occaſionally, whereby he would pretend to have had little Zeal for any Religion: Or his Aim might be to obſcure his ſecret Kindneſs for the old Popiſh Religion. For that he had a Kindneſs for it, appeared in his private reſervation of abundance of Popiſh Trumpery: Which he might think would come in play again; and ſo out of good Husbandry preſerved them, to ſave the College the Charge of buying new Furniture for the Chapel. But in the Year 1572 all came out. For the Fame hereof coming to the Ears of *Sandys* Biſhop of *London*, he wrote earneſtly to Dr. *Byng*, Vicechancellor, to ſee thoſe Superſtitious Monuments aboliſhed. *Byng* could hardly have been perſuaded, that ſuch things had been by him reſerved. But cauſing *Caius* his own Company to make Search in that College, he received an Inventory of much Popiſh Ware. As Veſtments, Albes, Tunicles, Stoles, Manicles, Corporas Cloths, with the *Pix* and Sindon, and Canopy; beſides Holy Water Stops, with Sprinkles, *Pax* Cenſors, Superaltaries,

peraltaries, Tables of Idols, Maſs Books, Portuiſes and Grailes, with other ſuch Stuff, as might have furniſhed divers Maſters at one Inſtant. It was thought good, by the whole Conſent of the Heads of Houſes, to burn the Books, and ſuch other things, as ſerved moſt for Idolatrous Abuſes, and to cauſe the reſt to be defaced. Which was accompliſhed the 13th of *December*, 1572. with the willing Hearts, as it appeared, of the whole Company of that Houſe. *ANNO* 1565.

But however *Caius* ſtood affected this way, he laboured to diſſemble his good Will to it; and would be thought a good Proteſtant. Of which I meet with this Inſtance. There was one *Depup*, a Scholar of his College in his Time, that was greatly ſuſpected to be Popiſh, and well known to be notoriouſly vicious. Of whom therefore the ſaid Maſter and Founder had ſo great diſliking, that he gave ſpecial Order before his Death, that the ſaid *Depup* ſhould never be Fellow. Tho' Dr. *Legg*, that ſucceeded Maſter, ſoon after his coming to the College, brought him into a Fellowſhip. Which never theleſs he labours to conceal.

Theſe were ſome of Dr. *Caius* his Defects; and others might be named: As that he too much affected Superiority over his Fellows; and was obſerved to be the firſt that made the Innovation of preferring a Junior Fellow to be Preſident, whereas before in that College the Senior Fellow was always Preſident, and that only in the Maſter's Abſence. This was the Cauſe of much Strife and Contention afterwards in the College. For in the next Maſter's Time, as I find in ſome Papers relating to that College, there happened a fierce Conteſt betwixt a Senior Fellow, and a Junior, who had been by the Maſter made Preſident: The Senior notwithſtanding ſtriving for the upper Place at their Aſſemblies, both in the Chapel and elſewhere. In which Quarrel the Fellows backed him, againſt the Maſter, being deſirous to keep the antient Cuſtome of the Houſe, and to deſtroy that Innovation of *Caius*. But the ſaid Perſon, having merited ſo much of that College by his noble Benefactions, and of the whole Common-wealth of Learning, 'tis pity that theſe, or any other Frailties in him ſhould now, after ſo long a time, riſe up in Judgment againſt him. And ſo I take my leave of him, and beg the Reader's Pardon for this digreſſion. Other defects in *Caius*.

CHAP. V.

The Archbiſhop's Care in providing Lent *Preachers before the Queen. Deliberates about appointing Dean* Nowel *to be one; with whom the Queen had been diſpleaſed. The Archbiſhop reviſeth the Combination of thoſe Preachers. His Concern for filling two vacant* Welſh *Biſhopricks. Appointeth a Viſitation for* Bangor. *Recommends* Herle, *Maſter of* Mancheſter *College, for that See. The Uſefulneſs of that College. His Judgment of certain Salt Works in* Kent.

IT being now the latter end of *January*, the Archbiſhop's Thoughts were buſied about providing Preachers before the Queen the enſuing *Lent*. Which was the chief, if not the only time in the Year of her Majeſties hearing Sermons, if we may believe a late Writer. This Buſineſs, it ſeems, then lay upon the Archbiſhop, (tho now upon the Lord Chamberlain of the Houſhold) and it created the Archbiſhop a great and anxious Care. For it was ſomewhat hard in thoſe times to procure a ſufficient Number of able and fit Preachers for that Audience, ſuch a ſcarcity there then was of them. In ſo much as once they failed of a Preacher. Which was a Matter, that the *Puritans* threw much in our Prelate's Teeth: As that he ſhould proceed ſo hotly to urge Conformity upon Miniſters, The ABp. provides *Lent* Preachers.

Howel's Ep. Vol. 4. Let. 12.

ANNO 1565.

and thereby endanger the casting out of the Church divers Preachers, when he himself saw what a need there was of them, that the Queen's turn in *Lent* could hardly be served. He therefore feared the like Sequel of Reproof, as was by insultation oft rehearsed of the Adversaries. But this Accusation was partly true, and partly false: For there was a competent Number of Preachers even in those times; tho not such as were in all Points fit to stand in a Pulpit, and discourse before so Critical and Learned a Princess as Queen *Elizabeth*. The Archbishop sent the Secretary a List of the Combination of the Preachers, which is in the *Appendix*, consisting of four Bishops, four Deans, four Doctors, and the rest Masters.

Nu. XLIV.

Nowel Dean of *Pauls* nominated by him.

Nowel, Dean of St. *Pauls*, was then a famed Preacher, and him the Archbishop thought upon for one of these *Lent* Preachers, as he commonly was one. But because of the great Check that good Man received at Court *March* last, both from the Queen, and some of the Popishly affected Courtiers, before the Archbishop concluded upon him, he wished the Secretary could understand the Queen's Inclination. For, he said, if the Queen should not like, after her accustomed manner, to favour him, and give him the hearing, he would be hardly intreated to occupy the Place. For if she liked not a Man that was put up to preach, she would absent. And according to the Answer he should receive from the Secretary, so he intended to invite the Dean to dine with him, and then to move him to officiate a Day or two. But he had a further reach by this Message to the Secretary; namely, to engage him to interpose his Interest with the Queen for the reconciling her to the good Dean. For, (as he said) by her Displeasure towards him, she would but please the Papists, and discourage her good Protestants. For he added, 'If the Papists be angry (tho in a Flattery they dissemble to win) and 'the poor Protestant discouraged, it will make an Universal disliking, and kindle 'grudging, and secret vain talkings. *Tanti est in tam factioso Sæculo æquabilitatem 'servare.* God bless her Highness long to reign over us *in Pace & Veritate.* By which two Words he seemed to aim at Dissenters and Papists. The one Sort the Obstructers of *Peace*, and the other of *Truth*.

Jan. 29.

Some Account of *Nowel.*

Indeed *Nowel* in these times was reckoned an excellent Divine; and much esteemed by the Heads of our Church. He was employed by the Bishop of *London*, in the last Plague, to compose an Homily suitable to that occasion. And he was put upon making his Catechism by some great Persons in the Church, on purpose to stop a Clamour, that then went among the *Roman* Catholicks, that the Protestants had no Principles. And the Convocation, that met in the Year 1562. diligently reviewed this Catechism, and interlined it in some Places; and so it was by them unaimously approved, and allowed as their own Book, and owned Doctrine. And when Mr. *Dorman*, in the Preface to his *Disproof*, reflected upon the Learning and Abilities of *Nowel*, and charged him for some upstart Preacher upon his Return from his Exile, he spake thus in his own Vindication; 'That 'he had endured sundry Years, both in his Country and Exile, reading, not scattered Scraps of old overworn Hereticks, (as *Dorman* lay to his Charge) but the 'whole Body of the Holy Scripture, and whole Volumes of the best antient Doctors. Neither could any his Acquaintance marvel, that he returning home was 'become suddenly a Preacher, as the other affirmed; who did right well know, 'that he was a Preacher Fifteen Years ago [that is about the Year 1550 or 51.] yea 'and had preached in some the notablest Places and Auditories in this Realm, 'before he went out of his Country.

Noel's Confutation p. 22.

Dr. *Cary* nominated to preach in *Nowel's* Room.

But to return to the *Lent* Preachers: Whether or no the Archbishop were not secure enough of the Queen's Favour towards this Dean, or whether it were some other unwillingness in him, or whether his present Study in answering *Dorman's* Book, were hindrances; but he pretended the last, and so prayed the Archbishop to be discharged this *Lent*. And so he was. And in his Room the Archbishop put Dr. *Cary* the Dean of *Exeter*, and Dean of the Queen's Chapel: And the rather, for his Vindication against one *Gibbs*, probably a *Puritan*, who had foully defamed the said Dean to be altogether unlearned.

The Combination of *Lent* preachers revised by the ABp.

The Method used in providing these Preachers was this, that the Secretary upon the Archbishop's Nomination drew up Bills of such Persons as he judged proper and acceptable to preach before the Queen. Which Bills he sent to the Archbishop for his Judgment therein, and to alter as he thought good. And accordingly

ANNO 1565.

ly he was to ſend unto ſuch as were appointed, that they ſhould prepare themſelves, giving them timely notice thereof. In the Bill ſent him this Year the Archbiſhop made but little Alteration, more than that was mentioned above, and the removal of Dr. *Pern*: Who however he were an excellent Preacher, yet was at this time under ſome diſlike. To the reſt he had ſpoken or ſent. But many of them returned no anſwer, whether they ſhould come or no. But for avoiding a failing in any, which once happened, and made ſo much Clamour, he beſpake his Chaplain Mr. *Bickley*, who was afterwards Biſhop of *Chicheſter*, to be ready to ſupply for all ſuch Wants.

Deliberation had about filling the Vacancies of *Landaff* and *Bangor*.

In the latter end of this Year, to wit in *February*, Reſolution was taken for the ſpeedy ſupplying of two *Welſh* Biſhopricks, namely that of *Landaff*, and that of *Bangor*. The former of which had been two or three Years before in effect void, and wanted a vigilant Biſhop to manage that Dioces. Which therefore the Archbiſhop in the Year 1563, had earneſtly put the Secretary in mind of. But the great Dilapidations had ſo impoveriſhed that See, that few that were honeſt and able, would be perſwaded to meddle with it. As for *Bangor*, that Dioces was alſo much out of Order, there being no Preaching uſed, and penſionary Concubinacy openly continued: Which was, allowance of Concubins to the Clergy by paying a Penſion; notwithſtanding theLiberty of Mariage granted. And the Archbiſhop was at that time earneſtly ſollicited to have ſuch a Commiſſioner there, as kept openly three Concubines, as Men of good Reputation offered ro prove before him. Things in fine were in ſuch diſorder here, that our Archbiſhop was deſired by ſome well affected of that Country to have a Viſitation, and to ſet ſuch Order there, as whoſoever ſhould come to the Biſhoprick ſhould be forced to proſecute it. And accordingly a Viſitation was inſtituted the next Year by the Archbiſhop's Commiſſion to Dr. *Yale*: Which did great good, as he that was afterwards Biſhop there, wrote him word.

Landaff.

Bangor.

Jones nominated to *Landaff*.

So that *Wales* being in an evil Condition, as to Religion, the Inhabitants remaining ſtill greatly ignorant and Superſtitious, the Queen left it particularly to the care of the Archbiſhop to recommend fit Perſons for thoſe two Sees, now to be diſpoſed of. And accordingly he writ to the Secretary for one *Hugh Jones* to be preferred to *Landaff*, whom Dr. *Lewis* a Civilian, and two or three other ſuch, had informed him well of. But while he was preparing an Inſtrument for this *Jones* his *Commendams*, *Davies*, an Exile in Queen *Mary*'s days, and now Biſhop of St. *Davids*, ſent certain Letters to the Archbiſhop giving a Character of him different to what the Archbiſhop had heard before. Which made him ſtop his Inſtruments; and the Letter he thought good to ſend to the Secretary, telling him, That he ſhould be loth after ſo long tariance for *Landaff*, the Queen's Majeſty ſhould be deceived, and her good People not well appointed. But a few days after, he hearing better of the Man, proceeded to the finiſhing of his Buſineſs.

The ABp. recommends *Hewit* for *Bangor*.

To *Bangor* the Earl of *Pembroke* recommended one Dr. *Ellis*, that had been aforetime Sheriff of the County: But was neither Prieſt, nor had a Prieſtly diſpoſition. Which made the Archbiſhop ſay, he had rather diſſent from that Lord, than to commend a doubtful Man to the Queen's Highneſs; and on whom, as yet perſwaded, he would be loth to lay his Hands; and that he the ſaid *Ellis*, might otherwiſe do good Service. The Archbiſhop therefore recommended one *Hewit*, a *Welſh* man, whom he knew himſelf, and dared upon his own Credit to commend. And if the Queen had ſought a great way to ſupply that Room, there were not a fitter Man. But a few days after his mind began to alter, having conferred with ſome wiſe Men, partly of the ſame Country, who, in reſpect of good to be done there in that Dioces, wiſhed no *Welſh* Man in *Bangor*; they banded ſo much together in kindred, that a Biſhop could not do as he would for his Alliance ſake. And he learned, that Country was much afraid either of *Ellis* or *Hewit*, who were, he ſaid, very ſtout Men: That is, who would not be oppoſed, but vigorouſly purſue their Purpoſes. And in that regard were only commended. *Et preterea quoad mores Epiſcopales nihil.*

Robinſon nominated Bp. of *Bangor*.

So at laſt the Secretary propounded one *Robinſon*, as a Perſon well known and beloved in that Country, and a *Welſh* Man, and one that was much deſired by the People there. And conſidering theſe and ſuch like things, and probably to de-

ANNO 1565. cline giving the Earl of *Pembroke* offence, if the Earl's Man ſhould have been refuſed, and the Archbiſhop's accepted; the ſaid Archbiſhop allowed of the Secretaries Judgment: And ſo he was accordingly preferred to the Dioces, tho his Conſecration happened not till *October* following. This *Robinſon* was a grave Learned Man, and one of the Divines, who was lately called in to conſult with the Biſhops Commiſſioners about the Apparel. We ſhall hear more of him under the next Year.

Recommends the Warden of *Mancheſter* for a future Avoidance.

The Archbiſhop had his Eye upon one Mr. *Herle*, the Queen's Chaplain, and now Warden of *Mancheſter*. Whom tho he judged not to be made Biſhop of *Bangor* for this turn; yet he could willingly have ſeen him placed there upon ſome future Avoidance. And if he thought, as he told the Secretary, the Queen would allow of him for that Dignity hereafter, he would join him with ſome other learned Men preſently to go through that Dioces by way of a Viſitation: Adding, that he thought Mr. *Herle* a grave prieſtly Man, and ſhould well furniſh the Office with *Commendams* of his other Livings, which he then had, tho he ſhould give over *Mancheſter*, where he could have little Reſt. But ſuch a Viſitation he was ſo wary as not to undertake, without firſt having conſulted with the Secretary; deſiring therefore ſome ſignification of his Mind in the Matter; and ſo he would frame himſelf accordingly. For he knew (he ſaid) what jealous Eyes were wont in thoſe Days to be caſt upon the doings of the Biſhops, and how ſeverely their Actions would be cenſured.

Deſigns a Viſitation of *Bangor* Dioces.

The State of *Mancheſter* College.

The mention of the *little Reſt* the Warden of *Mancheſter* took, brings to my Mind a Letter of complaint he was forced to ſend up to the Lord Treaſurer *Burghley* ſome Years after this, *viz.* 1574. The Enemies to Religion, whereof there were many in the *North*, had a particular Envy againſt this College, that maintained godly Preachers, which they ſaw tended to the expelling of their Popiſh Darkneſs, and to the diſpoſing the People to receive the Goſpel. The Queen had iſſued out a Commiſſion to the Archbiſhop of *York* and others, to look into the State of that College. Which they did, placing honeſt and learned Men there; and ordering the Lands and Revenues thereof, as was moſt neceſſary for Hoſpitality and relieving the Poor. But it appeared how diſpleaſed ſome were herewith. For ſoon after one of the College, a Batchelor in Divinity, riding to a Chapel belonging to the Pariſh, to preach there, was ſet upon in the way by one of *Mancheſter*, who taking his Horſe by the Bridle, drew his Dagger, and beat and wounded the Preacher with three Wounds: And if his Horſe had not broken out of the others Hands, in likelihood he had killed him. Nor was it the firſt time their Preachers had been ſo uſed. They had alſo cauſed an Attorney of the Dutchy of *Lancaſter* to enter upon certain Lands of the College, called *Obit Lands*, upon pretence, that they were Concealed Lands; tho they were contained within the Letters Patents of their Foundation. And before this, upon the Deprivation of *Herles* Popiſh Predeceſſor, they took alſo all their Evidences, and Letters Patents, and other Plates and Ornaments, as much as was worth Five hundred Marks, whereof the Plate was the Queen's. And altho they had proof into whoſe Hands it came, yet it was kept from them. Theſe Complaints the Warden made to the Lord Treaſurer, who was their true Friend, and had before this time ſaved the College from utter ſpoil and deſtruction. He deſired them ſtill to help their poor College, that it might be able to maintain Learned Men, to the help of the Country. This Letter I have put among the Monuments in the *Appendix*. To which I have ſubjoined another whereby may appear, in how ill a State that College was divers Years after.

Nu. XLV. XLVI.

His Judgment of the Salt Works in *Kent*.

This Year was a Project for Salt Works in *Kent*, ſet on foot by ſeveral Perſons of Quality; one whereof was the Earl of *Pembroke*, and among the reſt the Secretary *Cecyl*, and the Queen her ſelf. Now becauſe theſe Works would require much firing, the aforeſaid Earl ſent his Secretary, and *Cecyl* his Servant *Mount*, in the Month of *February*, to the Archbiſhop, deſiring him out of his Woods to ſupply them with Wood, and to uſe their Intereſt with others in *Kent* for the buying of more. Whereupon he ordered Forty Oaks, and Twenty or Thirty Acres of Wood of his own, to be felled for that uſe; and appointed a Perſon to attend upon the Earl's Secretary, when he went down into *Kent*; and directed the ſaid Earl and *Cecyl* to the Dean of *Canterbury*, and one Mr. *Rolf*, to be ſped with what

what they ſhould need more. But he ſeemed to make ſome doubt of the Succeſs of this their purpoſe. He told Secretary *Cecyl*, that he doubted not, but they had well conſidered the likelihood of the Matter, wiſhing it good Succeſs; better than he knew the like to take place about Thirty Years paſt in his County, about *Walſingham* ſide. From whence came to *Norwich*, by Cart, great plenty. So that the Price of the Buſhel fell from Sixteen pence to Six pence. But after Experience they ceaſed of their buying, and fell to their old Salt again, Three Pecks whereof went further than a Buſhel of that white, fair, fine Salt. He conſidered alſo to *Cecyl* the inconvenience that might come to *Kent* hereby; partly by waſting the Woods by Salt making, as it had been before by *Dover* Peer, and other where by Saltpetre making; And partly by planting many Strangers about the Sea Coaſts, who were to manage the Works, having great Store of them at *Sandwich* and *Norwich* already. So that he thought it might be doubted, what Good might come to the Commonwealth thereby. And in Concluſion he propounded to the Undertakers a good Work, out of the Love he bore to that Country, and that was, that in Caſe God gave it ſucceſs in that Country, then if the Queen of her Princely Liberality, and the Lords, the Gainers, would convert part of that Gain to the reparing and maintaining *Dover* Haven, that would redound indeed to the great Honour and Wealth of the Realm: More, he meant, than mere Salt-making would do to the Honour and Wealth of the Nation. Which had been, probably, ſo much pretended by the Undertakers.

ANNO 1565.

His good Counſil to the Undertakers.

CHAP. VI.

The Geneva *Bible comes forth. The Archbiſhop's Judgment thereof. The Editions of that Bible. A New Tranſlation of the Bible ſet forward by the Archbiſhop. The Biſhops employed therein. Over which the Archbiſhop hath the chief Inſpection. The ſaid Biſhops Letters and Advices.*

THE *Geneva* Bible had been once printed already at *Geneva*, in the beginning of Queen *Elizabeth*'s Reign; *viz.* in the Year 1560. by *Rowland Harle*, in 4*to*. For when the *Engliſh* Congregation came away from thence, and were gone homeward, upon the Death of Queen *Mary*, ſome of them remained behind, to finiſh an *Engliſh* Tranſlation of the Bible, and ſome of the *Pſalms* in Metre. Which was begun by ſome of the Godly and Learned *Engliſh* Exile Preachers there, at the Charge of ſuch as were of the beſt Ability in that Congregation.

Geneva Bible.

Troubles at *Frankford*.

It may not be amiſs here to give ſome more particular Account of the Undertaking of this Tranſlation. Theſe *Geneva* Tranſlators, who were *Miles Coverdale*, *John Knox*, *W. Whittingham*, *Ant. Gilby*, and ſome others, were ſenſible, that the former *Engliſh* Tranſlation required to be peruſed and reformed: 'Divers 'Errors therein being occaſioned by the Infancy of thoſe Times, and imperfect 'Knowledge of the Tongues, in reſpect of the ripe Age, and clear Light, which 'God afterwards revealed, as they ſpeak themſelves in the Preface. Hence divers 'Learned and Godly Men, by their earneſt Deſire and Exhortation, put them up'on this Work; being encouraged alſo by the ready Wills of ſuch, whoſe Heart 'God had touched, not to ſpare any Charges for the furtherance of ſuch a Benefit 'towards God's Church. Another Encouragement to them, was the preſent Opportunity and Occaſion, that God then affodred them, by the Means of ſo many Godly and Learned Men, where they were, and ſuch Diverſities of Tranſlations into divers Tongues; which they then had the Liberty of conſulting. And as to their Carefulneſs and Sincerity in the Work, they ſaid for themſelves, that they might with a good Conſcience proteſt, that they had in every Point and Word, according to the Meaſure of that Knowledge which it pleaſed Almighty God to give them, faithfully rendred the Text, and in all hard Places moſt ſincerely expounded

Some Account of the *Geneva* Tranſlation.

ANNO 1565.

See the Preface.

expounded the ſame. " For God is our Witneſs, ſay they, that we have by all " means endeavoured to ſet forth the Purity of the Word, and right Senſe of the " Holy Ghoſt, for the edifying of the Brethren in Faith and Charity." And as they chiefly obſerved the Senſe, ſo they reverendly kept the Propriety of the Words; conſidering that the Apoſtles, who ſpake and wrote to the *Gentiles* in the *Greek* Tongue, rather conſtrained them to the lively Phraſe of the *Hebrew*, than mollified their Language to ſpeak as the *Gentiles* did. And for this and other Cauſes, they in many Places reſerved the *Hebrew* Phraſes, notwithſtanding they might ſeem ſomewhat hard in their Ears, that were not well practiſed in the Phraſes of Holy Scripture.

How long they were upon the Work.

So at laſt, after the Labour and Study of two Years and more, Day and Night, they finiſhed their Tranſlation, and publiſhed it, as was ſaid before, in the Year 1560. prefixing an Epiſtle Dedicatory before it to the Queen, and another Epiſtle, by way of Preface, to the Brethren of *England*, *Scotland*, and *Ireland*.

What was done in this Bible.

That which was done in this *Geneva* Bible, beſide the Tranſlation, was all this that followeth.

I. Becauſe ſome Tranſlations read after one ſort, and ſome after another, they noted in the Margin the Diverſities of Speech and Reading, eſpecially according to the *Hebrew*.

II. Where the *Hebrew* Speech ſeemed hardly to agree with ours, they noted in the Margin, uſing that which was more Intelligible.

III. Tho' many of the *Hebrew* Names were altered from the old Text, and reſtored to the true Writing, and firſt Original, yet in the uſual Names, little was changed, for fear of troubling the ſimple Readers.

IV. Whereas the Neceſſity of the Sentence required any thing to be added, whether Verb, or ſome other Word, they put it in the Text with another kind of Letter, that it might eaſily be diſcerned from the common Letter of the Text.

V. As touching the Diviſion of the Verſes, they followed the *Hebrew* Examples, adding the Number to each Verſe.

VI. The principal Matters were noted; and the Arguments both for each Book, and for each Chaptet.

VII. They ſet over the Head of every Page, ſome notable Word or Sentence, for the help of Memory.

VIII. They ſet brief Annotations upon all the hard Places, as well for the underſtanding of obſcure Words, as for Declaration of the Text. And for this purpoſe they diligently read the beſt Commentaries, and had much Conference with Godly and Learned Brethren.

IX. They ſet forth with Figures certain Places in the Books of *Moſes*, of the *Kings*, and *Ezekiel*; which ſeemed ſo dark, that by no other Deſcription they could be made eaſy to the Reader.

X. They added certain Maps of Coſmography, of divers Places and Countries, partly deſcribed, and partly by Occaſion touched, both in the Old and New Teſtament.

XI. They adjoined two profitable Tables: The one of Interpretations of *Hebrew* Names, and the other containing all the chief and principal Matters of the whole Bible.

Intention of reprinting it.

* Who was one of thoſe that upon the troubles that aroſe at *Frankford* upon the *Geneva* Diſcipline, went thence to *Geneva*.

But this Year, 1565. the Bible was preparing for a Second Impreſſion. So earneſtly did the People of the Nation thirſt, in thoſe Days, after the Knowledge of the Scriptures, that that firſt Impreſſion was ſoon ſold off. As this Bible had been ſet forth before by a joint Company of Men, (the Name of one whereof, and I think the chief Undertaker, was * *John Bodleigh*) ſo about the beginning of *March* they had finiſhed a careful Review and Correction of this Tranſlation, in order to the Reprinting it. *Bodleigh* had applied himſelf unto the Queen's Secretary *Cecyl*, for the renewing of his Privilege with longer Term of Years than was at firſt granted them, for the new Printing of this Bible, that had been by him and his Aſſociates before publiſhed. But the Secretary ſuſpended giving his Furtherance, until he had heard the Advice of the Archbiſhop, and Biſhop of *London*.

Where-

Whereupon *Bodleigh* repaired unto them, and ſignified the Charge that he and the reſt had been at, by the laſt Impreſſion, and by the late Review, deſiring their Letter to the Secretary. The Secretary, I ſuppoſe, might make ſome Scruple at the Encouragement of this new Impreſſion, becauſe the Biſhops had intended themſelves ſpeedily to publiſh a fair and accurate *Engliſh* Tranſlation. But both the Archbiſhop and Biſhop willingly gave their Letters to the Secretary in *Bodleigh*'s Behalf. Writing to him, 'That they thought ſo well of the firſt Impreſſion, and the Review of thoſe who had ſince travelled therein, that they wiſht 'it would pleaſe him to be a Means, that Twelve Years longer Term might be by 'ſpecial Privilege granted him, in Conſideration of the Charges by him and his 'Aſſociates in the firſt Impreſſion, and the Review ſithence ſuſtained. And that 'tho' one other ſpecial Bible for the Churches were meant by them to be ſet 'forth, as convenient Time and Leiſure hereafter ſhould permit; yet ſhould it 'nothing hinder, but rather do much good, to have Diverſity of Tranſlations 'and Readings. And, that if the Licenſe hereafter to be made, went ſimply 'forth, without *Proviſo* of their Overſight, as they thought it might ſo paſs well 'enough; yet they told the Secretary, they would take ſuch Order with the 'Party, in writing [under his Hand] that no Impreſſion ſhould paſs but by 'their Direction, Conſent, and Advice. This was writ from *Lambeth*, ſigned by the Archbiſhop and Biſhop of *London*, *March* 9th.

ANNO 1565.

The ABp's Letter to the Secretary to further it.

I am not able to ſay, whether this Bible was ſoon after Reprinted, upon this Allowance and Recommendation of theſe Prelates. I am apt to think it was not. For I find the Author of the Treatiſe of the Troubles at *Frankford*, which was not publiſhed till Nine or Ten Years after this, makes this Complaint. "If "that Bible be ſuch, as no Enemy of God could juſtly find fault with, then may "Men marvel, that ſuch a Work being ſo profitable, ſhould find ſo ſmall Fa-"vour, as not to be Printed again. Whatever the Cauſe were, it was not ſurely from any Diſcouragement the Tranſlation found from the Biſhops. For they do, by the fore-quoted Letter under their Hands, like and approve it, and recommend the Undertakers to the Secretary, to procure for them the Queen's Licenſe to reprint it. Unleſs the Reaſon were, that the Undertakers were loth to ſubſcribe to the Terms that were demanded by the Biſhops, that the Impreſſion ſhould not paſs without their Direction, Conſent, and Advice. Yet in the Year 1576. I find it was Reprinted, and again three Years after, *viz.* 1579.

Yet not reprinted.

Viz. 1575.

From the former Letter it appears, that the Archbiſhop and Biſhops had not yet prepared and publiſhed their Great Bible: Tho' the Biſhop of *Sarum* ſuppoſed it came forth in the Year 1561. or ſoon after; becauſe the Kalendar, prefixed for the Moveable Feaſts, began with that Year. There was indeed a large Bible printed *Anno* 1562. but that was the old Tranſlation by *Coverdale*; which having been printed in King *Edward*'s Days, after his laſt Review, was printed again that Year. Out of which Tranſlation, *Gregory Martin*, of the College at *Rheimes*, picked ſeveral Words, as he pretended, badly tranſlated, to ſerve the Proteſtants own Ends: As inſtead of *Schiſm* and *Hereſie*, that Tranſlation read *Diviſion* and *Sect*: Inſtead of *Heretick*, an *Author of Sects*. So they tranſlated *Temple* inſtead of *Altar*, and *Congregation* inſtead of *Church*: And inſtead of [To the King, as Supreme Head] they read [To the King, as having Preeminence.] I leave the Reader to Dr. *Fulkes* Apology for thoſe Readings, againſt the Exceptions of that Popiſh Writer. But thoſe Readings are not found in that which was called the *Biſhops Bible*, but *Schiſm*, and *Altar*; and *Church*, and *King as Supreme*.

The Biſhop's Bible, when firſt printed. Hiſt. Reformat. Part. II. p. 407.

So *Fulk* in his Defence of the *Engliſh* Tranſlation Chap. I. Part 16. 17. Edit. *An.* 1583.

Whenſoever this Bible was firſt printed, already many Hands were at work about it: Which I will proceed now to give ſome Account of. Among the noble Deſigns of this Arbhbiſhop, muſt be reckoned his Reſolution to have the Holy Bible ſet forth well tranſlated into the Vulgar Tongue, for Private Uſe, as well as for the Uſe of Churches; and to perform that, which his Predeceſſor, Archbiſhop *Cranmer*, endeavoured ſo much to bring to paſs, but could not, (the Biſhops in his Days being moſt of them utterly averſe to any ſuch thing) that is, that the Biſhops ſhould join together, and take their Parts and Portions in reviewing, amending, and ſetting forth the *Engliſh* Tranſlation of thoſe Holy Books. This our preſent Archbiſhop's Thoughts ran much upon. And he had about this time diſtributed the Bible divided into Parts, to divers his Learned Fellow Biſhops, and

The ABp. ſets forward a new Tranſlation of the Bible.

ANNO 1565. and to ſome other Divines that were about him: Who chearfully undertook the Work. As for the Bible commonly uſed, it was not only very ill Printed, but the Tranſlation in many Places bad, and ſuch as gave Offence; and the Tranſlator had followed *Munſter*, who was very negligent, and miſtook ſometimes the *Hebrew*, as Biſhop *Sandys* obſerved. The Archbiſhop took upon him the Labour to contrive, and ſet the whole Work a going in a proper Method, by ſorting out the whole Bible into Parcels, as was ſaid, and diſtributing thoſe Parcels to able Biſhops, and other Learned Men to peruſe, and collate each, the Book or Books allotted them: Sending withal his Inſtructions for the Method they ſhould obſerve; and they to add ſome ſhort Marginal Notes, for the Illuſtration or Correction of the Text. And all theſe Portions of the Bible being finiſhed and ſent back to the Archbiſhop, he was to add the laſt Hand to them, and ſo to take care for Printing and Publiſhing the Whole.

The Bp. of *Wigorn* employed therein.

Edwin Biſhop of *Worceſter*, who, as he was an excellent Preacher, ſo a Man well skilled in the Original Languages, was one of the Biſhops appointed to this Work. His Part being finiſhed, he ſent it back to the Archbiſhop, with his Letter dated from *Worceſter*, *Febr.* 6. Which, becauſe it may give us ſome Light into this good Deſign, I will here ſet down.

His Letter. MSS. C.C.C.C.

'My Duty remembred; According to your Grace's Letter of Inſtruction, I 'have peruſed the Book you ſent me, and with good Diligence: Having alſo, in Conference with ſome other, conſidered of the ſame, in ſuch ſort, I truſt, as 'your Grace will not miſlike of. I have ſent up with it my Clerk, whoſe Hand 'I uſed in writing forth the Corrections, and Marginal Notes. When it ſhall 'pleaſe your Grace to ſet over the Book to be viewed by ſome one of your Chap-'lains, My ſaid Clerk ſhall attend a Day or two, to make it plain unto him, how 'my Notes are to be placed.

'In mine Opinion, your Grace ſhall do well to make the whole Bible to be di-'ligently ſurveyed by ſome well Learned, before it be put to Print; and alſo to 'have skilful and diligent Correctors at the Printing of it. That it may be done 'in ſuch Perfection, that the Adverſaries can have no occaſion to quarrel with it. 'Which thing will require a time. *Sed ſat citò, ſi ſat benè.* The Setters forth of 'this our Common Tranſlation followed *Munſter* too much, who doubtleſs was a 'very negligent Man in his Doings, and often ſwerved very much from the *He-'brew*. Thus, truſting that your Grace will take in good part my Trifles, where-'in wanted no Good Will, I commend the ſame to the Grace of Almighty God. 'From my Houſe at *Worceſter*.

Your Grace's in Chriſt at Commandment,

Ed. Wigorn.

This Bp. excites the ABp. in this Work.

And in another Letter, the ſame Pious Biſhop put the Archbiſhop in mind of this great Work, to proceed earneſtly forward in it. "Your Grace, ſaid he, "ſhould much benefit the Church, in haſtening forward the Bible which you "have in hand: Thoſe that we have, be not only falſe printed, but alſo give "great Offence to many, by reaſon of the Depravity in Reading.

Bp. *Gueſt* employed in the Pſalms. Epiſt. in Biblioth. C.C.C.C.

To *Gueſt*, Biſhop of *Rocheſter*, the Archbiſhop ſent the Book of *Pſalms*, to reviſe. And he ſent it back again with his Notes and Advertiſements, as the Biſhop of *Worceſter* had done. In his Letter to the Archbiſhop, he ſaid, 'He had not al-'tered the Tranſlation, but where it gave occaſion of an Error. As at the firſt 'Pſalm, at the beginning, I turn the Preterfectenſe into the Preſent Tenſe. Be-'cauſe the Senſe is too harſh in the Preterperfectenſe. Where in the New Teſta-'ment one piece of a Pſalm is reported, I tranſlate it in the Pſalmes according 'to the Tranſlation thereof in the New Teſtament, for the avoiding of the Of-'fence that may riſe to the People upon divers Tranſlations. Where two great 'Letters be joined together, or where one great Letter is twice put, it ſignifieth, 'that both the Sentences or the Words be expounded together.

To

To *Parkhurſt* Biſhop of *Norwich*, the Archbiſhop ſent another Part of the Bible, to make his Notes and Advertiſements upon. Who wrote back to the Archbiſhop, that he would travail therein with ſuch Diligence and Expedition as he might. ANNO 1565.

Another Portion committed to Bp. *Parkhuſt*. And another to Bp. *Davies*;

Davies Biſhop of St. *David*'s had another Portion. And he wrote to the Archbiſhop, that he was in hand with that Part of the Bible he ſent him. And again not long after in the Year 1566, he wrote the Archbiſhop, that he would finiſh it with as much ſpeed as he could; and that he beſtowed, for his Performance of the ſame, all ſuch Time as he could ſpare.

Who was tranſlating alſo the Bible into *Welſh*.

This Biſhop was now very buſie in Tranſlating the Bible into *Welſh*, together with *William Salisbury*, Biſhop of *Man*, a Man very learned in the *Britiſh* Antiquities.

Bp. *Cox*'s Advice for tranſlating.

This Buſineſs in correcting the former Tranſlation of the Bible went forward along the next Year 1566. *Cox* Biſhop of *Ely*, who ſeems to have had another part of the holy Scripture committed to him, in a Letter dated *May* 3. 1566. had theſe Words concerning this noble Work; 'I truſt your Grace is well forward with the Bible by this time. I perceive the greateſt Burden will lie upon your Neck, touching Care and Travail. I would wiſh that ſuch uſual Words as we *Engliſh* People be acquainted with might ſtill remain in their Form and Sound, ſo far forth as the *Hebrew* will well bear; Inkhorn-Terms to be avoided. The Tranſlation of the Verbs in the Pſalms to be uſed uniformly in one Tenſe, *&c.* And if ye Tranſlate *Bonitas* or *Miſericordia*, to uſe it likewiſe in all places of the Pſalms, *&c.* God ſend this good Travail a Bleſſed Succeſs.

The ABp's Care about this Bible.

We ſhall hear more of Archbiſhop *Parker*'s Care and Pains in this Tranſlation under the Years 1568, 1569, and 1572, when it ſeems firſt to have been printed in the largeſt Folio, according to Dr. *Fulk*, in his Defence of the *Engliſh* Tranſlations againſt *Gregory Martin*. Where he ſpeaks of the Bible reviſed by divers Biſhops to be firſt printed in the *large Volume*, and Authorized for the Churches, about Ten or Twelve Years before he wrote his Book; which fell in with, or about the ſaid Year 1572. In which Year I have it very fairly printed by *Jugg*. But by other Authentic Notices it appears, that this *Engliſh* Bible was reviewed, and had an Edition or two before. Therefore I ſhall ſay no more of it here, till we come to the Years aforeſaid.

Anſwer to *Martin*'s Preface. p. 66.

CHAP. VII.

The Archbiſhop converſant about Antient Books. Correſpondes with Biſhop Davies, *Mr.* Salisbury, *and Biſhop* Scory, *about* Britiſh *Antiquities. A MS. in ſtrange and unknown Characts.*

The ABp. enquires for Antiquities in *Wales*.

OUR Archbiſhop notwithſtanding his great public Labours in the Church, could not but ſhew his Propenſion to Antiquity, eſpecially that Part of it relating to this Nation: And was deſirous to enquire every where for *Saxon* and *Britiſh* Antiquities, for the better knowledge of the Hiſtory of the ancient State of this Church and Nation. And to further theſe his commendable Enquiries, he ſent to the *Welſh* Biſhops eſpecially, to gather up what ancient Writings they could poſſibly retrieve. When he wrote to *Davies*, Biſhop of St. *Davids*, calling upon him to diſpatch his Lot in the Bible, he alſo then ſent to him a MS. of very great Antiquity, which ſeemed to have been in the old *Brittiſh* Language; but the Letters were not known; Praying him to try to read it, and to ſhew it to Mr. *Salisbury*, who ſojourned then with the Biſhop of St. *Davids*, and to confer with him about it, becauſe he had heard he was a Searcher for Antiquities.

ANNO 1565.

Some Account thereof from *Saliibury.*

Salisbury wrote to the Archbiſhop, that as for that Quire of Antiquity, it was charected with ſo ſtrange Letters, that he might ſwear he knew not one. At laſt he ſelected about Four and Twenty Sundry Characters, both of the Capital and ſmall Letters. And ſo met with the Words *Sion, Melchizedeck, Iſrael, &c.* And he found it was to be read from the left to the right hand. He acknowledged of himſelf, that he was, as the Archbiſhop had heard, a Searcher after Antiquities; but he told his Grace, that he could find rather obſcure than any clear Monuments, and ſo unworthy of his Grace's Sight. He told him withal of one *H. Lloyd* of *Denbigh*, a Retainer to the Earl of *Arundel*; that he, *John Leland* and *John Bale*, of any in thoſe Parts, were the moſt univerſally ſeen in Hiſtory, and moſt ſingularly skilled in rare Subtilties. He told the Archbiſhop moreover, that in an old Pamphlet at S. *Aſaph*, being a Regiſter or Record, he found ſomewhat for the Mariage of Prieſts, meeting there with the Word *Clerico Uxorato.* But a Canoniſt told him, that there were ſome Named *Clerici*, that were no Prieſts. In fine, he ſaid that as to that Book firſt mentioned, the Biſhop of S. *David's* to whom the Archbiſhop ſent it, could find neither *Welſh, Engliſh, Dutch, Hebrew*, nor *Greek* nor *Latin* in it.

And from Bp. *Davies.*

The Biſhop of S. *David's* alſo wrote to the Archbiſhop, that as to that Book of ſtrange Characters, both he and *Salisbury* deſpaired to do any thing therein. That for all ſuch old Monuments as they had in their Cathedral or Library, which it ſeems had a fame for ſuch things, he told the Archbiſhop, who had ſent for them, that Mr. Secretary had them two Years ago. Some the ſaid Secretary had of Mr. *Chanter*, and ſome of him the Biſhop. But yet he ſent the Archbiſhop a *Gyraldus Cambrenſis*, a Chronicle of *England*, the Author unknown, and *Galfridus Monumetenſis.* Out of which Chronicle he related to the Archbiſhop one notable Story, which was this: 'That after 'the *Saxons* conquered the Land, continual Wars remained between the *Bri-* 'tains, then Inhabitants of the Realm, and the *Saxons*, the *Britains* being Chri- 'ſtians, and the *Saxons* Pagans. As occaſion ſerved they ſometime treated of 'Peace: and then met together, Communed together, and eat and drank toge- 'ther. But after that, by the means of *Auſtin*, the *Saxons* became Chriſtians, in 'ſuch ſort as *Auſtin* had taught them, the *Britains* would after that, neither eat 'nor drink with them, nor yet ſalute them, becauſe they corrupted, with Super- 'ſtition and Idolatry, the true Religion of Chriſt, which the *Britains* had refer- 'ved pure among them from the time of King *Lucius.*

The ABp's. Anſwer to him.

This being writ in the latter end of 1565. the Archbiſhop made this Anſwer thereunto in the beginning of 1566. 'I pray you thank Mr. *Salisbury*, whoſe 'full Writing his Conjectures I like well. And as for deciphering my Quayr in 'ſuch a ſtrange Charact, it ſhall be reſerved to ſome other Opportunity to be 'conſidered. As for theſe Charats wherein ſome of your Records of Donation 'be written, whereof I ſend a whole Line written, it was the Speech of the old '*Saxons*; whereof I have divers Books and Works; and have in my Houſe thoſe 'that do well underſtand them.

The ABp: ſends to the Bp. of *Hereford* for MSS.

The Archbiſhop had ſent alſo to *Scory*, Biſhop of *Hereford*, in the Borders of *Wales* for Antique *Britiſh* MSS. or others, if any were in his Church. Which Biſhop ſent him three *Saxons* Books from the Dean there: But what they were, doth not appear.

CHAP.

ANNO 1565.

CHAP. VIII.

The Archbiſhop's Procceedings about the Habits: *chiefly with the* London *Miniſters.* Lever's *Letter to the Earl of* Leiceſter, *and Secretary* Cecyl. *The Archbiſhop endeavours to have his Book for Apparel allowed by Authority. Tender of Proceeding to Deprivation. The Queen's Proclamation for Conformity. The Archbiſhop's Care about the Spittle Preachers. How to proceed with the* London *Miniſters.*

I Will now go on with ſome further Hiſtory of the Habits, and ſhew as well as I can from the Records and Papers I have ſeen, (which have not been a few) what were the Proceedings herein afreſh towards the Concluſion of this Year, and onward in the next.

The ABp. ſends to the Bp. of *London* to look after *London*, for Uniformity.

Tho the Eccleſiaſtical Proceedings ſeemed to ſlacken for a while, yet now Uniformity began to be urged anew: ſoon after *Chriſtmas* the Archbiſhop and Eccleſiaſtical Commiſſioners, exerciſing the Authority they had, as far as it would go, and moving the Council for their Countenance and Concurrence. Towards the middle of *January* the Archbiſhop intending to begin a Reformation in the Miniſters of *London*, who generally as it ſeems forbore the Surplice and other Orders preſcribed, ſent to the Biſhop of *London* to preſs Uniformity in the City, and to aſſiſt at a Seſſions of the Commiſſion on ſuch a day prefixed. The Biſhop *January* 13. returned his Anſwer, promiſing the Archbiſhop to be preſent at the Day, and wiſhing, that Biſhop *Horne*, and Biſhop *Cox*, Men of great Wiſdom, Gravity and Learning, might be preſent alſo for the more effectual proſecuting of the Buſineſs. That indeed for his own part, the Matter was grown to that paſs, that it was greater than he could remedy, and wanted his Grace's Advice; ſome of the Miniſters being very factious. Which he would more at large declare at their next meeting. And then he thought it would be convenient for them to confer together of their Method of proceeding in this Work.

Lever's Letter hereupon.

This, and ſome other Meetings ſeemed to be chiefly preparatory to the general Citation of the Clergy of *London* before them: Which happened not before *March* 26. But the Noiſe of this ſoon ſpread in the City, and many Preachers were now in danger of being put out of their Places. Upon this divers earneſt Applications were made anew to the great Men of the Court, by thoſe of the Diſſenting Party, or by thoſe, that tho' they conformed themſelves, liked not the Impoſition, and Compulſion. Among the reſt, by *Thomas Lever*, Maſter of *Sherborn* Hoſpital near *Durham*. He was a Man of great Account for his Piety and Learning, and Abilities in preaching the Goſpel, formerly Maſter of St. *John*'s College in *Cambridge*, the chief Nurſery in thoſe times of the Favourers of true Religion, and ſolid Learning; and contemporary there with *Cheeke*, *Cecyl*, *Aſcham*, *Pilkinton*, *&c.* In K. *Edward*'s time he was reckoned one of the moſt eminent Preachers. Inſomuch, that Biſhop *Ridley*, in his Lamentation for the Change of Religion in Queen *Mary*'s Days, mentioned four Preachers then, namely, *Latimer*, *Bradford Knox*, and *Lever*, to be famous for their plain and bold Preaching: Saying, 'That they ripped ſo deeply in the galled Backs of the great 'Men of the Court, to have purged them of the filthy Matter that was feſtred 'in ther Hearts, of inſatiable Covetouſneſs, filthy Carnality, and Voluptuouſneſs, 'intolerable Ambition and Pride, and ungodly loathſomneſs to hear poor Men's 'Cauſes, and God's Word; that they of all other they could never abide. But in Q. *Maries* Reign, he lived an exile in *Zurick*. This is enough to Characterize the Man. In the Month of *February* he writ to the Earl of *Leiceſter*, and Sir *William Cecyl* the Secretary, that they would ſhew all the Favour, that could be, to ſuch as being lawfully admitted to their Livings, had ever ſince diligently

Feb. 24.

ANNO 1565. preached; that they might not be ejected, only for refuſing Preſcription of Man in Apparel. In this Letter he took notice alſo, 'Of the decaying, ſinking Con-
'dition of all States in *England*: Aſſigning one cauſe thereof to be the Covetous
Notes the Evil of Impropriations. 'Spoils that were made of Impropriations, Grammar Schools, and other Proviſions for the Poor. And concerning theſe Impropriations he obſerved, that
'the neceſſary Revenues of the Prince, the Biſhops, other Eſtates, and the Univerſities, did rather ſink into the Corruption, than ſtand upon the Profits of
'Impropriations. And then he aſſigned one Cauſe beſide of the decaying Con-
'dition of the Univerſities, *viz.* in that the Office and Living of a Miniſter was
'taken from him, that once was lawfully admitted, and had ever ſince diligent-
'ly preached, becauſe he refuſed Preſcription of Man in Apparel: And the Name,
'Living, and Office of a Miniſter of God's Word allowed unto him that neither
'could nor would Preach, except it were *pro forma tantum*. He ſaid moreover,
'that if in the Miniſtry, and Miniſters of God's Word, the ſharpneſs of Salt by
'Doctrine to mortify Affections, be rejected, and ceremonial Service, with Flat-
'tery to feed Affections retained; then doth Chriſt threaten ſuch treading un-
'der Foot as no Power nor Policy can withſtand, or abide. In fine, that the
'end of his writing to them was, that not any ſuch Corruptions might be allow-
'ed among Proteſtants, being God's Servants, as ſhould make Papiſts to joy, and
'hope for a day, being God's Enemies: But rather that there ſhould be ſuch a-
'boliſhing of inward Papiſtry, and other Monuments of the ſame, as ſhould
'cauſe Idolatrous Traitors to grieve, and faithful Subjects to be glad. The
'whole Letter for the ſake of the Author, and to ſhew the Arguments then in-
Numb. XLVII. 'ſiſted upon, I have placed in the *Appendix*.

Works of *Lever* printed. I will add here in Memory of this grave Man, what I find of his publiſhed to the World. There were three Sermons printed in the Year 1573. The firſt preached in the *Shrowds*, upon *Rom.* xiii. from Verſe 1. to Verſe 7. *Let every Soul be Subject to the higher Powers, &c.* The Second before K. *Edward*, upon *John* vi. Verſ. 5. to the 14. *When Jeſus then lift up his Eyes, and ſaw a great Company come unto him, he ſaith unto* Philip, *Whence ſhall we buy Bread, that theſe may eat, &c.* The third at *Paul's* Croſs, upon 1 *Cor.* iv. 1. *Let a Man ſo account of us, as of the Miniſters of Chriſt, &c.* Another Book alſo compoſed by him wat printed 1575, intituled, *The right Way from Danger of Sin and Vengeance in this wicked World, unto godly Wealth, and Salvation in Chriſt.*

The ABp. ſends his Book of Articles again to the Secretary. The Archbiſhop, in the beginning of *March*, began again to try, if his Book of *Articles* for Miniſters Apparel, would find any better Succeſs at Court, than it had done the Year before: When tho the Queen's Majeſties Letters to him had been very general for Uniformity, yet he and the reſt in Commiſſion, conſulted and agreed upon ſome particularities in Apparel only. And becauſe by Statute they were inhibited to ſet out any Conſtitution without Licenſe obtained of the Prince, he ſent the *Articles* to the Secretary to be preſented; as was ſaid before. But they could not be then allowed: Of what meaning, the Archbiſhop ſaid, he could not tell. Now he ſent them again, together with a Letter to the Queen; praying the Secretary, that if not all, yet ſo many as might be thought good, might be returned with ſome Authority, at leaſt for particular Apparel. Otherwiſe he told the Secretary, that he and the reſt of the Eccleſiaſtical Commiſſioners, ſhould not be able to do ſo much as the Queen's Majeſty expected of them to be done. His Letter to the Queen he ſent open, and incloſed in his to the Secretary, deſiring him, if he thought it tolerable, to ſeal it up, and uſe his Opportunity to deliver it.

Why he ſtayed preſſing Uniformity for a while. In his to the Secretary, dated *March* the 12th he told him, 'He had made a
'ſtop for a while, in urging the Clergies Obedience to the Queen's Commands,
'upon the Political Conſiderations, which they who were the Secret Friends to
'Nonconformity urged. But that he did no ways approve of theſe Delays and
'cold Doings. In ſo much that he ſaid, he was much aſtoniſhed, and in great
'perplexity to think what Event this Cauſe would have, in the proceeding to an
'end. And where he had endeavoured himſelf to enforce the Queen's Pleaſure
'upon all his Brethren, and had deſired, that others would not hinder ſuch Pro-
'ceedings, by ſecret Aiding and Comfort, he ſaw, as he told the Secretary, his
'Service but defeated: And then again otherwhiles dulled by various Conſidera-

tions

ANNO 1565.

'tions of the State of Times, and of doubtfulneſs in diſcouraging ſome good Proteſtants, if this order ſhould be vehemently proſecuted. Upon ſuch Advertiſements, he ſaid, he ſtayed: But he alway perceived much hurt might come of ſuch Tolerations. The Parties hardened in their Diſobedience: And at the laſt the Queen's Diſpleaſure incurred, to ſee how her Commandment took little effect.

His Application of Apparel enjoined the Laity.

There were at that very time Laws iſſued out for the regulation of the Apparel of the Laity, and for the abſtaining from Fleſh in *Lent*. And this gave much offence to many. To this the Archbiſhop compared what he was enjoyning upon the Churchmen: 'Where order, ſaith he, for all other Men's Apparel, 'and Laws for Abſtinence, ſo much forced and well ſet to, might induce an 'Obedience, however a great Number may be offended. And they who thought 'the diſorder of the Eccleſiaſtical State might be as ſoon reformed, if the Biſhops 'had the like helps, ſeemed to him to ſpeak reaſonably. And as there were ſome great Men, that ſecretly aided the *Puritans*, ſo there were others, that tho they favoured them not, yet now withdrew themſelves, and declined, as much as they could, medling any more in the Matter: Leaving an *Odium* upon thoſe that honeſtly furthered the Queen's Commands: Two of the chief whereof was the Archbiſhop, and the Secretary. Which cauſed him to add theſe Words; 'If 'I draw forwards, ſaid he, and others draw backwards, what ſhall it avail, but 'raiſe Exclamation, and privy Mutinyings againſt your Honour and againſt me, 'by whom they think theſe Matters be ſtirred. I ſee how other Men get their 'Heads out of the Collar, and convey the Envy otherwhere.

Tender of inflicting the Penalties of Deprivation.

It was in the Power of the Archbiſhop and Commiſſioners, to deprive and impriſon. Both which probably were threatned upon occaſion. But there were ſome of theſe Men, that offered themſelves to loſe all; yea and their Bodies to Priſon, rather then they would condeſcend. 'This wilfulneſs of theirs, 'he ſaid, did move him the more, becauſe he could not but think, that the 'Queen's Majeſty was unworthily dealt with, thus to be reſiſted. But theſe rigo-'rous Courſes he thought not fit to attempt, having no more warrant and help; 'leſt after much ſtirring, he might do little in the end, but hurt. All this he diſcourſed with the Secretary, to prepare him the better to further his Book of *Articles* with the Queen. As to the Penalty of Deprivation, he was tender of inflicting it, for that much depriving with *new Fruiting*, as he ſtiled it, (by which he meant paying firſt Fruits) would be taken *in malam partem*. As tho her Majeſty drove at covetous By-ends to her ſelf; by drawing Money by this means into her own Exchequor: And putting thoſe to extraordinary charge, that were deprived; and afterwards were minded to comply, and ſo be preſented again to their Livings. And that was the reaſon he gave the Secretary, why in the fourth Chapter of his Book of Articles, they made the Pain Sequeſtration, rather than Deprivation. He was ſhy alſo of depriving upon the Queen's Verbal Order, who had, it ſeems, commanded him to inflict that Puniſhment, where he ſhould ſee Cauſe. For he had conſulted with Lawyers, who were of Opinion, it was hard to proceed to deprive, having no more warrant, but the Queen's Majeſties Word of Mouth only.

And why.

Denies to allow the Refuſers of the Habits, to preach the Spittle Sermons.

But notwithſtanding the Queen's expreſs Will and Pleaſure, and our Archbiſhop's Endeavours, the Miniſters refuſing the Habits had ſuch Countenance, that they were much put up to preach publick Sermons; and they would take the Confidence then, and that even before the Queen, to preach without their Habits. And it was taken great notice of, that ſome had preached before her Majeſty without Tippet, and had nothing ſaid to them for it. Of which ſome had aſſured the Archbiſhop: which ſo moved him, that he thought good to tell the Secretary of it. The Perſons alſo, that were prepared by the Lord Maior to preach the Solemn Sermons at the Spittal the *Eaſter* enſuing, were the Biſhop of *Durham*, a Favourer of the Oppoſers of the Apparel, or in his Room Mr. *Beaumont*, Maſter of *Trinity* College, (how he ſtood affected may be ſeen before,) and the two others were Dr. *Cole*, and Mr. *Penne*, neither of them fully conformable. The Allowance of theſe publick Preachers lay in the Archbiſhop. Theſe two laſt being named to him by certain Meſſengers ſent from the Lord Maior, he ſaid, he could not commend their Conformity, and ſo required others to be placed in their Rooms. Which then was promiſed him by another Meſſage from the Maior.

But

ANNO 1565. But the day after came the Chamberlain of the City, and another with him, to ſignify to his Grace, that it would be hard to get any other: And therefore they wiſht to have theſe two, with the Biſhop of *Durham*, or Mr. *Beaumont*. Upon which the Archbiſhop told them the Queen's Pleaſure reſolutely: And if they would ſeek to her Majeſty to be diſpenſed with, that he could not aſſure them to ſpeed; and ſo left them to their Conſultation: Charging them yet that they ſhould not ſuffer the days to be unoccupied, ſo to derive an envy and mutinying againſt their Sovereign. All this happenned about the beginning of *March*.

The Preachers of the Spittle Sermons.

Nor was this Buſineſs adjuſted till above a Month after, as I find by a ſignification given, *April* the 12th, by the Archbiſhop to the Secretary, for the Satisfaction of the Court, that was now inquiſitive, what Preachers were put up for the Spittle this critical time. The Dean of *Exeter* was appointed for *Good Friday*. On *Monday* Dr. *Bemont*. For *Tueſday* Mr. *Young*, a Chaplain of the Biſhops of *London*. And for the third day the Lord Maior had ſent to the Archbiſhop to procure Mr. *Becon* (of whom honourable mention was made in *Cranmer*'s *Memorials*, and now one of the Canons of *Canterbury*) who, they heard, ſhould preach at the Croſs. The Archbiſhop promiſed, that he would move him to ſatisfy their deſires. And if he could not be obtained, the Day was like to be void. But rather than that ſhould happen, for the preventing the raiſing of a Speech, he promiſed he would get Mr. *Bemont* to divide his *Mondays* Sermon, and to reſerve half till *Wedneſday*. This was his Care of thoſe *Sermons of Solemnity* as he ſtiled them.

The City of *London* head the Diſſenters.

Such was the Favour and Eſteem the Diſſenters then had in the City of *London*. And this the Archbiſhop very well knew; and had written, and written oft to Court, 'That a few in *London* ruled over this Matter; and therefore he thought 'it adviſable to begin there. For their Example the reſt of the Nation were like to follow; and they ſeemed the moſt averſe of any Miniſters in the Land to uſe the Habits, and obſerve the Rites.

The Queen iſſues out her Proclamation for Uniformity.

But now at laſt upon the late Addreſs of our Archbiſhop to the Queen, and Secretary, ſhe forthwith iſſued out her Proclamation, publiſhing her Will and Pleaſure in Print, peremptorily requiring Uniformity by virtue thereof. So that now the wearing of the Apparel, and Obedience to the Uſages of the Church, became abſolutely enjoined; and that upon pain of Deprivation, and Prohibition of preaching: The Queen hereby by her own Authority confirming and ratifying that Book of *Articles*, that he had a little before ſent to the Secretary, or at leaſt ſo much of it as related to Apparel. The Secretary alſo ſignified now unto him, and the Biſhop of *London*, that it was her Majeſties Will, according as his Grace had ſuggeſted, that they ſhould reſolutely proceed with the *London* Miniſters, and that ſhe would ſend ſome Perſons of Honour to join with them, the better to countenance their Doings in her Name. And withal the Secretary deſired to underſtand after what manner and method they intended to proceed in this weighty Matter.

The Method of Proceeding here upon, with the *London* Miniſters.

Whereupon *March* the 20th, he and the Biſhop of *London* came to this Reſult, as to their Proceedings, after having conferred with Men learned in the Laws: Yet leaving all to the Allowance or Diſallowance of the Secretary.

I. They meant to call all manner of Paſtors and Curates within the City of *London*, to appear before them at *Lambeth* in the Chapel there: And to propound the Cauſe, and ſay ſomething to move them to Conformity, with intimation of the Penalty which neceſſarily will enſue againſt the Recuſants.

II. After the general Propoſitions made, as afore, to the whole Number, they intended particularly to examine every of them, whether they would promiſe Conformity in their Miniſtrations, and outward Apparel, eſtabliſhed by Law and Injunction, and teſtifie the ſame by Subſcription of their Hands.

III. It was intended preſently to ſuſpend all ſuch as refuſed to promiſe Conformity in the premiſes; and alſo to pronounce Sequeſtration of their Eccleſiaſtical Livings from after the date of our *Lady* next, being then at hand. And after ſuch Sequeſtration, if they were not reconciled within three Months, to proceed to Deprivation of their Livings by due form of Law.

IV. The fourth Article related to the Sarcenet Tippet; that ſuch ſhould wear it as might by the Act of Parliament *Anno* 24. *Hen.* VIII. and none other.

The

The Archbiſhop and Biſhop was well aware of what would follow. That is, they thought very many Churches would be deſtitute for Service the enſuing *Eaſter*, by reaſon of the Suſpenſions; and that many would forſake their Livings, and live at Printing, teaching Children, and otherwiſe as they could. And they left it to the Secretaries Wiſdom, to conſider what Tumults might follow, and Speeches and Talks were like to riſe in the Realm, and preſently in the whole City, by this doing of theirs. Now that the Clamour of this might not wholly light upon them, they told the Secretary, that they hoped the Queen, as was purpoſed, would ſend ſome Honourable Perſons to join with them two. They prayed him alſo that he would conſult with whom his Wiſdom ſhould think moſt neet, that they might be reſolved. That ſo having ſummoned them on *Friday*, to appear before them on *Saturday*, order might be taken with them then, or at furtheſt a day or two after.

ANNO 1565.

Deſire ſome honourable Perſons to countenance their Proceedings, by their preſence.

CHAP. IX.

The Archbiſhop in Commiſſion. His Proceedings with the London *Clergy. The Book of Advertiſements revived, and publiſhed. Dr.* Humphrey's *Letter to the Secretary thereupon.*

IN fine, the 26th day of *March* was the day appointed for the Miniſters Appearance. And the Secretary gave the Archbiſhop notice, that according to his deſire, and the Queen's promiſe, the Lord Keeper [*Bacon*] and the Lord Marqueſs [of *Northompton*] and himſelf intended to be preſent. But the Archbiſhop deſiring to be certain, whether they would come or no, as laying great ſtreſs upon the preſence of ſome Great Perſons, ſent a Meſſage on purpoſe to the Secretary; minding, if they would come, to invite them to dinner. Or if they came not, he intended to have more Aſſiſtance with himſelf and the Biſhop of *London*. And indeed they came not, detained either by weightier Matters, or their own unwilligneſs.

The Courtiers fail them.

The day being come, the Miniſters, ſerving within the City, according to Command did appear. When by Perſuaſion ſeveral of them, backward before, did conform themſelves; and thoſe that would not from the 28th day of *March* were declared Suſpended; and ſtanding out three Months longer to be *ipſo facto* deprived of all their Spiritual Promotions: and the Patrons might preſent and collate thereto. The Archbiſhop the ſame day gave the Secretary an Account what they had done in the Examination of them. Which was, that Sixty one of them had promiſed Conformity: Nine or Ten were abſent: Thirty ſeven denied. Of which Number, as the Archbiſhop acknowledged, were the beſt, and ſome Preachers. Six or Seven convenient ſober Men pretending a Conſcience. Divers of them zealous, but of little Learning and Judgment. And in ſhort, he and the reſt in Commiſſion with them, (whereof the Biſhop of *London* was one,) did ſuſpend them, and ſequeſter their Fruits, and put them from all manner of Miniſtery; with ſignification, that if they would not reconcile themſelves within three Months, then to be deprived. The Archbiſhop did expect hereupon, that their Behaviour would have been rough and clamorous, but, otherwiſe than he looked for, they ſhewed reaſonable quietneſs and modeſty.

An Account of the Proceedings with the *London* Clergy.

Of them the Archbiſhop delivered his Judgment to the Secretary, *viz.* 'That 'ſome of them, he thought, would come in, when they ſhould feel their wants; 'eſpecially ſuch, as by a *Spiced Fancy* held out. Some of them he doubted not 'were moved in a Conſcience; which he laboured by ſome Advertiſements to 'pacifie. But the Wood he ſaid was yet green; and it was not felt, as he thought it

His Judgment of thoſe that refuſed Conformity.

ANNO 1565.

'it would be hereafter. Some of them at this time alledged they were in Fruits, [That is, were now in payment for their firſt Fruits, having not long been come in to their Livings,] and would have had ſome toleration or diſcharge of payment. Which indeed ſeemed to be reaſonable, that if they were ſequeſtred from the Benefit, they ſhould not pay the firſt Fruits. But the Archbiſhop told them he could not ſo diſpenſe, and left them to their own Suit.

Fears the Bp. of *London*'s mildneſs.

Thus far the Biſhop of *London* had gone along with him: But he ſeemed ſtill, as he had been before, to be jealous of the too much Lenity of his Nature, and Tenderneſs towards theſe Men: Which might ſpoil this round beginning they had uſed with them. And therefore the Archbiſhop did intreat the Secretary, that he would move the Biſhop to execute orders, fearing he might hereafter ſlacken in this Courſe that was now begun.

Confirmed by the Bp. of *Ely*.

But the Archbiſhop was the more confirmed in theſe his Meaſures, that he was now taking, from the Judgment of another antient and experienced Prelate, to whoſe Wiſdom great Deference was in thoſe times given, *viz.* *Cox*, Biſhop of *Ely*. Who had at this very Juncture writ to him concerning the *London* Miniſters; *viz.* that if they were reformed, all the reſt would ſoon follow. And this the Archbiſhop thought good to let the Secretary know, that he might ſee that he was not ſingular in his Judgment.

Corrects the *Advertiſements*.

And to back this ſtep to Uniformity already made, at the ſame time he revived the Book of *Advertiſements*, but with ſome Amendments, and ſome omiſſions of things, that before had given offence, and were the Cauſe, at leaſt pretended, of ſtopping it; as ſome Matters of Doctrine, this Book being only intended for Order: And the Articles of Religion, agreed upon in the Year 1562, being ſufficient for that. And ſuch Paſſages alſo were omitted, as might ſeem to render the Book contrary to the Laws of the Land. And ſo, with the Queens Letters to him, he had theſe corrected *Advertiſements* printed. But not yet publiſhed, till he had ſent a Copy thereof to the Secretary to peruſe with his Pen, and to give him his Advice. Telling him in his Letter, dated *March* 28th, 'That he had weeded out of theſe Articles all ſuch matters of Doctrine, *&c.* 'which peradventure ſtayed the Book before from the Queen's Majeſties Appro-'bation: And that he had put in but things advouchable, and as he took them, 'againſt no Law of the Realm. After the Secretary had done with them, he

Publiſhes them. And reſolves to proſecute them.

ſent them to the Biſhop of *London*, and ſo had them publiſhed. 'For he was ful-'ly bent, he ſaid, to proſecute that Order, and to delay no longer. 'And this 'he was the more reſolute in, becauſe the Queen's Highneſs would needs have 'him aſſay with his own Authority what he could do for Order. But he truſted, 'he ſaid, he ſhould not be ſtayed hereafter, [as he had been formerly,] and pray-'ed the Secretary to have his Adviſe, to do that more prudently in the common 'Cauſe, which there was a neceſſity to be done.

His Letter to the Biſhop of *London* thereupon;

The Archbiſhop, as was ſaid before, ſent the Book to the Biſhop of *London*, *March* 28. Enjoining him to ſend and diſperſe Copies thereof to all the Biſhops, with his Letter to them, to ſee them duly executed. Then, as for executing Puniſhment upon the Recuſants in his Dioces, he earneſtly required the ſaid Biſhop to be diligent therein; eſpecially ſince by the Act of Parliament they had all Power and Authority, to reform and puniſh, by Cenſures of the Church, all that ſhould offend. And out of his Obedience to Almighty God, Allegiance to his Prince, and ſincere Zeal to the Church, he could do no leſs, than to require and charge him, as he would anſwer to God and her Majeſty, to ſee her Laws and Injunctions duly performed within his Dioces. This Letter may be read at length in the *Appendix*, as I took it out of the Archbiſhop's Regiſter.

Numb. XLVIII.

And to his Deans.

ABp. *Park.* Regiſt.

The ſame 28th of *March*, the Archbiſhop ſent theſe Books of Orders to the ſeveral Deans of his own peculiar Juriſdiction, with his Letter to this purport to the reſt, as he wrote to the Dean of *Bocking*; 'That he had heard, that divers 'Parſons, Vicars, and Curates within his peculiar Juriſdiction of the Deanry of *Bocking*, had not conformed themſelves to the Queens Injunctions, that he ſent 'him a Book of certain Orders, agreed upon by him and his Brethren of the 'Province of *Canterbury*, and hitherto not publiſhed: Willing him to call before 'him, and to publiſh to them the ſaid Orders preſcribed in that Book, to move, 'perſwade and command them as they would anſwer at their peril, duly to ob-

'ſerve

ſerve her Majeſties Laws in the Adminiſtration of publick Prayers aud Sacraments, and in their extern Apparel, and all the Orders ſent to them therewith. And upon obſtinate Diſobedience to ſuſpend them from publick Miniſtration, and alſo Sequeſter all the fruits of their Livings ſo long time as they ſhall remain in Diſobedience. And to ſignify to him the Names of all, to the intent that he might take further Order with them: And to ſignify to them, that if they continue ſo three Months they are to be deprived. *ANNO 1566.*

A like Letter was writ to Mr. *Denne*, Commiſſary of *Canterbury*; to the Biſhop of *Chicheſter*, Commiſſary of the Peculiar Juriſdiction of *South Malling*, *Pagham*, and *Terring*; and to Mr. Dr. *Weſton*, Dean of the Arches, *Shoram* and *Croyden*, with ſeveral of the Books abovementioned encloſed therein.

Theſe courſes grievouſly taken by the Diſſenters.

Theſe *Advertiſements* came now abroad ſo well ſtrengthened with Authority, and Menace of Animadverſions upon Diſobedience; and this with the freſh Proceedings againſt the *London* Miniſters; as did mightily awaken and terrify ſuch as would, or could not comply. As appeared by a Letter that *Laurence Humfrey* wrote from *Oxon* in *April*, to the Secretary on this occaſion, with his earneſt deſire to him to procure the ſtopping the Execution, and laying aſide the Book. 'I 'am ſorry, writes he, that the old Sore is broke out again, in ſuch ſort, 'at ſuch a Solemn time, in print, to the common Calamity of ma- 'ny, and marvel and miſery of all. The Cauſe is not ſo found in my poor Opi- 'nion, as it is made. The trouble is greater than we think. The Inhibition of 'preaching, ſtrange and lamentable. The cry of a number is, and will be 'pitiful in the Ears of God and Man. The Book of *Advertiſements*, tho it con- 'tain much, that is many ways of the Wiſe miſliked, yet becauſe it hath no de- 'termination of time, nor of penalty, was better eſteemed. The execution hither- 'to vehemently urged marvellouſly moveth and marreth all. I am ſo highly bound 'to God, that giveth me this bold acceſs to your Honour, that I cannot for this his 'goodneſs, yield to him condign thanks. Wherefore as I of theſe Proceedings 'ſimply promote the Judgment of many; ſo I humbly requeſt you to bear with 'this my rude plainneſs, and to be a means to the Queen's Majeſty to ſtop the 'Execution, and to ſuffer the Book to ſleep in ſilence. Theſe Days, theſe E- 'vils, this People, this Age, require other Advertiſements. The Queen's Maje- 'ſty in the Preface ſeeketh Unity and Concord, this hath bred Variety and Diſ- 'cord, more than ever was. To your Wiſdom, goodneſs and godlineſs I refer 'all; as alſo the continuance of your proſperous State to the Almighty.

Apr. 23. 1566. *Humphrys* Diſcontent hereupon.

CHAP. X.

Some are ſequeſtred and ſilenced. Crowley, *Miniſter of* Cripplegate, *one of them. The Stir made by him in his Church. Sent for and Cenſured by the Archbiſhop. Some Account of* Crowley. *The Archbiſhop clamoured againſt. His Proteſtation and Reſolution.*

Some View of theſe Sequeſtred Miniſters.

BUT let us turn our Eyes to theſe ſequeſtred and ſilenced Miniſters, and ſee how they behaved themſelves, and what Courſe they took. Some of theſe *ſely Recuſants*, (I uſe the very words of the Archbiſhop) ſaid now, that they thought not, that ever the matter, in ſuch ſcarcity of Miniſters, ſhould have been forced: And ſome began to repent. One of them was with the Archbiſhop two days after to be admitted again to his Pariſh, and promiſed Conformity: But he repelled him, till he had him bound with two good Sureties of his own Pariſh. And ſo he was. The ſaid Miniſter told the Archbiſhop, that there would more come to that Point. And them alſo the Archbiſhop intended ſo to order. But

ANNO 1566. the moſt part of thoſe Recuſants he wiſhed out of the Miniſtery, as being *mere ignorant and vain Heads:* As his Grace wrote to the Secretary.

An Aſſault made upon ſome that wore the Surplice.

And indeed the Archbiſhop reckoned, that by what he had done, and by making this Determination known abroad, the Speech raiſed would ſoon ceaſe, and the Offence aſſwage, and more Peace and Order follow, as he ſignified to his Friend. But he was deceived. For but four or five days after, *viz. April* 2. one *Crowley*, Miniſter of the Pariſh of St. *Giles Cripplegate*, *London*, and one of thoſe that had been ſuſpended, this Perſon and his Curate gave a great occaſion of much trouble in his Church. A certain Corps being to be buried in his Church, divers Clerks were in their Surplices attending, to ſing as accuſtomably they uſed, and as my Lord of *London* before had preſcribed, namely, To wear Surplices within the Churches. But *Crowley* quarrelled with them for their *Porters Coats*, as he called them, and ſaid, he would ſhut the Doors againſt them. And one *Sayer* an Alderman's Deputy, alſo aſſiſted *Crowley*, and uſed words likewiſe to that Purpoſe. He ſeemed to be an honeſt Man, but too much leaning from the Surplice. But the Singing-Men on the other hand made reſiſtance againſt *Crowley*, willing to go on with their Buſineſs: Inſomuch that the Deputy threatned them to ſet them faſt by the Feet, if they ſhould break the Peace. Theſe things cauſed a great uproar. At length the ſinging Men ſhrunk away; and they then had ſome quietneſs, tho with ſhrewd Stomachs. But the noiſe of this coming to the Ears of the Archbiſhop, and the other Commiſſioners; and complaint being made hereof by the Lord Maior to him, deſiring him to examine the Cauſe; he ſummoned *Crowley* and others to appear before them *April* the 4th to hear the Cauſe. Reſolving to execute Puniſhment, if he found the Deſerts of them to be ſuch, as that they gave ſuch occaſion of Tumult among the People ſo gathered together. And that the rather, conſidering the time, being now juſt upon enjoining the wearing of that Garment. Signifying withal to the Secretary, that he truſted, that neither the Queens Majeſty, nor her Council would charge their doings herein, as guilty of any Severity, or lack of Prudence. Which charges, it ſeems, ſome of the Court had been wont before to caſt in their Teeth.

The Archbiſhop ſummons thoſe concerned in it.

Examines the chief Author, *Crowley*.

At the Examination was preſent, with the Archbiſhop, the Biſhop of *London*. They found that *Crowley* quarrelled firſt with the Singing Men. In their Examination of him, there fell from him ſeveral fond Paradoxes, that tended to Anabaptiſtical Opinions. As, to have a Motion in Conſcience to preach in the Church (being not deprived) without extern Vocation: And ſaying, as Paſtor, he would reſiſt the Wolf, meaning the Surplice Men. The Commiſſioners asked him, if he would reſiſt a Miniſter, ſo ſent to them. He ſaid, that till he was diſcharged, meaning from his Living by deprivation, his Conſcience would ſo move him. And thereupon deſired to be diſcharged. The Archbiſhop ſeeing his Deſire, did preſently without any more ado, diſcharge him of his Flock and Pariſh. Then he fled to this, that he would be deprived by order of Law. Which the Archbiſhop told him, was to ſay, he would be deprived, and yet not be deprived. Then he ſeemed to be deſirous to have the Glory to be committed to Priſon, rather than he would grant to ſuffer ſuch a Wolf to come to his Flock. But the Archbiſhop, as he told the Secretary, dulled his Glory. And yet for ſome ſeverity, being in Suſpenſe, they charged him to keep his Houſe, and remain under Confinement at home. That ſo they might ſtay his Reſiſtance of any, that ſhould come to officiate at his Church with the Surplice. As for the Deputy, they bound him in an Hundred Pounds to be ready at calling, when the Queen's Councel ſhould call for either of them, to judge of their doings. And ſo he and the Biſhop of *London* diſmiſt them all, advertiſing them to be obedient. So gentle was our Archbiſhop in his Cenſure of ſo great a Fault as quarrelling, (and it may be coming to ſtrokes) in God's Houſe. But he reckoned the Suſpenſion and ſecret Priſon would be ſome Terror. He imagined, that the Secretary might think that they had done too little, and he doubted not but that that Side would think it too much.

His Puniſhment, Confinement.

The ABp's Chaplain preaches at his Church.

How long he was confined I know not, only I find him remaining impriſoned in his own Houſe. *April* 12th. When the Archbiſhop gave the Secretary a further Account of the matter; which was, that he could do no leſs, conſidering his Behaviour, and Speech, that *he would not ſuffer the Wolf to*

came

come to his Flock. And therefore to prevent his Reſiſtance they committed him. And the next *Sunday* he ſent Mr. *Bickley*, his Chaplain, to preach in his Pariſh: Whom they heard quietly. And a Miniſter, thither ſent, was received with his Surplice. *ANNO 1566.*

A Conference between *Crowley*, and ſome Popiſh Prieſts in the *Tower*.

This *Crowley* was once a Stationer, but bred at the Univerſity of *Oxford*, and for his Parts and good Diſpoſition to Religion, was under King *Edward* ordained a Miniſter by *Ridley* Biſhop of *London*; and in Queen *Maries* Days was an Exile in *Frankford*. He was a Man of Note among the Diſſenters long after this. For I find him and *Field*, and *Charke*, and one *Hern*, in the Year 1582, very diligent in viſiting and diſputing with certain Prieſts in the *Tower*. And *Crowley* particularly took a great deal of Pains with one of them named *Kirby*: endeavouring to bring him off from his Opinion of the Lawfulneſs of depoſing Princes by the Pope. *Crowley* alſo was one of thoſe, that attended them to execution. There he laboured to convince *Kirby* of the falſeneſs of his Principle, that he was going to Death for. And that from *Rom.* xiii. and the beginning; and from the Words of Chriſt to *Pilate*, *Joh.* xix. 10, 11. Urging thence, that Princes, having their Authority from God alone, could not be depoſed by any, but God alone. But while *Crowley* was diſcourſing this to *Kirby*, he demanded of him, whether if a Prince were guilty of Turciſm, Atheiſm, or Infidelity, he might not be lawfully depoſed, (which Queſtion he had asked him before in the *Tower*.) To which *Crowley* and the reſt of the Preachers anſwered Learnedly, and in the Negative. Whereat *Kirby* cried out, O Mr. *Crowley*, Mr. *Crowley*! and there pauſed, as if, ſaith the Hiſtorian, that Mr. *Crowley* had agreed with him in this Point, in his Conference with him in the *Tower*. So that *Crowley* was fain to juſtify himſelf there, ſaying to one ſtanding by, That when *Kirby* had propounded this Queſtion to him in the *Tower*, his Anſwer was, 'That if any Prince fell into any ſuch kind of Error, that 'Prince were indeed corrigible. But of whom? Not of any other earthly Prince, 'but of that heavenly Prince, who gave him his Authority; who ſeeing him a-'buſe it in any way, corrects him in his Juſtice. And thus much for *Crowley*; on-'ly further that he wrote divers Books; and died 1588, and was buried in the 'Chancel of his Pariſh Church of *Cripplegate*.

Hollingſhed.

The Archbiſhop greatly clamoured upon by the Diſſenters.

The Diſſenters, upon this round dealing of the Archbiſhop with them, and expecting no favour to be obtained from him under any leſs Condition, than plain Submiſſion and Conformity, conceived a great ill will againſt him: and derived the blame from the Queen, from the Secretary, and every Body elſe, upon him alone. The Talk now much increaſed, and the Archbiſhop alone, they ſaid, was in Fault. He indeed, in his expoſtulation with many of them, ſignified to them their diſobedience to the Queen. Wherein becauſe they ſaw the danger, if they ſhould lay the blame upon her, they ceaſed to impute it to the Queen: Saying, that were it not for the Archbiſhop's calling on her, ſhe was indifferent. And moſt of them likewiſe dared not name the Secretary in this Tragedy, becauſe many of them were to have his help in their Suits. They ſaid, My Lord of *London* was their own, and was but brought in againſt his Will: And that he, the Archbiſhop alone, was the ſtirrer and incenſer. And that my Lord of *Durham* would be againſt them all: And would give over his Biſhoprick, rather than it ſhould take place in his Dioces. They ſaid alſo, that my Lord of *Leiceſter* ſhould move and obtain the Queen; and that this was now done in his Abſence. That Mr. *Cole*, probably *Leiceſter*'s Chaplain, or belonging to ſome other great Courtier, was then at Court in his Hat and ſhort Cloak; who would overthrow all their Attempts, [to enjoin the uſing of the Apparel.]

Their Application to the Court.

So that now, as we may collect hence, their recourſe was altogether to the Court, where they had ſo well ſped before: And very induſtrious were there Practices there to get this Enterprize overthrown: And great their Hopes thereof.

The ABp's Proteſtation, concerning his Actions.

The Archbiſhop ſignified all this to the Secretary, *April* the 7th; wiſhing to underſtand from him, what likelihood there might be of this great expectation. As for his own part he profeſſed, 'That whatſoever he had done, and did, was '*bonâ conſcientiâ*, that he regarded God's Honour, and the publick quiet. That he 'wiſhed Obedience to the Queen's Highneſs, and her Laws. Which was the great-'eſt Eſtimation her Highneſs could have among her People. And that if this mat-

ANNO 1566.

ter ſhould be overturned, according to all theſe great hopes, he ſaid, He was at a point to be uſed, and abuſed. *Nam ſcio nos Epiſcopos in hunc uſum poſitos eſſe*: As he added. We be the Stiles, over which Men will ſooneſt leap. And if we be thus backed, [meaning, thus ſlenderly backed, or rather not backed at all,] there will be fewer *Wincheſters*, as is deſired. For that was one of the odious Phraſes theſe Men beſtowed upou the Biſhops, that urged Uniformity, calling them *Wincheſters*; pointing to *Stephen Gardiner*, that bloody perſecuting Biſhop of *Wincheſter* in Queen *Maries* Reign. But when he told the Secretary, there would be fewer *Wincheſters*, if they were no better backed, he intimated that he ſaw that the Favour ſhewed to theſe Men tended to the overthrow of all Biſhops, and that he feared it would end there. 'But for my part, as he proceeded, ſo that my Prince 'may win Honour either by ſtanding or relenting, I will be very gladly *Lapis 'offenſionis. Sed interim cum Dominus ſit mihi adjutor, non timebo quid mihi faciat ho-'mo.* But he was not, he ſaid, amuſed, or danked, *Fremat mundus, ruat cœlum.*

CHAP. XI.

Endeavour to concern the Parliament in theſe Conteſts. Books publiſhed for, and againſt Conformity. The Privy Council's Order againſt Seditious Books. The Archbiſhop to Dr. Haddon *about theſe Matters. Some under Reſtraint.* John Fox *peaceable; In this Juncture writes to the Eccleſiaſtical Commiſſioners.*

The Parliament moved for the *Puritans.*

A Parliament was now ſitting, and the Diſſenting Party had uſed their utmoſt with their Friends, both Biſhops, Noblemen and others, in the Houſes, to obtain ſome Favour there, and that ſome Expedient might be brought about for Diſpenſation to be granted in theſe Eccleſiaſtical Matters, for ſober and uſeful Miniſters. *Humfrey*, who was now at *Oxford*, writ earneſtly to his Friend *John Fox* about it on that remarkable day, *March* 28. When ſo many had been ſuſpended. *Commendo precibus tuis* (ſo ran a part of his Letter) *& Curæ tuæ propagationem Religionis, Reformationemq; Eccleſiæ in his Comitiis. Ut agas & peragas, ope, opera, gratia, & modis omnibus, ut Principes Regni & Proceres Cleri moveant aliquid Salutare, & promoveant.* But notwithſtanding all Endeavours, this Parliament brake up without interpoſing in this Affair.

MSS. *Foxii.*

Books ſet forth by the *Puritans:*

Nor did the Preſs lie ſtill all this while. For the Non-compliers wrote Books and printed them; confuting the Arguments (the beſt they could) which the Biſhops had brought to perſwade them to Uniformity. But they were written with ſo much Confidence and Sharpneſs, that the Archbiſhop and the State thought fit to have them conſidered and anſwered. Which was done with brevity; a little in his Judgment being enough to ſatisfie Wiſe and Learned Men in this Controverſy.

And anſwered.

A Brief and Lamentable Conſideration, &c.

One of theſe ſhort Books now writ (of which I think by the Stile Biſhop *Cox* or *Jewel*, was Author) bore this Title, *A Brief and Lamentable Conſideration of the Apparel now uſed by the Clergy; ſet out for the Inſtruction of the weak, by a faithful Servant of God.* In the Book as well the Reaſons of the Refuſers of the Apparel were weighed, as other Reaſons curſorily ſuggeſted in the behalf of it. The Reaſons urged commonly againſt the Habits were, Firſt, In general, that they did not edify; and becauſe they hindred the Simple, made the Papiſts obſtinate, and were Monuments of Idolatry. Alſo, that they were Precepts of Men, and that they gave Offence. Secondly, In particular, that Miniſtring Garments were taken from the *Jews* and *Gentiles*; that *Samuel* was not known to *Saul*. Which was a Sign his Garments were not different from other Mens. And that *Peter* was known by his Speech. Therefore we ought not to be known by our Attire. After the Author had briefly anſwered theſe Reaſons, he ſubjoined his own Reaſons, why Submiſſion ought to be given to theſe Orders for Apparel. Which were, that it could not be ſhewn out of the Word of God, that any Form of Apparel, except that which was Pompous, was expreſly forbidden. Nor could it be proved, that Uniformity

formity in Attire among Spiritual Perſons was not meet. Nor could any declare by unwreſted Places of Scripture, that any ſupreme Magiſtrate might not enjoin his Clergy a certain Form of Apparel: Or if ſuch a Form of Apparel had been abuſed, that it was not from thenceforth to be uſed. Nay, that in Caſe Apparel had been offered unto Idols, yet a Chriſtian were not abſolutely forbid to wear it. ANNO 1566.

After this he made, by way of Concluſion, a Compaſſionate Addreſs to the Diſſenting People and Miniſters. To the People, in this Tenor; 'Have you Churches, and yet will you flock into the Fields? Have you Places appointed for 'Prayers, and yet will you appoint you private Aſſemblies? Have you the Goſpel of Chriſt ſincerely preached among you? Why are you then offended? 'Have you the Sacred Scriptures read unto you, and at your Will to be peruſed? 'Why are you diſpleaſed? Idolatry is reproved, Papiſtry overthrown. Why are 'you not contented? He added, That they which now wore the Apparel were 'ſuch as had been baniſhed for the Profeſſion of the Goſpel, and loſt their 'Goods, and that willingly. For Preaching and Writing, who did it more 'painfully and effectually than they? And who watched more dutifully, that the 'Goſpel might have its full Courſe. That others talked for Reformation, they 'did it indeed. To the Diſſenting Miniſters at laſt he ſpake, Begging them in 'the Name of *Dear Brethren*, to join hands, to help forward the Lord's Building. 'That whereas they had among them proud Loiterers, too many, he wiſhed they themſelves might be faithful Labourers. He exhorted them, if 'they loved Chriſt, to feed his Sheep, not to brawl in his Vineyard, to love the 'Brethren, and not to diſturb their Quietneſs; And every one of them to 'help the others Burthens, *&c.* See the whole Tract, whereof this is the Summary, in the *Appendix*. *Nu.* XLIX.

Other Books for and againſt Conformity.

On the behalf of the Eccleſiaſtical Laws, a Book came forth about this Time, I ſuppoſe by the Archbiſhop's Order, printed by *Jugg*, which urged the Sin of diſobeying Lawful Authority in indifferent things. It was intitled thus, *Whether it be Mortal Sin to trangreſs the Civil Laws, which be the Commandments of Civil Magiſtrates.* The Judgment of *Philip Melancthon* in the Epitome of Moral Philoſophy, The Reſolution of *H. Bullinger*, Dr. *Rodulph Gualter*, D. *Martin Bucer*, and Dr. *Peter Martyr*, concerning the Apparel of Miniſters, and other indifferent things. The Diſſenting Miniſters alſo on the other hand put forth in Print a *Declaration in the Name and Defence of certain Miniſters in* London, that refuſed the Apparel preſcribed. But this was anſwered in a Book in Quarto, called *A brief Examination* of that Declaration. And at the end was reported the Judgment of *Bucer* and *Martyr* concerning this Controverſy. Which Book was compoſed by the Archbiſhop's peculiar Direction, and 'tis very probable, in his Houſe.

Orders of Council concerning Printing Seditious Books.

Care was not only taken for anſwering of theſe diſaffected Perſons Books, but for preventing of the Writing ſuch for the Future. For it was not thought convenient by any means, that the Queen's Injunctions, and other Laws and Ordinances made for the Regular and Uniform Worſhip of God, ſhould be thus openly impugned. Theſe Books were printed both here in the Realm, and abroad, and privily brought in and divulged: And ſo, being got into the Hands of many, tended to the keeping open or widening the Differences that were now diſtracting the Church. For preventing therefore the publiſhing of theſe Books, the Archbiſhop, and other the Eccleſiaſtical Commiſſioners, recommended ſeveral Articles to the Lords of the Privy Council. Which gave occaſion to theſe Ordinances, decreed for the Reformation of divers diſorders in Printing, and uttering of Books, dated from the Star-chamber in the Month of *June*.

I. That no Perſon ſhould Print, or cauſe to be Printed. or bring or procure to be brought into the Realm printed, any Book againſt the Force and Meaning of any Ordinance, Prohibition or Commandment, contained or to be contained in any the Statutes or Laws of this Realm, or in any Injunctions, Letters Patents or Ordinances paſt or ſet forth, or to be paſt or ſet forth, by the Queen's Grant, Commiſſion or Authority.

II. That whoſoever ſhould offend againſt the ſaid Ordinances ſhould forfeit all ſuch Books and Copies: And from thenceforth ſhould never uſe or exerciſe, or take benefit by any uſing or exerciſing the Feat of Printing; and to ſuſtain three Months Impriſonment without Bail or Mainprize.

III. That

ANNO 1566.

III. That no Perſon ſhould Sell, or put to Sale, Bind, Stitch, or Sow any ſuch Books or Copies, upon pain to forfeit all ſuch Books and Copies, and for every Book 20 *s.*

IV. That all Books ſo forfeited ſhould be brought into *Stationers Hall.* And there one Moiety of the Money forfeited, to be reſerved to the Queen's uſe, and the other Moiety to be delivered to him or them that ſhould firſt ſeize the Books, or make Complaint thereof to the Warden of the ſaid Company. And all the Books ſo to be forfeited, to be deſtroyed, or made waſt Paper.

V. That it ſhould be lawful for the Wardens of the Company for the time being, or any two of the ſaid Company thereto deputed by the ſaid Wardens, as well in any Ports, or other ſuſpected Places, to open and view all Packs, Dryfats, Maunds, and other things, wherein Books or Paper ſhall be contained brought into this Realm, and make Search in all Workhouſes, Shops, Warehouſes and other Places of Printers, Bookſellers, and ſuch as bring Books into the Realm to be ſold, or where they have reaſonable Cauſe of Suſpicion. And all Books to be found againſt the ſaid Ordinances, to ſeize and carry to the Hall to the Uſes aboveſaid; and to bring the Perſons offending before the Queen's Commiſſioners in Cauſes Eccleſiaſtical.

VI. Every Stationer, Printer, Bookſeller, Merchant, uſing any Trade of Bookprinting, Binding, Selling or bringing into the Realm, ſhould before the Commiſſioners, or before any other Perſons, thereto to be aſſigned by the Queen's Privy Council, enter into ſeveral Recognizances of reaſonable Sums of Money to her Majeſty, with Sureties or without, as to the Commiſſioners ſhould be thought expedient; that he ſhould truly obſerve all the ſaid Ordinances, well and truly yield and pay all ſuch Forfeitures, and in no point be reſiſting, but in all things aiding to the ſaid Wardens and their Deputies, for the true execution of the Premiſes.

And this was thus ſubſcribed: "Upon the Conſideration before expreſſed "and upon the Motion of the Commiſſioners, We of the Privy Council have "agreed this to be obſerved and kept upon the Pains therein contained. At "the Star-chamber the 29 *June Ann.* 1566. and the Eighth Year of the Queens Ma"jeſties Reign;

N. Bacon, C. S. *Wincheſter*, *R. Leiceſter*, *E Clynton.*
E. Rogers, *F. Knollys*, *Ambr. Cave*, *W. Cecyl.*

To which the Commiſſioners alſo underwrit, 'We underwrit think theſe 'Ordinances meet and neceſſary to be decreed and obſerved.

Matthue Cantuar. *Ambr. Cave.* *Tho. Yale.*
Edm. London. *David Lewis.* *Rob. Weſton.*
T. Huycke.

The ABp: ſends Dr. *Haddon* a Letter about his Proceedings.

Great was the Friendſhip between our Archbiſhop and Dr. *Haddon*, of whom we have had occaſion to ſpeak before. He being now the Queen's Ambaſſador at *Bruges*, the Archbiſhop in the midſt of theſe his Turmoils wrote him a Letter, ſhewing him how they had proceeded in theſe Matters, and withal ſent him incloſed the Opinion of *Bucer* and *Martyr*, concerning the Habits. To whom the Civilian from *Bruges* made him Anſwer; and concerning the Solid Judgment of thoſe two Learned Foreigners thus he wrote:

Haddon's Judgment of the Diſſenters. MSS. C. C. C. C. Inter Epiſt.

Quorum Authoritas, licet ſola plebeiorum iſtorum & Novitiorum Commenta frangere poſſet, tamen perfectiſſimi Theologi tam graviter in his Cauſis argumentati ſunt, ut ipſis Rationum momentis omnibus ſatisfieri poſſit, qui ſecum aures ſinceras, & nullis errorum præjudiciis occupatas, afferre volunt. Quapropter in Doctrina ſatis arbitror eſſe proceſſum, in Diſciplina reliquum eſſe debet, ut illorum importunitas pœnâ devinciatur, qui contra Principis Edictum, & publicas Eccleſiæ Conſtitutiones in rebus Arbitrariis vociferantur.

This

This was the Judgment of this grave and Learned Man; To this Tenor in *Engliſh*: 'Whoſe Authority alone [namely of *Bucer* and *Martyr*] was enough to overthrow the Fancies of thoſe vulgar Men, and mere Novices; much more 'when thoſe moſt accompliſhed Divines argued ſo ſolidly in theſe Cauſes, that 'their weighty Reaſons might ſatisfy all that brought ſincere minds, and not fore-'ſtalled with Error. Wherefore I think we have proceeded far enough in Do-'ctrine, the remainder ought to concern Diſcipline, that ſo their Importunity 'might be reſtrained by Puniſhment, that make ſuch a Clamour in Arbitrary 'Matters againſt the Princes Decree, and the publick Conſtitutions of the 'Church. *ANNO 1566.*

The ABp. to *Haddon* concerning the *Puritans*. MS. G. P. Armig.

In the Courſe of the Correſpondence between theſe two, the Archbiſhop, in his Anſwer to the abovementioned, communicated ſome further News of the *Puritans* and their Friends and Books. An Anſwer to one of them he now alſo ſent him. And this following was the Tenor of his Letter.

'I have received your Letters, wherein *Et amicè & graviter*, you do both Com-'fort my Travail-taking in the eſtabliſhing of Order, and Concord in our Church, 'as ye do godly admoniſh me, to go on to mine Office, and to refer the Suc-'ceſs thereof to God. As I am always perſwaded to [ſet a value] upon Letters 'elegantly written, which come from your Pen, ſo I rejoice to ſee in you ſo 'much grave Chriſtian Philoſophy. Ye may well marvel of the boldneſs of theſe 'Men Eccleſiaſtical, advancing themſelves ſo far, to inſult againſt the Prince, 'and publick Authority of Laws, *&c.* And not to be aſhamed to put their Fan-'cies in publick Print. Lamentable it is, that ſome of theſe light Heads be 'much comforted of ſuch, whoſe Authority ſhould be bent to repreſs them. The 'Boldneſs of their Books imprinted cauſed ſome Examination to be ſet forth, 'which here I ſend you to expend. Indeed all things be not ſo anſwered, as 'their writing deſerved, but yet more was conſidered what became ſuch which 'hath taken in hand to anſwer, than what they deſerved. And I am deceived 'if a little be not enough to ſatisfy Wiſe and Learned Men in this Contro-'verſy. And thus ſignify to you, that with the Aſſiſtance of the Queens Maje-'ſties Council we have diſperſed a few of the Heads of them, ſome to the Bi-'ſhop of *Wincheſter*, ſome to *Ely*, and ſome to *Norwich*, to School them, or elſe 'at the leſt to have them out of *London*, till we ſee Cauſe to reſtore them their 'Liberty. I commend you to God, with my Commendations to my Lord *Moun-'tagu*, to Mr. *Dene*, and to Dr. *At Croyden.*

Gentleneſs, as appeats hence, was uſed towards theſe Miniſters that ſtood out, and ſo were deprived. Some of them by order of the Council, with the Advice of the Eccleſiaſtical Commiſſioners, were taken up and put under eaſy Reſtraints with ſome of the Biſhops, being ſent down ſome to *Ely*, ſome to *Norwich*, and ſome to the Biſhop of *Winton*; partly to have the Benefit of their Inſtructions, and partly to rid *London* of them. But it was not long that they remained ſo, but were reſtored to their Liberties; and had leave, or at leaſt Connivence, to preach. So did *Sampſon* and *Lever*, who tho they wore not the Habits, yet had Places and preached. For when ſome, who were brought before the Lord Maior and the Biſhop of *London* in the Year 1567, for holding private Conventicles, had urged in their own Vindication, that none might preach or miniſter, except he uſed the Apparel; the Biſhop anſwered, *No? How ſay you to* Sampſon *and* Lever *and others? Do not they Preach? And that, tho the Laws ſtand in force againſt them.*

Many deprived, under reſtraint for a time.

Part of a Regiſter.

How *John Fox* behaved himſelf in theſe Commotions about Uniformity, when ſeveral Miniſters were forbid Preaching for their Non-compliance, may be underſtood by what I am going to relate concerning him. He, having no Living was not taken notice of, or ſummoned before the Commiſſioners, tho he was no Approver of the Habits; and it was well enough known, he was not. But his Temper was mild, and his Principles peaceable; and he carried himſelf as a Promoter of Quiet on both Sides; being one that declared a great diſlike of

John Fox's Behaviour peaceable.

ANNO 1566.

of all Separations and Schiſms among Proteſtants. But to give a taſte of *Fox*'s Spirit. There was one *Weſt*, whom the Eccleſiaſtical Commiſſioners, in or near this Year, had laid in Priſon for uttering ſomething againſt the Superiour Powers, going probably upon the Principles of *Goodman*'s Book. *Fox* having been *Weſt*'s School-fellow and Collegian and Friend, writ to the Commiſſioners an elegant Letter; Not juſtifying *Weſt*, but concluding him blame worthy. And hence deſcending to Lament the Differences in the Church of *England*, and ſhewing in what an ill State of Looſeneſs and Wickedneſs the Nation then ſtood; Which he ſaid ought chiefly to be ordered, and that many Matters were to be reformed, but no Schiſm by any means to be made; He had moreover theſe Expreſſions in his ſaid Letter. 'That the more earneſtly he favoured the Peace and Tranquility of the Church, 'the more did theſe inteſtine Differences of Opinions, and Controverſies (whence 'ariſen he could not tell) torture his Mind. Yet had they ſprung from neceſſary Cauſes, they had leſs troubled him. But while from light Matters they 'drew occaſions for grievous Contentions, and toſſed about unneſſary Queſtions, the Fruit of Brotherly Communion was not only loſt, but the Adverſaries Forces, got Strength againſt them. To whom they afforded a very joyful 'Spectacle in theſe their Quarrels. Bus how much better were it, ſaid he, with 'united Strength to do Chriſt's Work, and to diffuſe his Faith in the Minds of the 'Godly, as far as poſſible, and to fight againſt the ſworn Enemies of our Salvation, rather than againſt the Friends of the Faith. He knew much was yet 'wanting to a perfect Church. But prudent Phyſicians ſhould here be imitated, whoſe firſt Care is wont to be, that the Body live, and then that it flouriſh, 'and be in good health. But we, ſaid he, by a prepoſterous Solicitude, while 'we ſtrive to bring the Church to a moſt perfect Rule of Reformation, do in 'effect by this Strife bring to paſs, that we ſee no Church at all, or one very deformed. For what Church is to be ſeen there, where we have Peace neither 'with our Friends nor Enemies? Nay, what Peace have we with God, when 'Atheiſm Reigns, Luſt goes without Puniſhment, Covetouſneſs robbs and ſpoils, 'Benefices are bought and ſold, Prieſts grow cold? And would they were cold indeed. But now many are neither cold nor hot. The Pulpits are ſilenced; 'Chriſt's Sheepfold is fleeced, not fed; the Harveſt is deſpiſed. And ſince it is 'thus, what can we do better, than to ſhew our ſelves good Divines, by minding 'the greater Matters of Chriſtian Religion? And then to build on that, what concerns the external Reformation, if we may. But if we may not, by no means 'to move any Schiſm. This Letter, containing this pious Admonition to the Clergy, may be found in the *Appendix*.

Numb. L.

CHAP. XII.

Continuation of the Hiſtory of the London *Miniſters, ſuſpended. Supply of the vacant Churches. The Archbiſhop vindicates himſelf. His earneſt Letter for more Countenance from the Court.* Becon's *Poſtills.*

Care taken for the ſupply of the vacant Churches.

BUT to continue our Story of the *London* Miniſters ſuſpended, or deprived. It may be asked, whether upon the ſuſpending of ſo many Miniſters the Church Doors of their reſpective Pariſhes were ſhut up, and no Divine Service nor Sermons there performed. But to this I anſwer; the Archbiſhop and Biſhop of *London* took care by their Chaplains to provide for the vacant Churches, as well as they could. But they could not ſupply all, being oppoſed by the ſuſpended Incumbents. 'Some whereof were peeviſh, [they are the Archbiſhop's own Words] 'and ſome froward, and ſome fearful, and ſome would fain ſtep in [to their

'Churches

ANNO 1566.

'Churches again] with Honeſty. To whom they [the Commiſſioners] uſed 'ſuch Affability, as they might. Yet not ſuffering their Authority and Con- 'ſtancy to ſeem to fear, or to be more deſirous of them, than they moved them 'to their own Commodity, but eſpecially to the Peoples Quiet, and to the O- 'bedience of Laws; as the Archbiſhop himſelf gave the Account to his Friend 'and Correſpondent the Secretary.

The great clamour againſt the Suſpenſions.

But the *Puritans* took great Advantage at this preſent neceſſity, of leaving divers Churches unſupplied, by reaſon of this late Cenſure inflicted upon the Miniſters: And they took Care to get the Court acquainted with the great Inconvenience thereof: Noiſing it abroad, that now againſt *Eaſter* there were none to officiate, and adminiſter the Sacrament: And that there were on *Palm Sunday*, Six Hundred Perſons, ready to receive the Communion, and came to Church for that purpoſe, and found the Doors ſhut. Theſe Reports brought to the Court, and cheriſhed there by ſome about the Queen, cauſed the Secretary to write unto the Archbiſhop concerning them: And concerning the Impriſonment of ſome: Of which ſevere handling great Complaints were made. And finally adviſing him to continue his Care of *London*.

The ABp's Vindication himſelf.

Concerning theſe Matters, the Archbiſhop, *April* 12. being *Good Friday*, now indiſpoſed in his Bed, wrote by another Hand unto the Secretary, That all this was no more, than he foreſaw before he began: And that when the Queen put him upon doing what he had done, he told her at his firſt Speech with her the Second *Sunday* in *Lent*; That theſe preciſe Folks would offer their Goods, and Bodies to Priſon, rather than they would relent. And her Highneſs then willed him to impriſon them. And in a Letter, that he afterwards wrote the Queen, he ſignified this to her, and likewiſe the vacancy of ſeveral Churches. And in a joint Letter of his and of the Biſhop of *London* to the Secretary, they ſaid, there would be many Pariſhes unſerved, and many Speeches would ariſe, and much reſiſtance there would be. And therefore nothing more than what was expected. As for the Diſappointment of thoſe well diſpoſed People, that came to receive the Sacrament, he ſaid, in general, That theſe Reporters made *ex muſca Elephantem*: And that my Lord of *London*, being that very Day, *viz. Good Friday*, to preach at Court, and ſo preſent there, was able to give the trueſt Account of Matters in his own Juriſdiction. But that he could ſay, that whereas he had ſent divers Days Three or Four of his Chaplains, to ſerve in the greateſt Pariſhes, what for lack of Surplice and Wafer Bread, they did moſtly but preach. And one of his Chaplains ſerving *Palm Sunday*, and being informed, that divers Communicants would have received, the Table made ready accordingly, while he was reading the Paſſion, one Man of the Pariſh drew from the Table both Cup and Wafer Bread, becauſe the Bread was not common: And ſo the Miniſter was derided, and the People diſappointed. And divers Churchwardens, to make a trouble and a difficulty, would provide neither Surplice nor Bread. All this the Archbiſhop ſignified to the Secretary. He called upon the Biſhop of *London* alſo to do his part, to ſupply ſome of the Vacancies by his Chaplains. Who ſent him word, that there needed only Preachers; for others might be appointed to ſerve the Cures. He added moreover, that it was no great Inconvenience, tho ſome Pariſhes wanted in *London*, ſaying, that *London* was no Grange, and that they might go otherwhere. But theſe preciſe Men, ſaid he, for all their Brags of Six Hundred Commnnicants, did promiſe openly, that they would neither communicate, nor come to Church, where either the Surplice or the Cap is. And ſo he knew it was practiſed.

The Inſolencies of the Diſſenters.

Orders how one Miniſter ſhould ſerve Two Pariſhes.

I meet with a Paper without date, probably to come in at this time. Wherein one Miniſter was appointed to ſerve Two Churches in *London*. And it contained the Order how this ſhould be performed. Which ran thus: 'Thoſe Miniſters which in 'this time of neceſſity are commanded and appointed to ſerve another Church be- 'ſide their own, ſhall on *Sundays* and *Holidays* at the one Church begin Morning 'Prayer at Seven of the Clock, or ſoon after; and reading only one Leſſon which 'ſhall be the Leſſon of the New Teſtament, ſhall afterwards ſay the Litany:

ANNO 1566.

'And that ended, which may be done by Eight of the Clock, ſhall go to the 'other Church appointed unto him, and there ſay the Morning Prayer in like 'Form with the Litany; and after a Sermon made, or Homily read, ſhall mini- 'ſter the whole Communion, when any juſt Number of Communicants ſhall be 'diſpoſed to receive. And likewiſe, preventing the accuſtomed Hour for Eve- 'ning Prayer at the one Church, ſhall afterwards ſerve the other. *Item*, the 'ſaid Miniſters ſhall uſe this Order at the ſaid Churches *alternis vicibus*: So that 'in the Church, where he beginneth one *Sunday* at Seven, he ſhall begin the 'next *Sunday* at Eight. And ſo in Courſe continually, till other Proviſion 'can be made. *Item*, The ſaid Miniſters ſhall uſe the ſame Order for the 'Prayers appointed on *Wedneſdays* and *Fridays* before Noon, and *Saturdays* af- 'ternoon.

His Care of *London*.

Concerning the laſt particular in the Secretaries Letter, which related to his Care of *London*, the Archbiſhop ſignified back, that for his own Peculiars, Fourteen or Fifteen were all in good Order. Some had refuſed, but now they were induced; and they were ſortly learned with the beſt of them. Among whom was one *Cole* of *Bow Church*, and one *Beddel* of *Pancraſe*. He complained, that the Charge of another ſhould be thus devolved upon him: Secretly pointing to the Remiſsneſs of the Biſhop of *London*. He ſaid, that for his part he could do no more, nor promiſe any more: That his Age would not ſuffer him to peruſe all the Pariſhes; and that he had called on the Biſhop of *London*, who was younger and nearer them, and had vacant Prieſts in his Church. And that that Biſhop ſent him word, that there needed Preachers only, having ſufficient to ſupply the Cures. He deſired the Secretary, that he might be ſpoken to, to ſee to his Charge. Which might be done ſeaſonably that day, being *Good Friday*, when he preached at Court. He told the Secretary moreover, that he had talked with new come Preachers to *London*, who had moved to Sedition, and that he had charged them to ſilence. And ſome he had in Priſon, which in that Quarrel fell to open Blows in the Church. On *Maunday Thurſday*, he had many of the Biſhop of *London*'s Pariſhes, Churchwardens and others, before him, ſitting in Commiſſion with Dr. *Lewis*, Mr. *Osborn*, and Mr. *Drury*: And ſo he had done all the Week, till he was fully tired. For ſome Miniſters would not obey their Suſpenſions: And ſome Churchwardens would not provide Surplices, and Wafer Bread for the Communion, and others oppoſed and diſturbed thoſe that were ſent by the Archbiſhop and Biſhop to officiate in the preſcribed Apparel. All which Miſdemeanors created him work and trouble enough.

Complains, that the Charge of *London* lay ſo hard upon him.

Which made him in concluſion to complain, 'That he muſt do all things a- 'lone: That he was not able, and muſt refuſe to promiſe to do what he could 'not, and was another Man's Charge [meaning *London*]. He marvelled that he 'muſt be charged to ſee and judge of all Pariſhes in *London*, and the Care be com- 'mitted unto him only: As tho the Burden ſhould be laid on his Neck, and other 'Men draw backward. All other Men, ſaid he, muſt win Honour and Defence, 'and I only Shame, to be ſo vilely reported. And yet I am not weary to bear 'to do Service to God, and my Prince. But an Ox can draw no more than 'he can.

Is diſcouraged, and makes ſome ſtop.

But all this Pains and Labour had not a Succeſs anſwerable. The Queen had followed the Archbiſhop with repeated Commands, to preſs the Eccleſiaſtical Orders. And ſhe was in ſuch good earneſt to have them obſerved all her Kingdom over, that ſhe had now willed the Archbiſhop of *York*, to declare in his Province alſo her Pleaſure determinately to have them take place there. But her Majeſties Council was backward to empower and countenance our Archbiſhop in his Endeavours for that purpoſe. This, with the clamour and rage of the Diſſenting Clergy, and their Adherents, and the hard Names they gave him, quite diſcouraged the good Man. He liked not the Work, eſpecially being accompanied with ſo much Severity; but it was out of Obedience to the Queen, who was continually calling upon him, and ordering the Secretary to write to him, to quicken him. But finding his own Inability to do her that Service ſhe required of him, he very often and earneſtly ſent to the Secretary, that the Queen's Council might ſtand by him with their Authority. But he could not obtain his Deſire. Whereupon he made a ſtop in his Proceedings, and grew more languid

in

in them. But withal he wondred at the great neglect that the Queen's Counſellors ſhewed to her therein. *ANNO 1566.*

His Grounds that moved him to what he did.

Theſe his Dealings muſt not be interpreted, as tho he had any overfondneſs to the Cap and Surplice, and the Wafer Bread for the Communion, and ſuch like Injunctions. For it would have pleaſed him well enough, if ſome Toleration had been given in theſe Matters, as he often declared. But being the chief Supervisor of the Church, he laboured to bring in an uniform Method in the publick Service of God, as tending ſo much to Unity and Peace. And when the Queen's abſolute Command was, to have theſe things obſerved by Church-Men, it was his Care of his Prince's Honour, that made him ſo ſedulous that her Will and Pleaſure ſhould take place. And this was the Concluſion of this Effort againſt the *Puritans* at this time.

To illuſtrate all this the more, I will here preſent the Copy of a Letter he wrote to the Secretary, wherein he reſolved to ſurceaſe any further to purſue that Matter, with the Reaſons of that Reſolution: dated *April* 28.

His Letter to that purpoſe.

" Sir, The Queen's Majeſty willed my Lord of *York* to declare hir pleaſure " determinately, to have the Order to go forwarde. I truſt hir Highneſs hath " deviſed how it maye be performed. I utterly deſpaire therin as of my ſelf: " And therefore muſt ſet ſtill, as I have nowe done, alweys wayting eyther " hir toleration, or ellis furder Ayde. Mr. Secretary, can it be thought, that " I alone, having Sun and Moon agaynſt me, can compaſs this Difficultye? " Yf youe, of hir Majeſties Counſale, provide no otherwiſe for this Matter, " than as it appearith openly, what the Sequel wil be, *horreſco vel reminiſcendo* " *cogitare.* In King *Edward*'s Dayes the holl Bodye of the Counſayle traveled " in *Hoopers* Attempt. My Predeceſſor Dr. *Cranmer*, labourying in vayne with " *B. Ferror*, the Counſayle took it in honde. And ſhal I hope to do that the " Queen's Majeſty wil have done? What I here and ſee; what Complayntes " be brought on to me, I ſhal not report. How I am uſed, of many mennys " Honds, I commyt all to God. If I dye in the Cauſe (Malice ſo far prevayl- " ing) I ſhal commyt my Soul to God in a good Conſcyence. Yf the Quenes " Majeſty be no more conſidered, I ſhal not mervel what be ſaid or done to me. " Yf you heare and ſee ſo manifeſtly as maye be ſene, and will not conſult in " tyme to prevent ſo many Myſeries, *&c.* I have, and do by this preſence diſ- " charge my Allegiance, Dutye and Conſcyence to youe, in ſuch place as ye " be. I can promyſe to do nothing, but hold me in ſilence within myne own " Conſcyence, and make my Complaynts to God, *ut exurgat Deus, & judicet* " *cauſam iſtam: ille, ille, qui comprehendit Sapientes in aſtutia ipſorum.* Thus God " be with your Honor. Almyghti God preſerve the Quenes Majeſtie: This " XXVIII of *April* 1566.

Your Honours in Chriſt,

Matth. Cant.

Remarks upon the above Letter.

From which Letter permit me to make Two or Three Remarks. One is, The great Inconveniences, Dangers and Confuſions, that the Archbiſhop apprehended would enſue from this Licentiouſneſs and Diſobedience. And that he gathered from what he had already ſeen; Such as fighting in the Church: Sacrilegious taking away the Elements prepared for the holy Communion, even when the piouſly diſpoſed were ready to receive: And that for no other reaſon but becauſe the Bread was Wafer, and not common Bread: Taking Clerks, that were celebrating the holy Offices, and turning them by violence out of the Church, only becauſe they wore Surplices: Making a Sinner do Penance publickly in a Square Cap; And ſuch like things. Which exorbitant Practices could portend nothing but Evil to follow. Again, we may obſerve, that it was not

ANNO 1566. without Precedent what his Grace required of the Council, namely, upon great Occaſions to aid and countenance with their Authority the Biſhops, in the execution of ſome weighty Eccleſiaſtical Affairs: As the Council had done to Archbiſhop *Cranmer*, and Biſhop *Hooper*. We obſerve moreover, that the Archbiſhop by what he had already done, had raiſed ſo much Malice againſt himſelf, that he ſeemed to be in ſome hazard of his Life. And laſtly, how ſtrong the Party of the Diſaffected were even thus early in the *Engliſh* Church.

Becon's new Poſtil for the uſe of Curates.

While theſe Matters were thus carrying on, *Thomas Becon*, a famed Preacher, and Writer, living at *Canterbury*, where he had a Prebend, was employed in a very uſeful Work at this Seaſon, namely, in providing the Church with a Poſtil, containing honeſt, plain Sermons for all the *Sundays* in the Year, upon the Goſpels, beginning with the firſt *Sunday* in *Advent*, to be read by the Curate to his Congregation. They ſeem to be only a Tranſlation either out of *Latin* or *Dutch*. To which the ſaid *Becon* added a large Preface, *To his Fellow Labourers in the Lord's Harveſt, the Miniſters and Preachers of God's moſt holy Word.* Wherein he earneſtly exhorted them to the diſcharge of their weighty Duty: Written from *Canterbury July* 16. 1566. To which Poſtil are two Prayers added, either of them to be ſaid before Sermon, a longer and a ſhorter, according to the Miniſters diſcretion: And another Prayer, or Thankſgiving to be ſaid after Sermon. Theſe Prayers and theſe Sermons were framed for Miniſters of leſs Ability to invent and compoſe Prayers and Sermons themſelves: That the People might be inſtructed in ſound and wholeſome Doctrine, whatſoever the Abilities of the Miniſters were under whom they happened to live. And this accorded with the Queen's Injunctions. The Title the Book bore was, *A new Poſtil, containing moſt Godly and Learned Sermons, to be read in the Church throughout the Year. Lately ſet forth unto the great Profit, not only of all Curates and Spiritual Miniſters, but alſo of all Godly and Faithful Readers. Peruſed and allowed according to the Queens Majeſties Injunctions.*

CHAP. XIII.

The Judgments of Biſhop Cox, *in a Letter to the Archbiſhop; and of Biſhop* Grindal; *Concerning theſe Controverſies. The Biſhops Arguments with the Diſſenters. Their Practices. A Letter to the Biſhops from the Church of* Scotland. *The Deprived Miniſters remitted their Firſt Fruits. A Dominican pretends himſelf a* Puritan. *Examined by the Archbiſhop.*

The Biſhops diſliked the Diſſenters diſobedience. And why.

THE Biſhops, (for the Archbiſhop's Mind we have ſeen already) how little ſtreſs ſoever they laid upon theſe Obſervances, and how willing ſoever they were to have them removed by Authority; yet were not at all pleaſed to ſee the Oppoſitions and the Refractorineſs of many againſt them, when they were once by Law enacted, and by the Queen's determinate Will and Pleaſure enjoined. *Cox* Biſhop of *Ely* wrote thus in *May* to the Archbiſhop.

Biſhop *Cox* to the ABp. MSS.C.C.C.C. Epiſt.

'*Salutem in Chriſto.* I thank your Grace for your ſundry Letters. Your Grace 'laſt I received by *Jug*, one of the Queen's Majeſties Printers. Wherein I 'perceive your Travail and Zeal, and ſome Griefs that things procede not 'rightly; which is too too much to be lamented, for ſuch reſpects as your Grace 'with others conſider rightly. *Quod Dominus dixit* Joſue, *hoc tibi dictum puta*;

Confortare

ANNO 1566.

‘ *Confortare & eſto robuſtus. Noli metuere, & noli timere, quum tecum eſt Domiuus Deus*
‘ *tuus, &c.* Time and Truth ſhall put Folly to Flight. *Interim modis omnibus e-*
‘ *nitendum, ne noſtra Heroina frangatur animo, aut offendatur ad verrucas paucorum, ac*
‘ *interea ad multorum tubera conniveat. Maleſanus eſt noſtrorum zelus, at Papiſtarum*
‘ *deliria quavis Peſte nocentiora.* —— —— *Et Dom.* Jeſus *Pietatem tuam nobis diu-*
tiſſime ſervet incolumem. From *Somerſham* 3 *Maii* 1566.

Your Graces aſſured,

Richarde Ely.

By which Letter it appears, that the great Fears among the wiſe and good Men were, that the Queen, taking Offence at theſe Differences among her Proteſtant Subjects, ſhould incline the more to her Popiſh Subjects. And upon that Account Bp. *Cox* reckoned the *Puritans* the more to be blamed; as endangering even the Goſpel it ſelf by their ſtubborn incompliances. For that this Reverend Father ſeems to mean by thoſe Expreſſions: ‘ In the mean time we muſt take Care, and endea-
‘ vour by all means leſt our Royal Miſtreſs be diſcouraged, or offended with
‘ the little warts of a Few, and wink at the greater Sores of many. Ours
‘ are guilty of a wild Zeal, but the madneſs of Papiſts do more harm than any
‘ Plague.

Bullinger's Judgment printed by Bp. *Grindal.*

And *Grindal* Biſhop of *London*, a Wiſe and Learned Man, but reputed to be not vigorous enough in theſe Matters, was often upon the Bench in the Commiſſion at *Lambeth*, in order to the Reproof and Reſtraint of theſe Men. For he ſaw now theſe Contentions about indifferent things did not edify, but divide the Churches, and ſow Diſcord among Brethren. And therefore, as a Means to allay them, cauſed to be printed in *Latin* and *Engliſh* the Judgment of *Bullinger*, which he ſent over hither to *Grindal*, *Horn*, and *Parkhurſt*, concerning the Habits and the Lawfulneſs of wearing them; but drawn up for the Satisfaction of *Sampſon* and *Humfrey*. Which had ſo good an Effect, that many who had reſolved to leave their Miniſtry, rather than put them on, took now other Reſolutions; and the common People came to ſoberer thoughts of theſe Habits, by reading that learned Foreigners Writing hereupon: Who tho he uſed them not himſelf, yet condemned them not of any Impiety; which none ſhould ever have perſwaded them to believe, before the publiſhing of this Writing.

Vid. Life of *Grind.* p. 105.

All this I collect from a Letter of *Grindal* to *Bullinger* wrote in *Auguſt* this Year.

Arguments uſed to the Diſſenters.

The Biſhops indeed did endeavour to bring in theſe Diſſenters, not only by Authority, as Eccleſiaſtical Commiſſioners, but by the milder Courſe of Argument and Perſuaſion. In a Paper near about this time, as I gueſs, I find theſe Syllogiſms propounded to them.

Foxii MSS.

I. No Faithful Miniſter ought once to ſeem to condemn his faithful Fellow Miniſters, Fathers and Biſhops, which are yet living, or ſuch as are departed this Life by Martyrdom, in the true Confeſſion of Chriſtian Faith. But ſo ſtraitly to refuſe ſuch Prieſtly Apparel as they did uſe, ſeemeth to condemn them. *Ergo*, No faithful Miniſter ought ſo ſtraitly to refuſe ſuch Prieſtly Apparel.

II. In things indifferent the Prince may command; and we ought to obey. But this Prieſtly Apparel is a thing indifferent. *Ergo*, in this Prieſtly Apparel the Prince may command, and we ought to obey. But theſe and ſuch like Arguments were uſually replied unto again.

Their Endeavours.

In the mean time the *Puritans* were not wanting to themſelves, by all means labouring for a Toleration in the neglect of theſe humane Conſtitutions. And as they got an Intereſt with ſome great Men in the Court at home, ſo they made their

ANNO 1566.

their Complaints to the Reformed Churches abroad: And by Writings and Books Printed, endeavoured to juſtify their Incompliances. And they ſent their Caſe to the Churches of *Geneva* and of *Zurick*, as was ſhewed before.

The Church of *Scotland* write to the Biſhops.

Part of a Regiſter p. 125.

They ſent alſo their Meſſengers and Letters to the Church of *Scotland*, ſetting forth how they were deprived; many whereof, as they gave out, of the greateſt Learning within the Realms; becauſe their Conſcience would not ſuffer them, at the command of Authority, to wear ſuch Garments as Idolaters uſed in their Idolatry: And that they were hindred by the Biſhops from promoting the Kingdom of Jeſus Chriſt. Whereat that Church, in the Month of *December* this Year 1566, ſent an earneſt Letter to the Biſhops in their behalf. Wherein, 'They, upon a miſinformation no doubt, ſpake of many Thouſands, both 'Godly and Learned, that refuſed the Habits, (for as yet the Church was not ſo 'well repleniſhed.) They argued, that the Surplice, Cornered Cap and Tippet 'had been Badges of Idolatry in the very Act of Idolatry, and that they were the 'Dregs of the *Romiſh* Beaſt. That the Scruplers of theſe things did not damn, 'nor moleſt the Biſhops, that uſed ſuch vain Trifles; and therefore the Biſhops 'ſhould not trouble them. That they ſhould walk more circumſpectly, than 'for ſuch Vanities to trouble the Godly. That they, the Biſhops, ſhould boldly 'oppoſe themſelves againſt the Authority, that urged the Conſciences of their 'Brethren further than God burthened them. That tho there appeared no great 'Worldly Pomp in them, [the *Scotch* Miniſters and Paſtors,] yet, they ſuppoſed, 'the Biſhops would not deſpiſe them, but eſteem them to be of the Number of 'thoſe that fought againſt the *Romiſh* Antichriſt. And ſo concluded, craving Fa-'vour for the Diſſenters. This was dated from the General Aſſembly at *Edinburgh*.

Numb. LI. 'The whole Letter may be read in the *Appendix*. But ſurely this was ſomewhat rough treating their Brethren, the *Engliſh* Biſhops.

Miniſters deprived pardoned their Firſt Fruits.

But as for thoſe that ſtood out the Three Months Suſpenſion, and ſo were deprived, the hardſhip of paying their Firſt Fruits (which they had compounded for) was mollified: Their compounding for which, and their Obligations, ſome of them had complained of to the Archbiſhop, as we heard before. He in all probability, as he had acquainted the Secretary with it, ſo he moved him to obtain Favour for them of the Queen in this behalf. And accordingly I meet

Pap. Office. *Num.* LII.

with a formal Warrant drawn up to diſcharge them. The Draught whereof will be ſeen in the *Appendix*. It was directed to the Treaſurer and Barons of her Exchequer, letting them underſtand, that of her Grace and mere Motion, ſhe had clearly remitted and forgiven unto thoſe Perſons that were deprived and amoved from their Promotions and Dignities Spiritual, for not obeying certain Eccleſiaſtical Rites and Ceremonies, by her Laws and Injunctions appointed, ſuch Sums of Money as were or ſhould be due from them by their Writings obligatory, for the Firſt Fruits of the ſame. And therefore commanding them, that upon the Sight of theſe her Letters, and Proof had of their Deprivations by Certificate of the Ordinaries under their Hands and Seals to them directed, or by any other due means, to cancel and make void the ſaid Specialities and Writings obligatory.

One of theſe Diſſenters proves a *Dominican* Friar. *Foxes & Firebr.*

In this Year came one of theſe Diſſenting Preachers (in appearance, but in truth a *Dominican* Friar) to *Maidſtone* to the *Maiden Head* Inn there, with divers others his Followers. Where as Gueſts they beſpake a Dinner. Divers others reſorted hither, enquiring for this Man, whoſe Name was *Faithful Cummin*. Theſe were his Congregation. Being thus met, in the Room they had taken up, *Cummin* exerciſed extemporary Prayer for about Two Hours, groaning and weeping much. The Exerciſe being over, moſt of the Company departed; ſome few tarried and partook with the Exerciſer of the Dinner provided. Of this Meeting, *John Clarkſon*, the Archbiſhop's Chaplain being informed, acquainted his Grace, and he the Queen and Council. Before whom at length this Man was convented the next Year, as a Sower of Sedition among the Queen's Subjects. Here the Archbiſhop examined him. He acknowledged, he was ordained by Cardinal *Pole*; but ſaid, that he was fallen off from *Rome*: And that he was a Preacher of the Goſpel. But that he had no Licenſe to preach from any

of

of the Biſhops, ſince the Reformation. And when the Archbiſhop asked him if he had no ſuch Licenſe, how any could be aſſured, that he was not of the *Romiſh* Church; He would prove that by his Prayers and Sermons, wherein he had ſpoken againſt *Rome* and the Pope, as much as any of the Clergy. And he pretended, that it was Licenſe enough to preach, to have the Spirit. Which he ſaid, he had. When the Arrchbiſhop again demanded, whether that could be the Spirit, that complied not with the Orders of the Church, lately purged and cleanſed from Idolatry; He replied, he endeavoured to make the Church purer than it was. This Man had a Congregation that followed him, which he termed *Men of tender Conſciences*: And with them he prayed and preached, and adminiſtred the Sacrament. When he preached in publick, he would be abſent till the Divine Service were over, (for the *Engliſh* Liturgy he could not away with) and then he would come into the Church and Preach. *ANNO 1566.*

Departs beyond Sea.

After his former Examination, and giving Bail for a further Appearance he found Opportunity to eſcape beyond Sea: Telling his Congregation, that he was warned of God to travel abroad, to inſtruct Proteſtants in other parts of the World; and would come again to them: Leaving theſe as his laſt Words to them: That Spiritual Prayer was the chief Teſtimony of a true Proteſtant: And that the Set Form of Prayer was but the Maſs tranſlated; and ſo praying with them, and getting Money from them to bear his Expences, in many Tears he parted from them.

This Matter and the Iſſue of it ſhall be related more at large under the next Year.

I relate this only as a memorable Matter, not to be omitted by an Eccleſiaſtical Hiſtorian, without making any Obſervation; only noting, how diligent Papiſts have been from the firſt times of our Reformation, to cheriſh Diviſions among Proteſtants: And whether it were the Hand of Papiſts, that made this unhappy Separation ſo early in our Church, it is uncertain; to be ſure, they preſently took hold of theſe Miſunderſtandings, to continue and blow them up, and to embitter the Spirits of well-meaning Men againſt the Reformed Religion, ſo well eſtabliſhed.

CHAP.

ANNO 1566.

CHAP. XIV.

The Archbiſhop makes Enquiry into the Clergy of his Province. Appoints publick Prayers againſt the Turk. Robinſon *Conſecrated Biſhop of* Bangor. *His Sermon. The Archbiſhop receives Information where* Cranmer's *and* Ridley's *Diſputations at* Oxford *were. Deſires of* Grafton *a ſight of certain Antient Authors uſed in his Chronicle. This Hiſtorian's Condition. The Archbiſhop informed of the Misbehaviour of one* Day *Curate of* Maidſton. *The Earl of* Oxford *holds in Knights Service of the Archbiſhop.*

The ABp. enquires into the State of his Province.

BUT now to return to our Archbiſhop again, and to make ſome further diſcovery of his extraordinary Diligence and Care in his Office. To know the true State of his Province, and what kind of Clergy for Learning and Abilities, and what Numbers to ſupply the Cures, and what Pariſhes void there now were, and eſpecially, how the Cathedrals were ſupplied, that he might the better take Order in the Church, and ſee what Proficiency it had made in Seven or Eight Years; he ſent a Letter to the Biſhop of *London*, (and the like I ſuppoſe he did to the reſt of the Biſhops,) to certifie him on this Side *Michaelmas* of theſe things *viz.* Of the Names, Surnames, Degrees, and reputed Age of all Deans, Archdeacons, Dignitaries and Prebendaries within his Cathedral Church, and of all others any ways Beneficed, or having any Spiritual Promotion within his Dioces. And how many of them be reſident; and where and in what Place and Calling the Abſents do live; And how many of all ſuch be Miniſters or Deacons. And how many no Prieſts nor Deacons? And how many be Learned and able to Preach; and how many be Licenſed, and by whom they be ſo? And how many of them do keep Hoſpitality upon their Benefices; with a Note of all vacant Benefices, and the Names of ſuch as do receive the Fruits thereof. The Archbiſhop undoubtedly had great Ends in this Enquiry; as to know in what better State the Church now was, as to the Nunber and Improvements of the Clergy, and alſo to ſtop the Mouths of Papiſts or other Enemies of the Church, who failed not to make Repreſentations bad enough of them: And where there were Defects, by knowledge thereof to be the better able to redreſs them.

ABp. *Park.* Regiſt.

Sets forth a Form of Prayers againſt the *Turk.*

The *Turks* were now very unquiet in the Parts next their Dominions, and poor *Hungary* was in danger of being overrun by them. Our moſt Reverend Father now, to ſhew himſelf a truly Catholick Biſhop, that had a tender Concern for the Welfare of all Chriſtians, whereſoever diſperſed, ordered a Form of Prayer to be uſed every *Sunday*, *Wedneſday*, and *Friday* throughout the whole Realm, to excite and ſtir up all godly People to pray unto God, for the preſervation of thoſe Chriſtians and their Countries, that were then invaded by the *Turks* in *Hungary*, or elſewhere. This Form was printed, and ſet forth by the moſt Reverend Father in God *Matthew* Archbiſhop of *Canterbury*. The Preface to which ſhewed, 'That whereas the *Turks* the laſt Year moſt fiercely aſſaulting the Iſle of *Malta*, with a great Army and Navy, by the Grace and Aſſiſtance of Almighty God, were from thence expelled and driven with their great Loſs, Shame and Confuſion; they, being inflamed with Malice and deſire of Revenge, did now by Land invade the Kingdom of *Hungary*, (which had been of long time a moſt ſtrong Wall and Defence to all *Chriſtendom*) far more terribly

ANNO 1566.

'ribly and dreadfully, and with greater Force and Violence, than they did either the laſt Year, or at any time within the remembrance of Man. That it was therefore our Parts, which for diſtance of place cannot ſuccour them with Temporal Aid of Men, to aſſiſt them at leaſt with Spiritual Aid: That is to ſay, with earneſt Hearts, and fervent Prayers; and that the Emperor as God's principal Miniſter might repreſs the Rage and Violence of theſe Infidels: Who by all Tyranny and Cruelty labour heartily to root out not only true Religion, but alſo the Name and Members of Chriſt, and all Chriſtianity. And for ſo much as, if the Infidels, who have already a great part of that moſt Goodly and Strong Kingdom in their Poſſeſſion, ſhould prevail wholly againſt the ſame, all the reſt of *Chriſtendom* ſhould lie as it were naked and open to their Incurſions and Invaſions, to the moſt dreadful danger of whole *Chriſtendom*. There was one Prayer to be uſed for the Morning and another for the Evening. That for the Evening was to this Tenor:

The Prayer.

'Oh! God of Hoſts, moſt righteous Judge, and moſt merciful Father. The dreadful Dangers and Diſtreſſes, wherein other Chriſtian Men our Brethren and Neighbours do now ſtand, by reaſon of the terrible Invaſion of moſt Cruel and Deadly Enemies, the *Turks*, Infidels and Miſcreants, do ſet before our Eyes a terrible Example of our own worthy Deſerts by our continual Sinning, and offending againſt thy great Majeſty, and moſt ſevere Juſtice, and do alſo put us in remembrance here in this our Realm of *England*, of our moſt deſerved Thanks for our great Tranquility, Peace and Quietneſs, which we by thy high benefit, and preſervation of our peaceable Prince, whom thou haſt given us, do enjoy, while others in the like or leſs Offences than ours are againſt thy Majeſty, are by thy Righteous Judgments ſo terribly ſcourged. This thy Fatherly Mercies do ſet forth thy unſpeakable Patience, which thou uſeſt towards us thy ingrate Children, as well in the ſame thy gracious Benefits of ſuch our Peace and Tranquility, as in thy wholeſome Warnings of us, by thy juſt Puniſhments of others leſs Offenders than we be.

'For the which thy great Benefits beſtowed upon us without our deſerving; as we praiſe thy Fatherly Goodneſs towards us, ſo being ſtricken in our Minds with great dread of thy juſt Vengeance, for that we do ſo little regard the great Riches of thy Fatherly Goodneſs and Patience towards us, we moſt humbly beſeech thee to grant us thy Heavenly Grace, that we continue no longer in the taking thy manifold Graces and Goodneſs in vain. And upon deep Compaſſion of the dreadful Diſtreſſes of our Brethren and Neighbours, the CHRISTIANS, by the cruel and moſt terrible Invaſion of theſe moſt deadly Enemies, the *Turks*, we do make and offer up our moſt humble and hearty Prayers before the Throne of thy Grace, for the mitigation of thy Wrath, and purchaſe of thy Pity and Fatherly Favour towards them: And not only towards them, but to us alſo by them. For ſo much as our Danger or Safety doth follow upon Succeſs of them. Grant them and us thy Grace, oh! moſt merciful Father, that we may rightly underſtand, and unfeignedly confeſs our Sins againſt thy Majeſty, to be the very Cauſes of this thy Scourge and our Miſery. Grant us true and hearty Repentance of all our Sins againſt thee; that the Cauſes of thy juſt Offence being removed, the Effects of theſe our deſerved Miſeries may withal be taken away. Give to thy poor CHRISTIANS, Oh Lord God of Hoſts, Strength from Heaven, that they neither reſpecting their own Weakneſs and Paucity, nor fearing the Multitude and Fierceneſs of their Enemies, or their dreadful Cruelty, but ſetting their Eyes and only Hope and Truſt upon thee, and calling upon thy Name, who art the Giver of all Victory, may by thy Power obtain Victory againſt the infinite Multitudes, and fierceneſs of thine Enemies. That all Men, underſtanding the ſame to be the Act of thy Grace, and not the Deed of Man's Might and Power, may give unto thee all the Praiſe and Glory: And eſpecially, thy poor Chriſtians by thy ſtrong

ANNO 1566.

'Hand being delivered out of the Hand of their Enemies, we, for their and our 'ſafety with them, may yield and render unto thee all Lauds, Praiſes and 'and Thanks, through thy Son our Saviour Jeſus Chriſt. To whom with thee 'and the Holy Ghoſt, one eternal God of moſt Sacred Majeſty, be all Praiſe, 'Honour and Glory, World without end, *Amen.*

Robinſon conſecrated Bp. of *Bangor.*

Now at length was Conſecrated *Nic. Robynſon*, D. D. Biſhop of *Bangor*, a *Welſh* Man, of the Univerſity of *Cambridge*, ſpoken of under the laſt Year, ſucceeding in the Room of *Merick* deceaſed. This *Robinſon* was the Archbiſhop's Chaplain, Eloquent in the *Engliſh* and *Latin* Tongues, well furniſhed with humane Learning and Divinity, and in Q. *Maries* Reign had ſuffered much from the Papiſts in the foreſaid Univerſity, where he ſeemed then to reſide. Among the Archbiſhop's Papers there is a Sermon, known to be this Mans, by what the Archbiſhop by his own Hand noted upon it, *viz. Concio N. Robinſon*: It was preached near this time before ſome great Audience either at Court or St. *Paul's* Croſs, by the Archbiſhop's Order. By which may be perceived his great Ability in Preaching, and what ſort of Preaching there was even in thoſe firſt Times of Queen *Elizabeth:* And what Sins prevailed. I will give ſome few Lines of it therefore in this place.

A Specimen of a Sermon of his. MSS. C. C. C. C.

'It is a pitiful Caſe to ſee abroad in Country and Town, (and we may ſee 'it daily, if we ſhut not our Eyes) Godly Preaching heard without remorſe or 'Repentance; lawful Prayers frequented without any Devotion, Faſtings kept 'without Affliction, Holy days kept without any Godlineſs, Almsgiving with-'out Compaſſion, *Lent* openly holden without any Diſcipline. And what Fruit 'of Life may be looked for, upon ſo ſimple a Seed ſowing? —— He will not 'come to Church, but that the Law compelleth him: He will never be partaker 'of the moſt Reverend Myſteries, if he might otherwiſe avoid Shame: He hear-'eth the Chapters, to jeer at them afterwards: He cometh to the Sermon for 'Faſhion ſake only. He makes himſelf Miniſter to get a piece of a Living. 'He ſings ſtoutly for the Stipend only.—— *Chryſoſtom* eloquently lamenting the 'corrupt Manners of his Days, univerſally throughout all Eſtates, High and 'Low, Rich and Poor, Man and Wife, Maſter and Servant, judgeth all at 'length to ſpring of this Root, that things in the Church were done ὡς κατὰ συνθείαν, *as it were for faſhion* ſake only, as Church Prayer, God's Word, Sacraments, 'Service, *&c.* And alas! Among us for Faſhion ſake, Men of Worſhip have 'Chaplains, peradventure to ſay Service. For Faſhion ſake ſimple Men are pre-'ſented to Cures, and have the Name of *Parſons.* For Faſhion ſake ſome hear 'the Scripture, to laugh at the Folly thereof. For Faſhion ſake Merchant Men 'have Bibles, which they never peruſe. For Faſhion ſake ſome Women buy 'Scripture Books, that they may be thought to be well diſpoſed: Yea, for Fa-'ſhion ſake many good Laws are lightly put in execution, and ſo forth. And 'many carry Death on their Fingers, [a Ring with a Deaths Head] when he is 'never nigh their Hearts. He abhorreth Superſtition, becauſe he would live as 'he liſt: He is a Proteſtant, becauſe of his Lands: I warrant you, he hateth the 'Pope, becauſe he is maried: He muſt needs be a Favourer of Religion, be-'cauſe of his Promotions. From all theſe Faſhions what ill Faſhions in Manners 'and Life muſt ſpring, we may eaſily conjecture.—- I fear me, (and pray God 'from my Heart it be not ſo) many deal now with God's ſincere Religion 'publickly profeſſed, (for the which the Lord's Name be bleſſed) as *Dionyſius* 'the younger in his Time did with Philoſophy: Who indeed, tho he maintain-'ed many Philoſophers at his Houſe right well, and ſometime reaſoned of the 'Divinity, and conferred with them; yet in his Heart, as he ſaid, he neither 'regarded nor eſteemed them a haw; ſaving, that by that means he might be 'thought of many a Philoſpher or a Favourer of Wiſdom. Many think it e-'nough to be thought Proteſtants. Here I forgat the Example of *Saul; Honora 'me coram populo.*

ANNO 1566.

At or near this time I find Two learned Hiſtorians applying to the Archbiſhop. The one was *John Fox*, who by his Letter, ſignified to his Grace and the Biſhop of *London*, that he had found in a Regiſter of a certain Church in *London* (as he was a curious Seacher into Regiſters and Records) that the famous Diſputations of Dr. *Cranmer*, Dr. *Ridley*, and Dr. *Latymer* with the *Oxford* Divines, were under the Seal of the Univerſity, and the ſubſcription of Notaries exhibited into the Houſe of Convocation by *Hugh Weſton* (the chief Moderator of thoſe Diſputes) and ſome Lawyers: Which was celebrated in the firſt of Queen *Mary*, *Boner* being Biſhop of *London*: And that there were contained under the ſame Seal other things perhaps not unworthy Knowledge. That he had endeavoured to ſearch them out; but when his pains ſucceeded not, he was compelled to deſire the Aſſiſtance of ſome that belonged to the Convocation Houſe. Dr. *Incent*, that was Actuary, told him, that theſe Papers were either in *Boners* Hands, or in the Cuſtody of the Archbiſhop of *Canterbury*, and that he had them not. And having given this Information to the ſaid Archbiſhop and Biſhop, *Fox* left it to them to conſult as they thought good for the finding of theſe Writings. Which no queſtion ſet the Archbiſhop on Work, who was an elaborate Collector and Retriever of ſuch things.

Purſuit after *Cranmer's* Diſputations. MSS. C. C. C. C.

The other Hiſtorian was *Richard Grafton*. The Archbiſhop was an earneſt Student in the Antient Hiſtory of this his Native Country, and more eſpecially of the Eccleſiaſtical Hiſtory thereof. And reading *Grafton's* Hiſtory, he met with the mention of two things relating to Antiquity, that he was deſirous to make more diligent Enquiry into. The one was a Book of *Guido* [he ſurnamed *De Columna* perhaps] which *Grafton* had mentioned to be in his Poſſeſſion. This the Archbiſhop did deſire of him a ſight of. The other was a Paſſage concerning King *Lucius* the firſt Chriſtian King of *Britain*, and concerning two Men named *Elvanus* and *Medwinus*, whom *Eleutherius* Biſhop of *Rome* had ſent to this King to convert the Inhabitants to the Faith, and concerning the Converſion of them. The Archbiſhop's Requeſt was to know whence he had thoſe Names and the reſt of the Story. This probably the Archbiſhop was the more deſirous to be informed in, becauſe he intended to make ſome uſe of the Hiſtory of this Converſion in his Preface to the great *Engliſh* Bible; and in his *Antiquitates Britannicæ*; both which he had now under his Hand: In the former whereof I remember he makes mention thereof. *Grafton* accordingly gave the Archbiſhop a Letter, wherein he certified his Grace, that concerning the Book of *Guido*, he had ſought for it, but could not find it. But to his remembrance he had delivered it to Mr. *Keyes*, [*Caius* the Antiquarian I ſuppoſe] and that he would ſend for it, and then his Grace ſhould ſee it. And that as for the Matter of *Lucy*, [*Lucius*] he added, that *Eleutherius* ſent *Elvanus* and *Medwinus* unto him, that the *Britains* might receive the Faith of Chriſt: That their two Names were added by Mr. *Keyes*, [who as it ſeems had a great hand in *Grafton's* Hiſtory:] but where he found them he knew not. But he would learn of him and certify his Grace: And finally, that the reſt of the Story of *Lucy* was in *Fabian*, [a Chronicler in the time of *Henry* VII.] in the third Book, Fol. 59.

Certain Enquiries of the ABp. to *Grafton* the Hiſtorian.

The mention of *Grafton* here gives me occaſion to ſay ſomewhat more of that Eminent Printer, and Confeſſor too. For he ſuffered Impriſonment under Queen *Mary*; the Popiſh Party having a Mortal Hatred againſt the Man, who was the firſt that printed the *Engliſh* Bible. He wrote alſo, or publiſhed, a very good Chronicle, as was hinted above. King *Edward* VI. ought him 300 *l.* I ſuppoſe the Debt was chiefly for an Edition of the Bible in his Days. Under Queen *Elizabeth* he fell down Stairs and brake his Leg in two Places; which made him lame to the Day of his Death. And by this and other Miſchances he was reduced in his laſt Age to Poverty. So that I find in Fifteen Hundred Seventy and odd, he petitioned the Queen for the Benefit of a Penal Statute made in the Eighth of her Reign, for the ſetting a Work the greater number of Cloth-workers. Which Statute was, That whoſoever ſhould after the making of that Act be licenſed to carry Cloth out of the Realm undreſſed, ſhould for every nine Cloths undreſſed carry alſo one Cloth of like goodneſs dreſſed within the Realm, upon pain of the Forfeiture, for every nine Cloths ſo carried, of Ten Pounds,

Grafton's Condition under Q. *Elizabeth.*

A

ANNO 1566.

one Moiety to the Queen, and the other to the Maſter and Wardens of the Cloth-Workers. But the Cloth Workers, being now moſt of them Merchants, were Offenders againſt this Statute themſelves, and would not puniſh any Offenders or Offence. Now *Grafton* deſired that the Queen would grant to him, and his Aſſigns, Authority in her Name to put in Suit the Offenders againſt the ſaid Statute; and for his pains to grant him the half of what he ſhould recover in the Queen's Name, in any of her Majeſties Courts of Record, to her uſe. And this Suit he beſought the Lord Treaſurer to Countenance, and got his old Friend Dr. *Wylſon*, to ſollicite it before his Lordſhip.

Day a ſcandalous Curate of *Maidſtone*.

A Complaint this Year came before the Archbiſhop againſt one *John Day*, Curate of *Maidſtone*. Both the Pariſh and Country laid to his Charge, that he was a Perſon of a moſt ſcandalous Life, frequenting Alehouſes, retreating thither ordinarily from the Church, and a common Player at Cards and Dice. This Man held this Curacy from the firſt Year of Queen *Mary*, to this Year 1566. And when Seven Holy Men and Women were burnt as Hereticks in the ſame Town of *Maidſtone*, in a Place called *The Kings Meadow*, he preached at their Burning; and ſaid to the People, 'That they ſhould not pray for them, and that as 'they ſhould ſee their Bodies Burn with material Fire, ſo their damned Souls ſhould 'burn in the unquenchable Fire of Hell. And this and the like he ſaid of them the next Lord's Day in his Pulpit. When in the beginning of Queen *Elizabeth* ſome of the Friends and Relations of theſe Martyrs had required him to Recant what he then ſaid, he anſwered, he would do ſo. But then, before the publick Audience, inſtead of Recanting, he both belied himſelf and them. For he ſaid, That it was now out of his Mind, what he then ſaid concerning thoſe Perſons that were burnt, and whether he ſaid they were Hereticks or no; but, he added, he knew ſome of them denied the Humane Nature of Chriſt, and the Equality of the three Perſons in the Trinity, and ſo he was ſure in that reſpect they were Hereticks. Which, as ſoon as he came out of the Pulpit when ſome had confuted to his Face, and told him, that he had lied in ſo ſaying; he ſaid, that there were none of them but had been guilty of telling Lies at ſome time or other, or elſe they were not Men, but Juſtifiers of themſelves and Hypocrites, and ſo flung away to the Alehouſe, his common Retreat. Of this, *John Hall* one of theſe Men that conferred with the ſaid *Day*, and an Inhabitant of *Maidſtone*, gave Mr. *Fox* information by way of Letter.

The ABp. informed of him.

A Letter to *Fox* concerning him. MSS. *Foxii.*

Which Letter began in this Tenor, 'May it pleaſe you to underſtand, that one '*John Day*, the Curate of *Maidſtone* from the firſt Year of Queen *Mary* unto this 'preſent Year 1566. (of whom we beſeech God for his Mercy to deliver us,) 'ſheweth himſelf ſtill, not to have any Fear of God at all before his Eyes. In 'Queen *Mary*'s Days, he was defamed greatly for Whoredom, beſides his abomi-'nable Blaſphemy of God's Truth, and deteſtable Papiſtry. And one moſt execrable 'Example thereof above all other is to be had in perpetual memory. And then the Writer proceeds to tell at length that moſt uncharitable and unchriſtian Cenſure he gave of the pious Chriſtians at the Stake, as they were burning, being on *Wedneſday* the 16th of *June* 1557. Who, beſides his damning them to Hell, relates what Diſcourſe this Popiſh Curate had firſt with them; telling them, 'That they 'were Hereticks moſt damnable; and that by their Hereſie, they had ſeparated 'themſelves from the Holy Church, as he called that of *Rome*, terming it the 'Spouſe of Chriſt, and Chriſt's Myſtical Body. And therefore, ſaid he, ye 'have no part in him. But when he ſaw, that they were builded upon the un-'moveable Rock of Chriſt his Word, and that at that Hour comfortably put their 'whole Truſt in their Saviour, and cried out to him, *Away, Satan, Away, with 'thy Doctrine and thy Blaſphemy*; then in great Haſt and Fury, he turned both 'his Face and Talk to the People ſtanding by, and ſpake concerning them as was mentioned before. This Man being thus put to it; *viz.* now to revoke in the ſame Pulpit, what he had ſaid ſo maliciouſly before, (which was that theſe Pious Martyrs were Hereticks and Damned) the better to bring himſelf off, charged them with *Anabaptiſm*, and *Arianiſm*: Aſſerting, that he knew ſome of them denied the Humanity of Chriſt, and the Equality of the Trinity: And that none doubted, that ſuch were Hereticks, and that therefore he might be bold to ſay, that without the great Mercy of God and Repentance they were damned. Where-

as,

as in truth, they were known to hold no ſuch Errors, and much abhorred all ſuch Hereſies to the Death. *ANNO* 1566.

Which moſt vile and falſe Imputation, that he had the Confidence in ſo publick a manner to lay to their Charge, and to defame the Memories of ſuch holy Perſons, that had laid down their Lives for true Religion, ſtirred therefore the Zeal of the good Men, their former Friends and Acquaintance, who knew them well to be none ſuch as he had repreſented them. Inſomuch, that ſtanding where he ſhould paſs, they demanded of him, which of theſe Martyrs it was that he aſſerted theſe things of. Whereat he was ſo ſurprized with his own guilty Conſcience, that he ſtood mute for a while, as it were aſtoniſhed, and at laſt confeſſed, that none of them that were burnt at *Maidſtone*, held ſuch Opinions. Then they roundly charged him for his abominable Lying: And asked him, whether the Pulpit was made to utter Lies and Blaſphemies in? Whereuppn he made that poor Plea for himſelf, as is aboveſaid. For this Tergiverſation towards true Religion now profeſſed, accompanied with the Looſeneſs and Immoralities of his Life, the Pariſhioners drew up a Supplication, wherein what is related before, and the reſt of his Crimes were ſet forth; which they preſented to the Archbiſhop, as it ſeems, ſitting in Commiſſion Eccleſiaſtical. A Copy whereof the aforeſaid *Hall* promiſed to ſend to Mr. *Fox*: wherein he ſhould more at large underſtand the Life and Behaviour of this *Monſter*, as he called him.

His Slander of certain Martyrs.

This Year was the Deciſion of a famous Suit proſecuted by the Archbiſhop in right of his See. It was held before Sir *William Cecil*, Maſter of the Wards and Liveries, againſt *Edward* Earl of *Oxon* a Minor, for the Manor of *Fleet* in *Kent*, which that Earl held in Knight Service of the Archbiſhops of *Canterbury*. In his own behalf he produced antient Inſtruments and Monuments, and ſhewed how it had been adjudged in behalf of the Archbiſhops in the times of King *Henry* VI. and King *Henry* VIII. concerning Lands of the Lords *Roſſe*, *Conyers* and *Darcy*, which were held in Knights Service, of the Archbiſhops of *Canterbury*. In *July*, the Eighth of Queen *Elizabeth*, it was decreed by the ſaid Maſter of Wards and Liveries, with the Conſent of the King's Attorney, and others of the Council preſent, that the Profits and Emoluments of the Manor of *Fleet*, the Earl being under Age, did pertain unto the Archbiſhop; and that all whatſoever had hitherto been received thence for the Queen's uſe, before the Archbiſhop had made his own Right appear, ſhould be reſtored to him.

A Decree in the Court of Wards and Liveries in behalf of the Archbiſhop. *Antiq. Brit.* p. 27.

CHAP. XV.

A Saxon *Homily, with two Epiſtles of* Ælfric, *ſet forth by the Archbiſhop; And a Learned Preface. The Great Bible reprinted again. Convocation adjourned to* Lambeth. *A* Suffragan *of* Nottingham.

AMONG the Antient Books and Treatiſes, which our Prelate, greatly ſtudious of Antiquity, occaſionally ſet forth, I make little doubt to add that *Saxon* Sermon (which as near as I can gueſs about this Year appeared abroad) of the Paſchal Lamb, and of the Sacramental Body and Blood of Chriſt, written in the old *Saxon* Tongue before the Conqueſt, and appointed in the Reign of the *Saxons* to be pronounced to the People, before they ſhould receive the Communion on *Eaſter Day*. Which Sermon ſpeaks of that Sacrament plainly and evidently contrary to the Novel Doctrine of the Papal Tranſubſtantiation. The Book is Intituled, *A Teſtimony of Antiquity, ſhewing the Antient Faith of the Church of* England, *touching the Sacrament of the Body and Blood of the Lord, here publickly preached, and alſo received, in the* Saxons *Time, above* 700 *Years ago.* It was firſt Printed

The ABp. ſets forth a *Saxon* Homily.

ANNO 1566. Printed by *John Day* in *Octavo*; and reprinted at *Oxford* by *Leon. Litchfield* 1675. In this Sermon are these Expressions,

A Passage therein against Transubstantiation

'Some have often searched, how Bread that is gathered of Corn, and through 'Fires heat baked, may be turned to Christ's Body; and how Wine, that is pres- 'sed out of many Grapes, is turned through one Blessing to the Lord's Blood. 'Now say we to such Men, that some things be spoken of Christ by Significati- 'on; some things by things certain. True thing is and certain, that Christ was 'born of a Maid, and suffered Death of his own Accord, and was buried, and 'on this Day rose from Death. He is said to be Bread by Signification, and a 'Lamb and a Lion, and somewhere otherwise. He is called Bread, because he 'is our Life and Angels Life. He is said to be a Lamb for his Innocency; a Li- 'on for Strength, wherewith he overcame the Strong Devil. But Christ is not 'so notwithstanding after true Nature, neither Bread, nor a Lamb, nor a Lion. 'Why is then the Holy Housel called Christ's Body or his Blood, if it be not 'truly that it is called? Truly, the Bread and Wine which by the Mass of the 'Priest is hallowed, shew one thing without to humane Understanding, and a- 'nother thing they call within to believing Minds. Without, they be seen Bread 'and Wine both in Figure and Taste. And they be truly after their hallowing, 'Christ's Body and his Blood through Ghostly Mystery, *&c.*

The Preface to this Homily.

The Preface to this Homily, which without doubt was of the most Reverend Publisher's Writing, is both large and learned, and sheweth first how great Contentions had then been of long time about the most comfortable Sacrament of the Body and Blood of Christ our Saviour. In the Inquisition and Determination whereof, many had been charged and condemned of Heresy, and reproved as Bringers up of new Doctrine, not known of old in the Church before *Berengarius* his time; who taught in *France* in the Days when *William* the *Norman* was by Conquest King of *England*, and *Hildebrand*, otherwise called *Gregory* VII. was Pope of *Rome*. But that the Reader might know, how this was advouched more boldly than truly, in special of some certain Men, which were more ready to maintain their old Judgment than of Humility to submit themselves into a Truth; here was set forth a Testimony of very ancient time; wherein was plainly shewed what was the Judgment of the Learned Men in this Matter in the Days of the *Saxons*, before the Conquest. It was further shewed, that the Sermon before mentioned was found among many other Sermons in the said old *Saxon* Speech, made for other Festival Days and *Sundays* of the Year; and used to be spoken orderly, according to those Days, unto the People, as by the Books themselves it did appear. That many Books of such Sermons, were then to be seen: Some remaining in private Men's Hands, having been taken out of Monasteries at their Dissolution: And some yet reserved in the Libraries of Cathedral Churches, as of *Worcester*, *Hereford*, and *Exeter*. That from these Places many had been delivered into the hand of this our Archbishop of *Canterbury*. By means of whose diligent Search for such Writings of History and other Monuments of Antiquity, as might reveal unto us what had been the State of the Church in *England* from time to time, the things here made known to the Reader came to light. That one of these ancient Books thus retrieved and falling into the Archbishop's Hands was a *Saxon* Book of LX Sermons. About the middle of which was this Sermon against the Bodily Presence. That this Sermon among others was translated out of *Latin* into *Saxon* by *Ælfric* a learned Abbot, first of *Malmesbury*, and afterwards of St. *Albans*.

He publishes two Epistles of *Ælfric*.

The Archbishop also did, at the same time and in the same Book, (together with the aforesaid Sermon) put forth two Epistles of the same *Ælfric*. The former indeed was but Part of an Epistle to *Wolfstane* Bishop of *Scyrburn*; where he finding Fault with an Abuse of his Time, which was that Priests on *Easter* Day filled their Housel Box, and so kept the Bread a whole Year for sick Men, [as if that Bread were Holier than the Bread of other Sacraments] took occasion to speak against the Bodily Presence of Christ in the Sacrament: 'So Holy is the Housel, 'said he, which to day is hallowed, as that which on *Easter* Day was hallowed: 'That Housel was Christ's Body, not BODILY but GHOSTLY. The other Epistle was addressed to *Wolfstane* Archbishop of *York*: Where speaking again of this overlong reserving of the Housel, addeth Words more at large against the same

ſame Bodily Preſence. This latter Epiſtle the Archbiſhop thought good to ſet forth in the Words of the *Latin* Epiſtle, as well as the *Engliſh* Tranſlation of it. Which *Latin* happened to be recorded, and ſtill extant, in Books fairly written in the Cathedral Churches of *Worceſter* and *Exeter*: Where it is temarkable, there be theſe Words, *Non ſit tamen hoc Sacrificium Corpus ejus in quo paſſus eſt pro nobis, neq; Sanguis ejus, quem pro nobis effudit ; ſed SPIRITUALITER Corpus ejus efficitur & Sanguis ; ſicut Manna quod de cælo pluit, & Aqua quæ de Petra fluxit.* Which Sentence, it muſt be noted, was razed by ſome hand out of the Copy at *Worceſter*, but by good hap remained in that of *Exeter* : Whereby it was reſtored again, as is ſignified in the Margin of the Printed Book. ANNO 1566.

Finally, our Archbiſhop ſhewed learnedly in his ſaid Preface, out of Antiquity, firſt that *Ælfrick* was but the Tranſlator of the foreſaid Sermon, as of other Sermons contained in two Boks: And that therefore they were Sermons before his time: And the Doctrines contained in them were more anciently embraced in the *Engliſh* Church: And next, that it was not hard to know not only what *Ælfrick*'s Judgment was in this Controverſy of Tranſubſtantiation, but alſo, (what was more) what was the common received Doctrine of this Church herein, as well when *Ælfrick* himſelf lived, as before his Time, and alſo after his Time, even from him to the Conqueſt, when *Berengarius* lived. Indeed (as our Archbiſhop confeſſed) the Church then was in divers Points of Religion full of Blindneſs and Ignorance, full of Childiſh Servitude to Ceremonies, as it was long before and after ; and too much given to the love of Monkery ; which now at this time unreaſonably took root, and grew exceſſively. But yet to ſpeak what the Adverſaries of the Truth (he meant thoſe of the Church of *Rome*) have judged of this Time, moſt certain it was, that there was no Age of the Church of *England*, that they more reverenced, and thought more holy than this. And that the Archbiſhop proved from the Multitude of Saints that they Cannonized ; as *Odo* Archbiſhop of *Canterbury*, and K. *Edgar*, and K. *Edward* the Martyr, and many more, both Men and Women, which our Archbiſhop reckoneth up. And all of them in this Age wherein *Ælfrick* lived in great Fame and Credit. The ABp's Concluſion hence of the ancient Doctrine of this Church.

And then our moſt Reverend concludes, 'How ſome now a days, not only 'diſſented in Doctrine from their own Church, which they have thought moſt 'holy, and judged a moſt excellent Pattern to be followed. Wherefore what 'might we now think, (as he added) of that great Conſent, whereof the *Roma-'niſts* had long made vaunt; to wit, their Doctrine to have continued many hun-'dred Years, as it were linked together with a continued Chain, whereof had 'been no Breach at any time? That this their ſo great Affirmation had uttered 'unto us no Truth, as the Reader might well judge by truly weighing of this 'that had been ſpoken, and by reading of the abovementioned Sermon and Epi-'ſtles. And ſo truſting, that after the Reader had well weighed this Matter of 'ſuch manner of the being of Chriſt's Body in the Sacrament, as this Teſtimo-'ny ſhewed, no Untruth or Diſhonour ſhould need to be attributed to Chriſt's 'Loving Words pronounced at his laſt Supper among his Apoſtles: No Deroga-'tion to his moſt Sacred Inſtitution: No diminiſhing of any Comfort to Chri-'ſtian Mens Souls in the Uſe of this reverend Sacrament, [Matters urged by the 'Adverſaries for the Corporeal Preſence] But all things to ſtand right up, moſt 'agreeably to the Verity of Chriſt's infallible Words, and to the right Nature, 'Congruence and Efficacies of ſo holy a Sacrament: And finally, moſt comfor-'table to the Conſcience of Man, for his ſpiritual uniting and Incorporation 'with Chriſt's Bleſſed Body and Blood to Immortality, and for the ſure Gage of 'his Reſurrection. Theſe are the weighty Words of our Archbiſhop, both in managing of the Argument taken from the Doctrine of our *Saxon* Anceſtors, againſt the Popiſh Doctrine of the Sacrament, and in his full and comprehenſive expreſſing of the true Virtue and Efficacy of it unto all pious Chriſtians.

Now that this Homily, and theſe Two Epiſtles before mentioned were faithfully and exactly publiſhed from the old Manuſcript Books, (of which there were divers, ſome in *Latin* and ſome in *Saxon*) the Archbiſhop procured the Subſcription of Fourteen Biſhops, (beſides his own) who had carefully peruſed and compared the ſame, teſtifying that they were truly put forth in Print, without adding

ANNO 1566. or withdrawing any thing; together with divers other Perſonages of Honour and Credit ſubſcribing their Names. The Original whereof remained in the Hands of the Archbiſhop. But the Tranſcript of the ſaid Subſcriptions the Archbiſhop cauſed to be printed in the ſaid Book at the end thereof. The Biſhops that ſubſcribed were beſides *Matthew* our Archbiſhop, *Thomas* Archbiſhop of *York*, *Edmond* London, *James* Durham, *Robert* Winton, *William* Chicheſter, *John* Hereford, *Richard* Ely, *Edwin* Wigorn, *Nicolas* Lincoln, *Richard* S. Davids, *Thomas* Coventry and Litchfield, *John* Norwich, *John* Carliſle, *Nicolas* Bangor.

After which Names is underwritten, 'The Record hereof remains in the Hands 'of the moſt Reverend Father *MATTHEW* Archbiſhop of *Canterbury*.

The Bible reprinted, This Year the great Bible was printed again, for the Uſe of Churches, being nothing but the Old Tranſlation of *Coverdale*, not yet corrected. For tho the Archbiſhop had much in his Thoughts a careful Review of that Tranſlation, and ſeems already to ſet about it together with the Aſſiſtance of other Biſhops and Divines, yet it being not yet ready, for the preſent Neceſſity the old *Engliſh* Bible was now *Anno* MDLXVI. printed again.

Barnes made Suffragan of *Nottingham* Regiſt. Eccleſ. *Ebor.* This Year, *March* the 9. *Richard Barnes*, S. T. P. Chancellor of *York*, was Conſecrated Suffragan Biſhop of *Nottingham*, in the Church of S. *Peters*, *York*, by Archbiſhop *Yong*, *James* Biſhop of *Durham* and *William* Biſhop of *Cheſter*, aſſiſting. For the Dioces of *York*, being deſtitute of a Suffragan, that might be Aſſiſtant to the Archbiſhop in his See, being Aged and Sickly, he preſented two of his Clergy to the Queen; of whom She, being to chuſe one to ſome See within the Province or Dioces of *York*, nominated the ſaid *Barnes* to the Stile, Title and Dignity of the ſaid See of *Nottingham*, according to the Manner and Force of the Statute of Parliament 26. *Henry* 8. He was afterwards Biſhop of *Carliſle* and *Durham* ſucceſſively.

Rogers made Suffragan of *Dover*. And ſo our Archbiſhop alſo three Years afterwards, *viz. Ann.* 1569. (for the better ſupply of his abſence from his Dioces) Conſecrated *Richard Rogers* S. T. B. of an ancient Family in *Wales*, a Prebendary of his Church, Biſhop Suffragan of *Dover*: Archbiſhop *Parker* having hitherto declined to have any Suffragan! Tho Cardinal *Pole*, his immediate Predeceſſor had two; namely *Richard Thornden*, ſometimes written *Thornton)* once a *Benidictine Monk*; and upon his Death, *Anno* 1557. one *Thomas Chetham*, Titular Biſhop of *Sidon*. So that that See was without a Suffragan twelve Years. *Rogers* held that Dignity 28 Years: And became alſo Dean of *Canterbury Anno* 1584. and died in the Year 1597. and was buried in the Cathedral there: Where he hath ſtill a Monument remaining.

The ABP's Proxies. I ſhall add nothing more under this Year concerning our Archbiſhop but this: That while the Parliament was ſitting this Eighth Year of the Queen, he was under great Weakneſs and Indiſpoſition of Health; So that being compelled to be abſent he appointed the Biſhops of *London* and *Ely* to be his Proxies. As he certified in his Letter of Proxy, *Omnibus, &c. Noveritis me præfatum Matthæum, ratione adverſæ valetudinis, quâ in præſentiarum maximè laboro, quominus præſenti hac Seſſione Parliamenti interreſſe valeam, &c.* It was dated *Nov.* 1. with his Hand and Seal.

Convocation at *Lambeth*. And on the ſame Account the Convocation was adjourned to *Lambeth*, *to the Archbiſhop's Palace there*, *November the* 22. Where a Subſidy was granted by the Clergy. And on the 7th of *December*, the Archbiſhop was well enough, with the Biſhops of *London*, *Chicheſter*, *Ely* and *Lincoln*, to repair to *Weſtminſter*, and there to preſent her Majeſty with the Inſtrument of the ſaid Subſidy, At whoſe Hands ſhe received it pleaſingly and thankfully.

CHAP.

ANNO 1567.

CHAP. XVI.

Many ſeparate and withdraw Communion. They uſe the Engliſh Geneva *Book. Some are taken at a private Meeting in* London. *The Council's Orders concerning them. The learneder ſort will not ſeparate.* Beza's *Advice to wear the Habits.* Papiſts *againſt the* Engliſh *Liturgy. The Impoſture of a Friar, pretending himſelf a* Puritan *Miniſter. Brought before the Council. Examined by the Archbiſhop.*

The Refuſers withdraw Communion.

WE come now again to purſue the Hiſtory of Non-conformity. Upon the late Proceedings with the Refuſers of the Habits, by the Archbiſhop and Eccleſiaſtical Commiſſioners, many of them withdrew from the National Church, and the religious Communion of the reſt of Chriſtians, and ſet up ſeparate Aſſemblies; where caſting away wholly the Book appointed for the publick and common Service of God; they ſerved him according to Ways and Platforms of their own, and uſed Prayers and Preaching, and Adminiſtring of the Sacraments by themſelves. The Reaſon of their withdrawing was, becauſe "*The Ceremonies of Antichriſt were tied to the Service of God*, as one of them told the "Biſhop of *London*; ſo that no Man might Preach and Adminiſter the Sacraments "without them. And that it was compelling theſe things by Law that made "them Separate. The Book they uſed in theſe their private Meetings, was, for the moſt part, the Book of Service made and uſed by the *Engliſh* at *Geneva*. Which was moſtwhat taken out of the *French* Book of *Calvin*.

The *Engliſh Geneva* Book.

This Book I have ſeen in the moſt copious and complete Library, of the Right Reverend Father, Dr. *John Moor*, now Biſhop of *Ely*, together with ſeveral other Offices and Confeſſions, which were afterwards added to it, and printed with it, *Anno* 1584. It is a ſmall thick Volume, and intituled, *The Form of Prayers and Adminiſtration of the Sacraments uſed in the* Engliſh *Church at* Geneva: *Approved and received by the Church of* Scotland. *Whereunto, beſides that which was in the former Books, are alſo added ſundry other Prayers.* The Contents of this Book, are,

I. The Order of Excommunication, and of publick Repentance in the Church of *Scotland*, and commanded to be printed by the general Aſſembly of the ſame, in the Month of *June*, 1571.

II. The Form and Order of the Election of Miniſters at *Edenburgh*, the 9th of *March*, 1560, *John Knox* being Miniſter.

III. The Confeſſion of the Chriſtian Faith, uſed in the *Engliſh* Congregation at *Geneva*; Received and approved by the Church of *Scotland*; beginning, *I believe and confeſs my Lord God eternal, infinite*, &c.

IV. Of the Miniſters and their Election.

V. Another Confeſſion of Prayer, commonly uſed in the Church of *Edenburgh*, on the day of Common Prayers: And many other things, as Offices for the Sacraments, for Mariage, for Viſitation of the Sick, for Burial, for Eccleſiaſtical Diſcipline, *&c.* But to return to our Story.

Separation, an unhappy Event.

This was a moſt unhappy Event of this Controverſy; whereby People of the ſame Country, of the ſame Religion, and of the ſame Judgment too, concerning the Errors of Popery, and the Evangelical Doctrine, parted Communions, and went aſide into Secret Houſes and Chambers, to ſerve God by themſelves; which Separation begat Eſtrangements between Neighbours, Chriſtians and Proteſtants.

How the Separation was firſt ſet up.

After the Deprivation of ſome *London* Miniſters, in this, or rather the laſt Year, for not wearing the Habits, nor obſerving the other Uſages; for Seven or Eight Weeks, their Hearers either came to the Churches, and heard the Conformable Preachers, or went no whither. Many of them then ran after Father *Coverdale*, who took

ANNO 1567. took that occaſion to preach the more conſtantly: But yet with much Fear, ſo that he would not be known where he preached, tho' many came to his Houſe, to ask where he would Preach the next Lords-day. This, 'tis likely he did, becauſe he did not care for tumultuous Meetings, leſt he might give Offence to the Government. But in the ſpace of theſe Seven or Eight Weeks, they bethought what was beſt to do, ſeeing they could not have the Word freely preached, and the Sacraments Adminiſtred, without *Idolatrous Geare*, as they termed it. And they remembred, that there was a Congregation of them in Queen *Mary*'s Days, in *London*, and a Congregation at *Geneva*, which uſed a Book and Order of Preaching, Miniſtring Sacraments and Diſcipline: Which Book *Calvin* had allowed of. And, in ſhort, concluded to break off from the publick Churches, and ſeparate into private Houſes. And ſo they did, and uſed that Book, as was mentioned before. But however, of theſe Diſſenters, many of their Miniſters diſliked of this Separation altogether, and would not join with them. And ſo the Biſhop of *London* told ſome of them, *They will not be Preachers, nor meddle with you.*

They hear *Coverdale.*

Part of a Regiſter.

The State began now to be very jealous of this Novelty; and the Eccleſiaſtical Commiſſioners thought it concerned them to look after theſe private Meetings, knowing how contrary it was to the Laws. The 19th of *June*, there were about an Hundred got together in *Plummers Hall*, which they hired under pretence of a Wedding: and ſo one of them told the Sheriff. But here they were ſeazed, and about Fourteen or Fifteen ſent to Priſon. The next day Seven of them were brought to Examination, whoſe Names were, *Smith*, *Nixon*, *Wh. Ireland*, *Hawkins*, *Rowland*, *Morecraft*; and ſome of them, I ſuppoſe Miniſters. They were convented before Sir *Roger Martin*, the Lord Mayor, the Biſhop of *London*, the Dean of *Weſtminſter*, Dr. *Watts*, and other Commiſſioners. Then it was told them, their Fault was, That they, contrary to the Act of Parliament, met together, uſing Prayers and Preaching, and Adminiſtring the Sacraments among themſelves. And for withdrawing themſelves from the Pariſh Churches.

Some taken at a Meeting in *Pulmmers-Hall.*

The Biſhop of *London's* Speech to them.

The Queen and Council hearing of theſe Meetings, had ſent a Letter to the Biſhop of *London*, the Sum whereof was, to require ſuch as frequented them, to be Conformable by Gentleneſs; or, if not, that they ſhould firſt be puniſhed with the Loſs of their Freedoms of the City, and afterwards abide other Penalties. This the Biſhop opened at this Examination, *June* 20, and offered to ſhew it them, with the Names of the Counſellors Hands thereto ſubſcribed. The Biſhop moreover mildly told them, "That in this ſevering of themſelves from the Society "of other Chriſtians, they condemned not only them, but all the whole State of "the Church Reformed in King *Edward*'s Days; which, he ſaid, was well "reformed according to the Word of God, and that many good Men had ſhed "their Blood for the ſame: Which, he ſaid, their Doings condemned. He "asked them, if they had not the Goſpel truly preached, and the Sacraments "miniſtred accordingly, and good Order kept, altho' they differed from other "Churches in Ceremonies, and indifferent things, which laid in the Princes "Power to Command, for Orders ſake.

Foreign Reformed Churches urged againſt them.

The Dean of *Weſtminſter* told them, becauſe they ſeemed to value themſelves for following the Foreign Reformed Churches, That all the Learned Men in *Europe* were againſt them. The Bp. of *London* added, That the Learned in *Geneva*, were againſt them; and then produced the very Letter that came from *Geneva*, and read therein theſe Words, *That they ſhould exerciſe their Office againſt the Will of the Prince and the Biſhops, we do ſo much the more tremble at.* *Tho. Hawkins* would have would have made the meaning of *Beza*, by thoſe Words, to have been, that they trembled at the Princes Caſe, and the Biſhops; becauſe they, by ſuch Extremity ſhould drive them againſt their Wills to that, which of it ſelf was plain enough [Popiſh] tho' they would not utter it.

They diſlike Wafer-bread.

In this Conference there happened ſome Diſcourſe about the Bread uſed in the Sacrament, which gave theſe Men Diſlike, becauſe it was Wafer Bread, reſembling the Bread uſed in the Sacrament by the Papiſts. But the Biſhop of *London* told them, that the Church of *Geneva*, by whoſe Pattern they chiefly guided themſelves, communicated in Wafer Cakes. But one of them anſwered, that the *Engliſh* Congregation that were there [in the time of the Exile] did com-

communicate in Loaf Bread. He that is minded to have an account of this whole Conference, may find it in a Book called *Part of a Regiſter*. After this Conference with them, and Exhortation to them, to forbear theſe Meetings, and no Promiſe given that they would forbear, but rather a ſteady Reſolution appeared in them, to hold in the ſame Judgment, they were, at leaſt, ſome of them, ſent to Priſon again. But after ſome time were releaſed. ANNO 1567.

The learned Nonconformiſts will not ſeparate.

But many of the Graver and more learned Men, however they diſallowed the Ceremonies, and would not be brought to uſe them, and ſo underwent Eccleſiaſtical Cenſures, did utterly diſapprove of theſe Practices of Separation, nor would by any means be brought to join with thoſe that did, or meet among them, or Preach to them. Among theſe were *Sampſon* and *Lever*, and others, as the Biſhop of *London* told thoſe Perſons above-mentioned. Tho' ſome other Miniſters there were, that would by no means come to that mind, neither would Communicate with the Church that ſerved God after the Laws eſtabliſhed. And one of them ſaid, That he had rather be torn in an hundred pieces than Communicate with them; as *Hawkins* told the Biſhop of *London*, and the reſt. But as for the peaceable Non-Conformiſts, and particularly *Sampſon* and *Lever*, to whom I might add *Coverdale*, *Fox*, and *Humphry*, and ſome more, as *Wiburn*, *Johnſon* and *Penny*; they were dealt gently with, and had, if not Licence, yet Connivence to preach in publick, and hold Preferments.

Beza's Judgment to wear the Habits;

Whereas the Dean of *Weſtminſter* had told the Separatiſts aforeſaid, that all the Churches were againſt their Practices, as before we ſaw the Judgment of the Church of *Zurick*, ſo I ſhall now produce that of *Geneva*, which theſe Men ſuppoſed to be moſt of their ſide. The Diſſenters had ſent to *Beza* the chief Miniſter there, to adviſe them what they ſhould do, when theſe things were ſo impoſed, that they muſt either leave their Miniſtry, or uſe them. Tho' he diſliked theſe Habits, as being polluted with Superſtitons, and that in his Judgment they deſerved very ill of the Church of God, and muſt anſwer it another Day, who were Authors thereof; yet he declared himſelf for the Compliance of the Miniſters, rather than to leave their Miniſtry. *Etſi noſtro quidem judicio non recte revehunter in Eccleſiam, tamen quàm non ſint ex earum rerum genere, quæ per ſe impiæ ſunt, non videri nobis illas tanti momenti, ut propterea vel Paſtoribus deſerendum ſit potius Miniſterium, quàm ut veſtes illas aſſumant, vel Gregibus omittendum publicum pabulum, potius quàm ita Veſtitos Paſtores audiant*, &c. That is, "Altho' in our Judg- "ment, it was not well done to bring theſe Habits again into the Church, yet "ſince they are not of the nature of thoſe Things, which are of themſelves un- "godly, we think them not of ſo great Moment, that therefore, either the "Paſtors ſhould leave their Miniſtry, rather than aſſume thoſe Garments, or "that the Flock ſhould neglect their publick Food, rather than to hear Paſtors "ſo habited. Only he adviſed the Paſtors to free their Conſciences by an open "and modeſt Proteſtation againſt them, before the Queen and Biſhops, and their "Congregations. But yet he diſſuaded them from ſubſcribing to theſe things "as right, or from allowing them to be ſo by their Silence. But he exhorted "all the Brethren, even with Tears, that laying aſide all bitterneſs of Mind, "and keeping Truth of Doctrine, and a good Conſcience, they would patiently "bear with one another, obey from their Heart the Queen and all her Biſhops, "and reſiſt *Satan*, ſeeking all occaſions of Tumults and Calamities; and agree to- "gether in the Lord, tho' in ſome things they had not at preſent the ſame "Thoughts. This *Beza* wrote in the Month of *October*. Epiſt. 12. p. 98.

And ſubmit to the Biſhops.

Where we may obſerve by the Way, that as the Reverend *Beza* exhorted them to ſubmit to the Habits, ſo alſo to the Biſhops. For, tho' he were an earneſt Patron of the Presbyterian Diſcipline, and came far ſhort of *Calvin*'s Moderation in that Behalf; yet in one of his Diſcourſes, he ſpake thus, *Quod ſi nunc Anglicanæ Eccleſiæ*, &c. *i. e.* But, if now the reformed *Engliſh* Churches did per- "ſiſt, being upheld by the Authority of their Biſhops, and Archbiſhops, (as "this hath happened to them in our Memory, that they have had Men of that "Order, not only Famous Martyrs of God, but alſo moſt worthy Paſtors, and "Doctors) let *England* ſurely enjoy that ſingular Bleſſing of God; which I pray "God, may be perpetual unto it. This Paſſage is quoted by Dr. *George Down-* *De Miniſter. Evangel. cap.* 18.

ANNO 1567.

name, in his Sermon at the Conſecration of *Mountague*, Biſhop of *Bath* and *Wells*, *Anno.* 1608.

Papiſts declame againſt the Liturgy.

Upon theſe Domeſtick Broils among Proteſtants, the Papiſts, under Diſguiſe, fell foul upon the *Engliſh* Liturgy, and combined with the *Puritans*, in defacing the Common Service uſed in our Churches. Sir *William Cecyl*, the wiſe Secretary of State, kept a Memorial Book, or Journal, wherein he writ Matters that occurred. Thence Sir *James Ware*, the Antiquarian, extracted theſe Words: "In theſe "Days [*Anno* 1567.] Men began to ſpeak againſt the reformed Prayers, Eſta- "bliſhed firſt by King *Edward* VI. and his Parliament; and ſince by her Majeſty, "and her Parliament. Upon which Account, divers Papiſts Diſguiſedly ſpoke "as bitterly againſt the reformed Prayers of the Church, as thoſe then called "*Puritans*, did. And with this Preface, he uſhered in the Story of *Faithful Cummin*, a *Dominican* Friar, a Perſon generally reputed a Zealous Proteſtant, and much admired, and followed, by the People, for his ſeeming Piety, and for ſpeaking againſt *Pius* V. then Pope. He was accuſed by *John Clarkſon*, Chaplain to the Archbiſhop of *Canterbury*, *Nicolas Draper*, and *Mary Dean*: Who being ſworn upon the Holy Evangeliſts before her Majeſty, and the Lords of the Council, depoſed, that the ſaid *Cummin*, was no true Proteſtant, but a falſe Impoſtor, and a ſower of Sedition among Her Majeſty's Loyal Subjects. Upon which *Monday*, 5th of *April*, the ſaid *Faithful Cummin* was brought before her Majeſty, and the Honourable Lords of the Privy Council, and there examined by his Grace, the Archbiſhop; who when he had asked him of what Order he was, *Cummin* anſwered, *Of Chriſt's Order*. And when he asked him again, what Order that was, he ſaid, A Preacher of the Holy Goſpel. And being demanded again, under what Power, he owned to hold that Goſpel, he anſwered, Under Chriſt, and his Saints. The Archbiſhop asked him again, whether he acknowledged any other Power, ſave Chriſt, to be on Earth, he acknowledged, He did; namely, the Holy Catholick Church. But the Archbiſhop, willing to know what Allegiance he would confeſs to the Queen, demanded, if he did not acknowledge a Defender of the Holy Catholick Church: To which he replied, That God was the only Defender. Whereupon the Archbiſhop addreſſing himſelf to the Queen, ſaid, "Your Gracious Majeſty may perceive, that either this "Man hath been inſtructed what to ſay, or otherwiſe he muſt be by "his Anſwers, a Man of Craft, to which the Queen reply'd, She ſup- "poſed ſo.

Sir *Jam. Ware.*

The Impoſture of one *Cummin*, a *Dominican.*

Examined by the Archbiſhop.

The Cauſes why he was ſuſpected.

Then *Clerkſon*, who had known him a Year, or more, being called in, the Queen asked him what he had to ſay againſt this Man, that he was ſuſpected to be an Impoſtor. He replied, three Things; Firſt, That he be required to prove his Orders. Secondly, Why he never came to the Prayers of the Church of *England*, but ſtarted up, and preached to the People, not coming into the Church, till the Prayers were finiſhed. Thirdly, To prove that ever he received the Sacrament according to the Church of *England*, from any of the Orthodox Clergymen. Accordingly, when the Archbiſhop firſt inquired of *Cummin* concerning his Orders, he ſaid, He was Ordained of the Cardinal, meaning *Pole*; [but *Pole* never Ordained any, for ought appears in his Regiſter.] And he acknowledged he had no Certificate, or Licence, to Preach, under any other Biſhops Hand. Which made the Archbiſhop ask him, How they might then be aſſured that he was not of the *Romiſh* Church? To which he anſwered, That ſeveral that had heard his Prayers, and Sermons, could teſtify, that he had ſpoke againſt *Rome*, and her Pope, as much as any of the Clergy had. The Archbiſhop then ſaid, that he perceived, that he would have any one Preach, ſo he ſpake but againſt the Pope in his Sermons. *Cummin* anſwered, Not every one, but he, whoſe Function it was, and who had the *Spirit*. But becauſe that was a dubious Expreſſion; when the Archbiſhop asked him, What Spirit, he replied, The Spirit of Grace and Truth. Then his Lordſhip asked him, whether that Spirit in him was the Spirit of Grace, or Truth, that did not comply with the Orders of the Church, lately purged, and cleanſed from Schiſm and Idolatry? But *Cummin* ſaid, He endeavoured to make it *purer*. The Archbiſhop went on to demand of him, How he endeavoured to make the Church *purer*, when he would not Communicate with her in the Sacrament, nor in Prayer. He ſaid,

Pretends to the *Spirit.*

he

he endeavoured it, when he prayed to God, that he would open the Eyes of Men, to ſee their Errors: And that many had joined with him in his Prayers. And as for the Sacrament, he had, he ſaid, both given, and taken, the Body of Chriſt, among thoſe of *tender Conſciences*, who had aſſembled with him in the Fear of the Lord. And withal acknowledged, that he had a Congregation that followed him. *ANNO* 1567.

Draper, another Witneſs againſt *Cummin*, was a Cook, at the *Maidenhead* in *Maidſtone*. He teſtified, that *Cummin*, and his Company, came to his Houſe, and beſpake a Dinner: And by chance, going up Stairs, he heard one Grone and Weep; and upon this, going into the Room where they were, he was ſtartled, but they told him, they were all at Prayers. And the Queen asking how long they were at Prayer, he ſaid, about Two Hours. *Mary Dean*, a Servant in the Family, ſaid, ſhe ſaw this *Cummin* at Prayers, and thought he was diſtracted. But the People ſaid he was an *Heavenly Man*, and that God's Spirit made him weep, for the Sins of the People. *Cummin* and his Company met at an Inn.

In fine, the Queen required him, either to receive Orders, and become of the Church of *England*, to qualify him to Preach, and Pray, amongſt her Subjects; or elſe commanded him to be committed to cloſe Priſon, unleſs ſome would be bound for his Appearance. So one *Bland*, his half Brother, gave Bond for his Appearance on the 12th of *April* following, on which Day he appeared. But other Buſineſs in the Council intervening, he was ordered the next Day to appear. But *Cummin* thought it his beſt way now to be gone. So he came to his Followers, told them, 'That the Queen and Council had acquitted him; That he was warned of 'God to go beyond Seas, to inſtruct the Proteſtants there, and would return to 'them again. He told them, moreover, that *Spiritual Prayer* was the chief 'Teſtimony of a true Proteſtant, and that the Set Form of Prayer in *England*, was 'but the Maſs Tranſlated. And then praying *Extempore* with them, ſhed many falſe Tears, which, it ſeems, he had at command. Then telling his People, he had not a Farthing to ſupport him in his Journey, yet being God's Cauſe, he would undertake it out of Charity, being aſſured, that the Lord would raiſe him up Friends: They fell a weeping, and Collected for him Thirty Pounds before his Eſcape. And ſo he got away. And tho' Search was made for him in *London*, and *Kent*, and among his Followers, (many of whom were examined before the Council,) yet he could not be heard of. He is bound to appear again. But eſcapes.

Till *September* following, one *John Baker*, Maſter of a Ship, called the *Swan* of *London*, arriving at *Portſmouth*, ſaid, he had ſeen *Faithful Cummin* in the *Low Countries*. Which coming to the Queen's Ears, ſhe ſent for the ſaid *Baker* to the Council-board, where he gave the ſaid Relation of his having ſeen him in the ſaid Countries: And added moreover, that occaſionally ſpeaking of him to one *Martin Van Daval*, a Merchant in *Amſterdam*; he told him, that this *Cummin* had been lately at *Rome*, and that *Pius Quintus* had put him in Priſon: But he writing to the ſaid Pope, that he had ſomewhat of Importance to communicate to him, the Pope ſent for him the next Day, and ſaid to him "Sir, I have heard, how you have ſet forth me, and my Predeceſſors, among "your Heretics of *England*, by reviling my Perſon, and railing at my Church. To whom *Cummin* replied, "That with his Lips he had uttered that, which his "Heart never thought; and that his Holineſs little thought that he had done him "a conſiderable Service, notwithſtanding he ſpoke ſo much againſt him. When "the Pope asked How? He ſaid, he had preached againſt Set Forms of Prayer, "and that he called the *Engliſh* Prayers *Engliſh Maſs*, and had perſuaded ſeveral to "pray Spiritually, and *Extempore*. And that this had ſo much taken with the Peo-"ple, that the Church of *England* was become as odious to that ſort of People, "whom he inſtructed, as Maſs was to the Church of *England*. And that this "would be a Stumbling-block to that Church, while it was a Church. And upon this the Pope commended him, and gave him a Reward of Two Thouſand Ducats. Goes to *Rome*. And is rewarded by the Pope.

The Queen wrote over to her Agent beyond Sea, if poſſible, to take *Cummin*, and ſend him into *England*. But the thing took Air, and ſome of his Friends gave him Advertiſement of his Danger: Whereupon he quitted the *Low Countries*, and retired into the *Romiſh* Territories. All this I have taken out of a Book The Queen ſends abroad to take him.

ANNO 1567. a Book, called, *Foxes and Firebrands*; and have laid it at this Length, that it may be the better obſerved, what Arts the Papiſts have uſed to undermine this Church.

CHAP. XVII.

The Archbiſhop viſits Norwich *Dioces. His Commiſſions, and Articles of Enquiry. The Diſorders there. The Archbiſhop's Endeavours to rectify them. Blames the Biſhop of* Norwich. *The Archbiſhop will not Diſpenſe with an Order for Three Prieſts in* Merton *College. A Conſpiracy in that College, againſt the Archbiſhop, diſperſed. He Founds Scholarſhips in* Norwich: *And Sermons anniverſary. His Ordinances for them.*

The Biſhop Viſits the Dioces of *Norwich.*

NOW did the Arcbiſhop intend to Viſit the Dioces of *Norwich*, where he had underſtood many Things to have been out of Order, and the Biſhop himſelf, not without his Imperfections. For which Place he had a more ſpecial Love, and tender Concern, being Born and Bred there, mentioning this in his Commiſſion, to have been a particular Cauſe of his Viſitation. In order to this, *May* 8. he iſſued out an Inhibition to *John*, Biſhop of *Norwich*, from viſiting the Church, City, and Dioces. And a Mandate came forth, Dated *May* the 16th, from him to the ſaid Biſhop, for his Summoning all Perſons concerned, to appear at the ſaid Viſitation, having this Preamble. *Viz.*

Mandate from the Biſhop to the Biſhop of *Norwich.*

Mſs. T. Baker, D. Johan. Coll. Cantab. Soc.

MATTHEUS *permiſſione Divina* Cantuarien. *Archiepiſc. totius* Angliæ *Primas & Metropolitanus, Venerabili Confratri noſtro Dno. Johann. ead. permiſſione* Norwicen. *Epiſc. Saltem. & fraternam in Dom. Charitatem. Suſcepti Cura Regiminis*, &c. *i. e.*

'The Care of Government undertaken by us, compels us, that by rooting out 'Vices, and planting Virtues, we endeavour to fulfil the Duty of our Office, 'as much as with God's Help we may. Hence it is, that we purpoſe and intend, 'e'er long, God aſſiſting, to Viſit your Cathedral Church, and City, and Dioces 'of *Norwich*, of our Province of *Canterbury*; as well in the Head, as in the 'Members; and the Clergy and People living and reſiding in the ſame, by our 'Metropolitical Right, and to correct the Defects found there, lacking neceſſa-'ry Correction, and Reformation; and, according to our Power, to reſtore them 'to their due State.

'Wherefore he [the Archbiſhop] committed to, and commanded his Bro-'therhood [the Biſhop of *Norwich*] to take Order, that the Dean and Chapter 'of the Cathedral Church, and all and ſingular Archdeacons, Canons Choral, 'Choriſters and other Miniſters of the ſaid Church; and all and ſingular Re-'ctors, Proprietaries, Vicars, *&c.* And all others exerciſing any Eccleſiaſtical 'Function; appear before him, or his Vicar General in Spirituals, or his Com-'miſſary, the Days, Hours and Places, that ſhould be appointed and ſpecified 'in a Scedule annexed to theſe Preſents; and humbly to undergo his Metropo-'litical Viſitation, to be exerciſed in that behalf: And further to do, receive, 'and hear ſuch things, as on his part were to be declared and miniſtred to 'them: Premoniſhing the Dean and Chapter, Archdeacons, Canons, *&c.* of the 'ſaid Cathedral Church, to exhibit and produce their Foundations, Dotations, 'Charters, Grants, Statutes, Ordinances, and all other their Muniments, *&c.* 'And to cauſe all Executors of the deceaſed, and the Widows and Kindred of 'ſuch as are departed Inteſtate, living within the City and Dioces of *Norwich*, 'to appear, and produce the Teſtaments and Laſt Wills of the ſaid Defuncts. 'He alſo cited the Biſhop of *Norwich* himſelf to appear, by his Proctor lawfully conſtituted

ANNO 1567.

'conſtituted, before him or his Vicar General in Spirituals, on the 18th Day of 'July, in the Chapter-Houſe of his Catheral of *Norwich*, between the Hours of 'Eight and Ten in the Morning: Then and there to undergo this Metropolitical 'Viſitation: And to do and receive that which the Nature and Quality of the 'ſame his Viſitation did of it ſelf exact and require: And what he ſhould do, 'or cauſe to be done in the Premiſſes, to certify by his Letters Patents: And 'by a Scedule to notify all the Names and Surnames of all and ſingular ſo cited 'and ſummoned; and the Names of their Benefices and Promotions.

Dated as above from his Manor of *Lamehith*.

Jo. Jucent, Regiſter.

Articles of Enquiry, *MSS. ut ſupra.*

The Archbiſhop alſo ſent Articles to be enquired of in this Cathedral Church, being the ſame for all the reſt of the Cathedral and Collegiate Churches in his Provinces; and were Nine in Number. The *Firſt* concerned the Reſidence and Behaviour of the Dean, Archdeacons and Dignitaries of the Church. The *Second* concerning the Prebendaries, and their Reſidence; their Livings; their Apparel; their Preaching. The *Third*, concerning the Uſing of Divine Service and Sacraments in their Church, according to the Queen's Laws and Injunctions; and concerning Communicating thrice a Year. The *Fourth*, concerning the well ordering of their Grammar School and the Children in it; and concerning the keeping of the Statutes and Ordinances of it. The *Fifth* concerned all their other Miniſters and Officers, doing their Duties in all Points obediently; and concerning Stewards and Receivers, making a true Account. The *Sixth* was concerning the Doctrine and Judgment of the Head and Members of their Church; and concerning any of them preaching unwholſome, erroneous Doctrine, or moving any not to conform to the Orders of Religion reformed and reſtored. Particularly, if any affirmed the Queen not to be Head and Chief Governor of her People or Church of *England*; or that it is not lawful for a particular Church to alter its Rites and Ceremonies for better Edification; or to affirm that any Man might by his private Authority do the ſame; or that ſuch are to be born with that extol Superſtitious Religion, Reliques, Pilgrimages, Lighting of Candles, *&c.* Ducking to Images, Praying in a Tongue Unknown, *&c.* Or other *Anabaptiſtical* Errors, [which it ſeems were already crept into this Church] As maintaining that Infants ſhould not be baptized: that every Article in the Creed was not to be believed of Neceſſity: or that mortal Sins committed after Baptiſm were not remiſſible: or that Man, after he have received the Holy Ghoſt, cannot Sin: or that afterwards he cannot riſe again to Repentance: or that any liveth without Sin: or that it is not lawful to ſwear in ſome Caſes: or that the Civil Magiſtrate cannot puniſh a Man with Death: or that any Man may take upon him any Miniſtry in Chriſt's Church: or that the Word of God did condemn the Government of Women, *&c.* The *Seventh* was concerning the Names and Surnames of all and ſingular the Members of the ſaid Church: and of any of them attaining their Places by Simony, and whether any of them were Swearers, Adulterers, Fornicators, *&c.* The *Eighth* was concerning having neceſſary Ornaments and Books for the Church; and concerning the Reparation of it. The *Ninth*, to preſent whatſoever they ſhould think neceſſary and profitable for the Church.

Anſwers to the Enquiries. *Numb.* LIII. LIV.

To theſe Articles of Enquiry were diſtinct Anſwers made by *George Gardiner* one of the Prebendaries. Which with the Articles at large may be read in the *Appendix*. Some Particulars whereof were, that one *Wenden* one of the Archdeacons and a Prebendary did not reſide, and went not in prieſtly Apparel, but in a Cloke with a *Spaniſh* Cape, and a Rapier by his Side; was no Prieſt, and lived at *Lovain*. That *Smith*, another of their Prebendaries kept at *Swineſhead* in *Lincolnſhire*, and was neither Prieſt nor Preacher. That there were but Two Preachers among the Prebendaries. That the Communion was miniſtred in a Chalice contrary to the Queen's *Advertiſements*. That they had no Grammar School, but they allowed Twenty Marks a Year to one that Taught a Grammar School in the City; and he received ſuch Scholars as they ſent him. To the Article concerning preaching or holding Errors, the Anſwer only was, That he knew no Offender, becauſe he knew no Man's Conſcience, and openly he could

*

ANNO 1567. could accuſe no Man. The Maſter of the Choriſters ſuſpected, for carrying Tales between Gentlemen, and by that means cauſed Unquietneſs. *Toller*, one of the Canons, was a great Brawler, and kept another Man's Wife. To the laſt Article, That he deſired Service might be ſung more deliberately, with Pſalms at the beginning and end of the Service, according to the *Injunctions*. That the Chalice might be turned into a decent Communion Cup. That a Divinity Lecture might be read according to their Foundation. That their Prebendaries might be all Prieſts and Reſident. And ſome Proviſion might be made againſt ſpoiling their Woods.

Commiſſion to Dr. *Yale*, *&c.* to Viſit.

But now to go a little back, and to give ſome Particulars of this Viſitation. *June* the 28th, a Commiſſion was ſigned to Dr. *Yale* the Archbiſhop's Officer, Dr. *Thomas Godwin* Dean of *Chriſt*'s Church *Canterbury*, and Dr. *Drury*, Advocate of his Court of Arches, and Commiſſary of his Faculties, *James Gervis*, an Advocate of the ſaid Court, and *Thomas Bickley*, B. D. his Chaplain, to Viſit the ſaid Church, City and Dioces. The Archbiſhop began his Commiſſion with theſe Words, *Suſcepti muneris Solicitudo & Cura nos imprimis movet, movere & poteſt natalis Patriæ charitas, excitat Officium, ut in Civitate & Dioc.* Norwicen. *unde orti & enutriti ſumus, juxta Apoſtoli præſcriptum*, &c.

Regiſt. *Parker.*

The Biſhop of *Norwich* writes to the Viſitors;

Norwich was a large Dioces, and the Report was come to the Archbiſhop's Ears, that it was greatly gone into Diſorder, partly by *Papiſts*, and partly by *Puritans*; by Livings alſo ſimonically diſpoſed of, and many unſupplied. And that which contributed to theſe Irregularities was, that the Biſhop had not viſited in Seven Years, according to an evil Cuſtom, which prevailed in that Dioces, which that Biſhop himſelf complained of, but could not help; and his late Chancellor Dr. *Gaſcoin* had greatly neglected his Duty. So that the Biſhop was very glad of this Archiepiſcopal Viſitation; but yet believed it would not be found ſo bad as was reported, as he ſignified to the Archbiſhop. Towards the latter end of *July* the ſaid Biſhop of *Norwich* wrote to the Archbiſhop's Commiſſioners, who had now made a good Progreſs in their Viſitation, "Rendring unto them "his hearty Thanks for their painful Diligence taken about the Reformation of "his Dioces. Wherein as they had ſupplied, as he ſaid, the Defaults of his "Officers, upon whom he might juſtly lay the Burden of ſuch Things as were "amiſs, ſo his Truſt was, there ſhould follow thereupon ſuch ſpeedy Redreſs as "he had always deſired.——— He gave them again his Thanks for their Pains, and wiſhed unto them all as well as to himſelf, and ſo concluded his Letter, dated from *Ludham*, *July* 27.

The Biſhop alſo wrote now an Account of the State of his Dioces, which with his Letter to the Archbiſhop, he prayed the Commiſſioners to deliver to his Grace. His Letter was as followeth:

And to the Archbiſhop E. Billioth. R. P. *Joh.* Ep. *Elyen.*

"MY Duty in humble wiſe remembred. Theſe are to render Thanks to "your good Grace, that it hath pleaſed you to have ſo fatherly a Care "of the State of this Dioces, as to appoint ſuch grave and learned Perſons to "Viſit the ſame, for the Reformation of ſuch Things as are amiſs. I have as "my Duty is, received them. And my Truſt is, there ſhall not appear unto "them ſo many Diſorders, as unto your Grace hath been reported. And yet "ſuch as ſhall be found, I may in part excuſe me of, for that I can Viſit but "once in Seven Years, (as the Cuſtom hath been) but I ſee no Reaſon thereto, "and being now almoſt Seven Years, ſince I did laſt Viſit with an unexpert "Chancellor. Since which Time committing the Order and Reformation of "ſuch Caſes unto my late Chancellor Dr. *Gaſcoin*, and my other Officers, they "have not in all parts ſo truſtily behaved themſelves as my Deſire and their Du-"ties required. Which as your Grace in ſome part can witneſs with me, ſo "my Truſt is you will conſider thereof accordingly.

"I ſignified unto your Grace a Year paſt of one *Leonard Elſton*, a School-Ma-"ſter of *Worſted*, procured thither by Dr. *Gaſcoin*; who having written a fond "Work againſt the State of true Religion, now uſed, and ſending the ſame to "a Friend of his, I chanced in the way to light upon that Book, which as at "that Time I thought not meet to trouble your Grace withal, being in every

"part

" part unworthy the Reading; ſo now hearing him to be apprehended, and in " the Gatehouſe at *Weſtminſter*, I think it not amiſs, together with theſe Letters, " to ſend the ſame unto your Grace; that having ſufficiently wherewith to " charge him, he may have that to him belongeth, and others by his Example " warned not to offend in the like, *&c.* ANNO 1567.

Your, *&c. Joh. Norwic.*

The good Archbiſhop's Reaſon therefore for this Viſitation appears to have been certain ſcandalous Doings here. Which I will ſet down from a Letter by him wrot to the Lady *Bacon* not long after, in the Month of *February*, chuſing rather to uſe his Words than my own. The Reaſon of this Viſitation.

" OF late I ſent my Viſitors to *Norwich* Dioces; His [the Lord *Bacon*'s] " Country and mine, to ſet Order, and know the State of the Country. " Whereof I hear in that Country, that *Quid vultis mihi dare* had ſo much pre- " vailed there among the *Simoneans*, that now to ſell and to buy Benefices, to " fleece Parſonages and Vicarages [was come to paſs] that *Omnia erant Venalia.* " And I am informed, the beſt of the Country, not under the Degree of " Knights, were infected with this Sore: So far, that ſome one Knight had " Four or Five, others Seven or Eight Benefices clouted together; fleecing them, " and defrauding the Queen's Subjects of their Duty of Prayers. Some were for " ſetting Boys and Servingmen, to bear the Names of ſuch Livings. Under- " ſtanding this Enormity, how the Goſpel was thus pinched, to the diſcoura- " ging of all good Labourers in God's Harveſt, I mean to enquire of it. In " ſuch Inquiſition was preſented at *Norwich*, that my Lord [Biſhop of *Norwich*] " hath ſet a Servingman, not ordered, a mere Laybody, in the face of the " whole City, to be a Prebendary of his Church there. And that he had at home " at his Houſe another Prebendary. And bearing them great under my Lord's " Authority, deſpiſed mine, to be at the Churches Viſitation. This Matter had " been long toſſed among the People, of the two Places thus uſed. Whom I " knew not of, till my Viſitors came home again.

Shewed in his Letter to the Lady *Bacon.* *MSS. G. P. Arm.*

Lay Gentry fleece the Benefices.

Servingmen enjoy Prebends.

The good Archbiſhop when his Viſitors came home, enquiring of them firſt of the Cathedral Church, was informed of this by them. He at his next opportunity told the Biſhop of *Norwich* of it, and what was talked; but the Biſhop ſeeming not to remember their Names, the Archbiſhop ceaſed further talk of it then. But the Archbiſhop ſeemed not well content, that they ſhould have neglected to do their Duties to his Commiſſioners, in not appearing upon Summons. But the ſaid Comniſſioners for this Abſence had charged the Dean and Chapter, unknown to the Archbiſhop, to pay them no Rent of their Prebends, till they had ſhewed good cauſe to the Archbiſhop of their Non-appearance. One of them, whoſe Name was *Smith*, came thither ſoon after for his Money, and was denied it. And after he reſorted to the Archbiſhop for a Letter of Releaſe, whereby he might have the Archbiſhop's Allowance to receive his Money. When his Grace perceived what he was, and withal, that he had honeſt Learning, moved him to enter into Orders, to avoid the Speech of the World, and not to live ſo contrary to Laws, and ſo to Honeſt, as he ſaid, that ſmall Number of the Church beſides, being but Six Prebendaries, who though they were all at home, one could hardly be ſpared, as they might be in Churches, where were Forty or Fifty Prebends. But this Man, after many Words, anſwered the Archbiſhop, that though he had been brought up in ſome profane Learning, yet in Scripture he had no knowledge, and therefore he would not enter into the Miniſtry. And then he further asked the Archbiſhop's Counſil. Who told him he thought it beſt for him, for the neceſſity of Life, after his Service ſpent with my Lord [Biſhop of *Norwich*] reſerving ſome Penſion, to reſign the the Prebend to ſuch an one as were able to do good Service in that Church. He told the Archbiſhop, That there were ſome that had offered him well, but he liked not their Judgments; and in fine, he thought good to gratify the whole City [of *Norwich*] to reſign it to one Mr. *Walker*, who was deſired for the Gift of his Preaching to continue there. And ſo to be out of the Danger of

The Archbiſhop's dealing with them.

Perſwades one of them to reſign.

ANNO 1567.

Non-reſidency from a little Benefice he had in the Country, whether he muſt be fain elſe to go, and leave the City deſtitute of his Labours. The Archbiſhop for the compaſſing ſo good a Deſign, gave *Smith* his Letters of Releaſe to the Dean, to receive his Payment, after what time he ſhould Reſign his Prebend upon a Penſion of Five Pounds aſſured by the Church. Upon this ſuppoſed Vacation, the Duke of *Norfolk* [a Perſonage very well diſpoſed to Religion, and out of his Kindneſs to the City of *Norwich*, and being, as it is like, moved thereto by the Archbiſhop] writ to the Biſhop of *Norwich*, (now as it ſeems, at *London*) in the aforeſaid *Walker*'s Behalf, [who came up with theſe Letters to the Biſhop]. But notwithſtanding *Walker* could not be admitted. And the cauſe was, That *Smith* was bound to the Biſhop of *Norwich* to pay Five Pounds Penſion out of his Prebend, to a Siſter's Son of the Biſhops, ſtudying at *Cambridge*. And this was the Anſwer the Biſhop himſelf gave *Walker*. Which when he had told the Archbiſhop, he was ſorry to hear it of him, *Qui fænum habet in Cornu*, as he expreſſed himſelf [meaning I ſuppoſe, being ſo well to paſs in Wealth.] As he thought it would be in the *Green-yard*, a Common place where Sermons were made. But the Archbiſhop excuſed it as well as he could to *Walker*. Who told his Grace, That this kind of doing was common in all the Country, and he marvelled that they which favoured the Goſpel ſhould ſo practice, with divers Words to that effect. Whereby the Archbiſhop, as he ſaid, gathered the Sequel, what was like to follow this Repulſe; [namely, the Scandal and Reproach of it to light upon the Biſhop.]

Which the Biſhop of *Norwich* hindered.

And immediately in that very Article of Time, while he retained *Walker* at Dinner in his Houſe on purpoſe, the Archbiſhop writ to the Biſhop, to put the Matter to his Wiſdom and Conſideration, without mentioning any of the hard Circumſtances of the Cauſe, how it was like to be taken. But he ſignified what a pleaſure it would have been to my Lord of *Norfolk*, who he was ſure would have taken it thankfully, to have ſped; and ſo being made known among his Friends in the City, would have, he doubted not, promoted the Credit of the Goſpel, for his Grace to be the Mover, and Bringer into the Church, and into the City, ſuch a Preacher, had *Walker* ſped at the ſaid Duke's Requeſt. This was the Contents of the Archbiſhop's Letter to the Biſhop of *Norwich*. But it would not ſerve for *Walker*, who was the Meſſenger that carried it. This Five Pound Penſion was the Stop and Lett. But the Anſwer he ſent to the Duke's Grace, was, That *Walker*, for whom he requeſted, ſhould be ſure of the next vacant Room, when it chanced there. Which being told the Archbiſhop, he made this Reflection, "I pray God ſend my Lord many joyful Years to continue both in "Life and in Office till that Day and Time; but I think this Offer would have "been taken in time. And I wiſh I had born this Five Pound Penſion of my "own Purſe, that the common ſlanderous Speeeh might have been ſtayed, "where I fear it will by this doing be farther wondered at. But it may be ſaid, "Let ſuch as Talk of it, remedy it, if they can. O! Madam, God is the Re"warder of all good Doings, and Reformer of all Diſorders. I ſee this Coun"try ſo much without Remorſe of Conſcience in this Outrage, [of robbing Mi"niſters of what is allotted to them] that the Stones will ſpeak of it, if it be "not reformed. Such was the Zeal and Honeſty of this good Overſeer of the Church againſt theſe Abuſes and Wrongs done to the Clergy, and through them unto all the People, by putting their Revenues into the Hands of Laymen, that did nothing for it.

Blamed therefore by the Archbiſhop.

He was in the Month of *June* at *Croydon*, labouring under a ſevere Fit of the Stone, to which Diſeaſe he was very Subject. Hither the Queens Attorney writ to him for a Favour towards *Merton* College, (*Man* the Warden being now Ambaſſador in *Spain*) but the Archbiſhop granted not his Suit; yet gave him ſo good a Reaſon for his denial, that he could not take it amiſs. In a former Viſitation of that College, the Archbiſhop had among other *Injunctions*, enjoined, that there ſhould be Three Prieſts at leaſt in the College. But the young Men of the Houſe were ſo addicted to Pleaſure and Sloth, that this Injunction was too hard for them, and they obtained of Mr. Attorney, to deſire the Archbiſhop to Diſpenſe with it. But one of the wiſe and godly Archbiſhops main Maxims for the Churches good, was herein ſo much oppoſed, namely, the furniſhing the

The Archbiſhop denies a Suit of the Attorney-General, and why.

Church

Church with Miniſters and Preachers, which it then much wanted, that he would, by no means comply with a requeſt of that Nature. But take the Reaſon of the Archbiſhop's denial from his own Letter, to the ſaid Attorney. *ANNO* 1567.

His Letter to the Attorney concerning *Merton* College. *MSS C. C. C.* Epiſt.

" I Marvail much that the Fellows of *Merton* College ſhould be ſo much " grieved, with one Order we made for three only Prieſts to be within the " College: Whereunto they be all Sworn by Statute: And among the number of " Twenty of them, that not Three are diſpoſed to ſerve the Realm in the holy " Miniſtry, but would in idle pleaſure wear out their Lives. I cannot of Con- " ſcience favour them therein. And of late hearing of a By-Statute they had, " that none of the Younger Fellows might be Prieſts, I diſpenſed with them in " that Statute, whereby they might the better come to the number of Three. " They ought all to be —— And ſo the nigher to be Divines. There is one " Phyſician among them, tolerated for the Reading of *Linacres* Leſſon within " their Houſe; which elſe would be to the more ſhame of the Houſe, if out- " ward Students ſhould read it. I am ſorry that *Latham* ſhould deceive mine " Expectation, to abhor the Miniſtry, being one of the Antients to give good " Example to the Houſe. But becauſe I hear their Warden ſhall ſhortly come " home, he ſhall take Order among them.——— And I am ſorry, that this " matter being of this Congruence, I cannot pleaſure your Requeſt, as elſe I " would. Surely, Mr. Attorney, if there be no Preachers to maintain Chriſts " Religion, to move the Subjects Hearts, in Perſuaſion of Obedience to the " Prince, and the Tenants to their Landlords, neither *Weſtminſter Hall* will long " continue, nor outward Force will rule the Matter. In which conſideration, " methinks their Founders have beſtowed their Coſt to bring them up that way, " to deceive God and the World, I think it not reaſonable. And thus pinched " at this time with a ſhrewd Fit of Stone, I wiſh you God's Grace and Health, " as to myſelf.

From my Houſe at *Croydon*, *June* 21.

Your Loving Friend.

Matt. Cant.

Certain Controverſies in the ſaid College decided by the Archbiſhop. Regiſt. *Park.*

This College, as the Archbiſhop had once, at leſt before Viſited it, ſo now again in *Auguſt*, he iſſued out Orders, " For the appeaſing, (as the Words in " the Regiſter ran) of certain Controverſies lately riſen in *Marten* College in " *Oxford*, between the Fellows of the ſame College, about the Calling of certain " Bachelor Fellows of the ſaid College to the Degree of Maſters of Art. Firſt, " it was ordered by the ſaid moſt Reverend Father, that before *Saturday* next " coming, or at the furtheſt, at the firſt coming home of the Vice-Warden of " the ſaid College; the ſaid Vice-Warden ſhall call the Company of the Fellows " and Scholars of the ſaid College together, and before the ſame Company ſo " gathered, ſhall open and declare the calling of Sir *Tatam*, and Sir *Borne*, to " to the Degree of Maſters, made by the Vice-Warden, and the conſent of the " Five Seniors, to be orderly and lawfully done, and ſo to be reputed and taken. Some other Orders followed, which I ſhall not here inſert, being of no great Concern.

A Conſpiracy of ſome Fellows of *Merton* againſt the Archbiſhop. *Park.* Reg.

But it was not long after, the Archbiſhop had much more trouble with this turbulent College. For ſome of the Fellows, namely, *Wanton*, *Fletcher*, and *Row*, entred into a Conſpiracy, written by the hand of one of them, and ſecretly deviſed by the Oath of the ſaid Parties, (as they themſelves confeſſed) to wage Law againſt the Archbiſhop for his Patronage and Juriſdiction of the ſaid College: as alſo for borrowing of Money, and for the Leaſe and Sale of *Ibſton*-wood; to maintain their Quarrel againſt his Grace; and alſo for the maintaining of their Expulſion of *R. Latham*, whom the Archbiſhop had reſtored, and for reſtoring to their Fellowſhips ſuch Perſons as the Archbiſhop had expelled or ſuſpended; and alſo for the Satisfaction of the Loſſes of the ſaid Parties ſo ſuſpended by the Archbiſhop. Theſe had got ſeveral others of the ſame College to their Party, namely, *J. H. F. W. E. F. C. A.* and others.

ANNO 1567.

His kindneſs notwithſtanding to them.

The Archbiſhop was ſo tender of the Reputation of theſe hot-headed Blades, notwithſtanding their Malice againſt him, that he would not have their Names written at length in his Regiſter. For ſo it is inſerted in the Margin of the Regiſter. *The Archbiſhop gave Order, that in the Regiſter their Names ſhould be ſpared by reaſon of Danger and Slander.*

The Combination.

The Combination was this, to which they ſubſcribed their Names:

" WHereas doubtful things ask Judgment to diſcern, and weighty Matters " ſtrength to wield their ſway; We, and every of us, the ſooner to " avoid the doubtful danger whereunto we are brought, and the better to wield " the weighty Affairs we preſently take in hand, do our Power, Strength, " Policy and Wit, to the uttermoſt we may do them; That is to wit, concerning " *Jus Patronatus*, *Lathams* Expulſion, *Wantons* and *Feſſops* Admiſſion; the redu- " cing of them with Mr. *Heming*, to their full and former State in their Fellow- " ſhips. For that it toucheth us, and every of us, our Eſtate, Aſſurance, Li- " berty and Authority for our being in the Houſe, to do ſo far for them, both " jointly and ſeverally, every one, whoſe Names be here ſubſcribed, as Right " and Honeſty may require, or Law and Reaſon can permit; to our Comfort " in Trouble, and in Quietneſs, to our Joy, and to all our Profits, if we prevail.

God ſend the Ship full ſafe to Lay,
That bears his Sails full low.

John Heminge,
Tho. Wanton,
James Whitehead,
Robert Fletcher.
Will. Row,
Chriſtopher Atkinſon,
Henry Savyl,
John Whetcomb,
John Wintley.

ThisBuſineſs diſperſed, and Decrees made.

This dangerous and bold Attempt, after it was diſcovered, was examined and ſifted, and finally diſperſed, by the Prudence and Care of the Archbiſhop and others, by vertue either of the Eccleſiaſtical, or ſome ſpecial Commiſſion. Some of the Decrees were theſe: " That Two of them ſhould remain in the City of " *London*, for this Lent, and not return back to the College. That Mr. *H.* " having the Words of the ſaid purpoſed Conſpiracy written in a Paper, and in " Preſence of Four Fellows of the College, whoſe Names are there, ſhall ſub- " ſcribe his Hand to this Recognition, ſaying thus, *I* N. *do utterly Renounce this* " *Seditious Conſpiracy, tending to the Subverſion of the Eſtate of the College, whereof I* " *am Fellow: And promiſe, by this my Writing and Subſcription, never hereafter to* " *attempt the like. And alſo, I promiſe from henceforth, to be faithful to the Wealth* " *and Worſhip of my ſaid College, to my uttermoſt Powers by the Grace of God.* And " he ordained, that the Three chief Conſpirators, and for Contempt, ſhould " within Ten Days, remove themſelves out of the Company and Circuit of the " ſame College, and ſo remain until the Day of S. *John Baptiſt* next following, " except upon the Repentance and unfeigned Submiſſion of them, or any of " them, it ſhall be thought meet by the Commiſſioners to releaſe, or obviate " any of the Orders concerning any of the Perſons afore-named. But one was " ordained to be actually expelled. That whereas the Founder decreed, that " there ſhould be in the College always Three at leaſt, in order of Prieſthood, " and none, not one now was; he decreed that henceforth there ſhould be al- " ways Three at the leaſt in holy Orders. And that within this Day, and the " day of St. *John Baptiſt*, they diſpoſe themſelves to be within the ſame Orders " according to their Oath. That the Three Senior Reſidents ſhall take Orders, " or elſe to avoid their Fellowſhips. And then the next Three Seniors to take " Orders, except ſome of the Juniors will take the ſame. That the Vice-Warden " for the time being, and the Seven Seniors with him, ſhall not at any time, in " the Abſence of the Warden, or without his Conſent, ſuffer any thing to paſs " by their Common Seal, either Leaſe for term of Years, either Advowſon, " Annuity, *&c.* that may tend to the hurt of the Poſſeſſions of the College; and " before that, the Archbiſhop of *Canterbury*, for the time being, be enformed by

" them

" them thereof, to expend how reaſonable it may be. That neither the Sub- " Warden, nor any of the Fellowſhip ſhall hereafter attempt to alienate or ſpoil " the Lands, the moveable Goods or Woods of the ſame College, of their pri- " vate Authority, during the time that their Warden, Mr. *John Man*, abideth " Ambaſſador to the Queens Majeſty in *Spain*, nor ſhall do any thing contrary " to the Right and Intereſt of the ſame College. That *Latham* be reputed and " taken in all Conſtructions to enjoy his Fellowſhip and Right of the ſame, as " he hath enjoyed it in Times paſt. And that the late Sentence unjuſtly paſt " againſt him, be revoked, and utterly fruſtrated, being contrary to Law and " good Conſcience, as by the Judgment of certain learned Men appeared, with " the Subſcription of their Hands. *ANNO* 1567.

Theſe and other Decrees, dated *March* 8. were made and ſubſcribed by the Archbiſhop of *Canterbury*, Biſhop of *London*, Sir *Gilb. Gerard*, the Queens Attorney General, Dr. *Tho. Yale*, and Dr. *Will. Drury*. And ſo this Storm was allayed for this time.

Founds three Scholarſhips for *Norwich*; *MSS.* Joh. D. Ep. *Elien.* No. 757.

At this time, did the good Archbiſhop expreſs alſo his kindneſs and peculiar Love towards the City of *Norwich*, together with ſome other neighbouring Places in that County, by founding Three Scholars to be ſent thence to *Benet* College, and for Preaching certain Sermons. For by an Indenture, dated the 24th of *June*, in the 9th of the Queen, he gave 200 *l.* to that City. For which they were to grant an Annuity of 10 *l.* to the ſaid College: And the Maſter and Fellows thereof were to beſtow 8 *l.* of the ſaid 10 *l.* to theſe Uſes, and none other; that is, towards the Uſe and Exhibition of Three Grammar Scholars, to be found within the ſaid College: to be from time to time nominated and appointed by the Maior and his Succeſſors, with the Aſſent of the moſt part of the Aldermen, out of the Schools at, or in the City of *Norwich*, or *Aleſham* in *Norfolk*. And the Maior of the City, and his Succeſſors, to employ the Forty Shillings parcel of the ſaid Annuity, after this manner, that is to ſay, to a Preacher to be ſent, or appointed by the ſaid Maſter and Fellows of *Benet* College, to preach or declare one Sermon at the Town of *Thetford* in *Norfolk*, 6 *s.* 8 *d.* Alſo, to a Preacher that ſhall preach a Sermon at *Windham* in the ſaid County, 6 *s.* 8 *d.* And for a Sermon to be preached in the *Greenyard* of the City of *Norwich*, 6 *s.* 8 *s.* And for a Sermon in the Pariſh Church of St. *Clement*, by *Fibrig*, [where the Archbiſhop was born] 10 *s.* And the 10 *s.* remaining to the Perſons and Officers under named: To the Maior, being at the Sermon at the Pariſh Church of St. *Clements*, 12 *d.* To the Two Sheriffs, being at the Sermon, 16 *d.* To the Parſon or Curate of the Pariſh of St. *Clement*, preſent at the Sermon 8 *d.* To the Town Clark, being at the ſame Sermon 6 *d.* To the Sword-bearer of the ſame City, being at the Sermon, 6 *d.* To Four of the Maiors Officers, or Sergeants at the Mace being preſent 16 *d.* To the Clark of the Pariſh-Church 4 *d.* And to the ſame Clark yearly, for overſeeing the Tomb of *William Parker*, and *Alice* his Wife, ſet within the Church-yard of the Pariſh of St. *Clement*, that it be not miſuſed to the Decay thereof, 12 *d.* To the Poor of that Pariſh 20 *d.* To the Priſoners of the Goal of the City 20 *d.* And the Portion of ſuch Perſons afore-mentioned, as ſhould be abſent from the Sermon in St. *Clements* Pariſh Church, to be diſtributed to, and among the Poor of the ſaid Pariſh, and the Priſoners. And as often as the ſaid 10 *l.* or any part Part thereof, ſhall be behind and unpaid, or not diſtributed, ſo often the ſaid Maior, and Sheriffs ſhall pay unto the Maſter and Fellows of *Benet* College 4 *l.* of good *Engliſh* Money, in the Name of a *Paine*: and then it ſhall be lawful for the ſaid College to enter and diſtrain.

And Four Sermons to be preached.

The Lands out of which this Annuity was to be paid, was the Manor and Farm of *Hethehilde*, with the Appurtenances in the County of *Norfolk*.

His Ordinances for the Scholars;

The Archbiſhop alſo made Ordinances for theſe his Three Scholars, aboveſaid, and for the ſaid Sermons. Which were, That the Scholars were to be ſent to the College from the Maior and Aldermen of *Norwich*. That without all Favour and Affection and Partiality, as they would anſwer to Almighty God, for doing the contrary; they ſhould name, and appoint for Scholars, ſuch as ſhould be born within the City, and being between the Age of 14, and 20, well inſtructed in their Grammar, able to Write and Sing, and, if it might be, to make a Verſe; and

ANNO 1567. and ſuch as ſhould be of honeſt Parents, and brought up in the Fear of God, and diſpoſed to enter by God's Grace, in time to come, into the Miniſtry, and in that Vocation, to ſerve God and his Church. And that the ſaid Scholars, for the time being, ſhould direct their Studies to that End and Effect. And that if after the Term of Three Years Continuance in their Studies, the Maſter and Fellows ſhould perceive by ſufficient Proof, that the ſaid Scholars, or any of them, were not diſpoſed that way, then they ſhould give Notice thereof to the Maior and Aldermen, to provide ſome other to ſupply the room of ſuch indiſpoſed Perſons, as alſo of ſuch others as ſhould depart out of this preſent Life in the time of their Exhibition. The Scholars to have the ſaid Exhibition continued for Six Years, from the firſt day of their Admiſſion. No Scholars room to be longer vacant than Six Weeks. No Scholar to abſent himſelf out of the College in viſiting his Friends, more than one Month, at the moſt, in the Year.

And Sermons. The Firſt Sermon to be made at the Town of *Thetford*, the *Sunday* going before *Rogation Week*. The Second Sermon at *Windham*, on *Monday* in *Rogation* Week. The Third to be made at St. *Clements* in *Fybridg*, on *Aſcenſion day* following, in the Forenoon or Afternoon, by the Appointment of the Maior. The Fourth Sermon in the *Greenyard*, or other ſuch common Place in *Norwich*, to be preached the *Sunday* following the ſaid *Aſcenſion day*. That if the ſaid Maſter and Fellows ſhould neglect or forget to ſend out of their College, or out of ſome other College of the Univerſity, ſuch Preacher, to perform the ſaid Sermons, then the Maior to nominate and aſſign them.

The firſt Preachers. The Firſt Sermon of this Foundation was made in the *Greenyard*, on *Sunday July* the 20th, 1567, by *Tho. Godwine* S. Th. P. Dean of *Chriſts Church*, *Canterbury*: Preſent the Commiſſioners of the moſt Reverend Father in God, *MATTHEW* Archbiſhop of *Canterbury*; (they with the ſaid Dean then, *Jure Metropolitico*, Viſiting the City and Dioces of *Norwich.)* Preſent alſo the Duke of *Norfolk*, and other worſhipful Perſons, and *John* the Biſhop of *Norwich*, with his People, and the Maior and Aldermen of the City. The ſame Day and Year in the Afternoon, the ſaid *Godwine* preached in the Churchyard of St. *Clement*, next *Fybridg*, under the great Oak there. The ſame Year, *July* the 25th, *John Pory* S. Th. P. Maſter of *Corpus Chriſti* College, made a Sermon at *Wimondham*, or *Windham*: And *July* the 27th at *Thetford*. Theſe Sermons were preached ſomewhat out of the order preſcribed, occaſioned, I ſuppoſe, by the Viſitation. But the next Year, *viz.* 1568, all was performed regularly. For *May* the 23d. Dr. *John Pory*, preached at *Thetford*. The 24th at *Wyndham*. The 27th at *Norwich*, in the Pariſh of St. *Clements*, before Noon. And the 30th in the *Greenyard*. And *Anno* 1571, *May* the 20th, being *Rogation Sunday*, *Tho. Aldrich*, Maſter of *Corpus Chriſti*, preached at *Thetford*. *May* the 21ſt, being *Rogation Munday*, he preached at *Wymondham*. *May the* 22d, being *Tueſday* in *Rogation Week*, he preached at *Mattiſhal* in *Norfolk*, [the Archbiſhop's Wives Native Town] and ſaw the firſt Diſtribution made among the Poor of the ſame Town, according to an Order made then by the Archbiſhop. *May* the 24th, the ſame Perſon preached at *Norwich*, being *Aſcenſion day*, in the Pariſh of St. *Clements*: And there ſaw a Diſtribution made according to the ſaid Archbiſhop's Order. And the next Lord's day, being *May* the 27th, he preached publickly in the *Greenyard*, before the Maior and Citizens. And in the Year 1573, *April* 6, *&c.* the ſame Sermons were preached by *Robert Norgate*, M. A. then Maſter of the ſaid College.

CHAP.

ANNO 1567.

CHAP. XVIII.

The Archbiſhop's Kindneſs to Petrus Bizarrus. Curwin *Confirmed Biſhop of* Oxford. *Some Account of him. The Biſhop of* Bangor *ſends the Archbiſhop the State of his Dioces; And of his Purſuit of* Britiſh *Antiquities there. The Biſhop of* Peterborough *informs the Archbiſhop of Abuſes done to his Clergy. The Biſhop of* Carlile *moves the Archbiſhop to prevent the Danger of the Alienation of a Benefice from the Church.* Ælmer *of* Lincoln *writes to the Archbiſhop concerning Antient Books there.* Dr. Caius *ſends the Archbiſhop his Book of the Antiquity of* Cambridge. *Conteſt in* Cambridge *about the Deſcent into Hell. The Clergy makes Waſte. The Secretary informs the Archbiſhop of both. The Queen, and Lord Keeper offended with the Archbiſhop. His Conſtancy notwithſtanding. His Advice of Dangers from* Spain; *and of Informers againſt the Clergy.*

Beſtows a Prebend upon *Peter Bizarrus.*

OUR Archbiſhop had a due Regard for Foreigners, eſpecially the Learned Sort of them, and the Embracers of true Religion, for which they were Exiles. Such an one, an *Italian*, he preferred this Year to a Prebend in the Church of *Salisbury*, of his Gift, to the Value of 20 *l per annum*, which was confirmed to him by *Jewel*, Biſhop of the Dioces. He was a *Tuſcan* Born, named *Petrus Bizarrus*, *Peruſinus*, *i. e.* of *Perugia*. He wrote ſome learned Tracts; and that he might have the better Conveniency of Printing them, and likewiſe of being ſerviceable to the State of *England*, by giving Intelligence of Foreign Affairs; in the Year 1570, he deſired the Secretary that he might enjoy his Prebend, tho' abſent, with ſome little Encreaſe of his Stipend, to enable him to live. And in the mean time he offered to her Majeſty, his moſt faithful and diligent Service; tho' he was minded to remain at *Venice* or *Lions*; where he would Print ſome of his Writings; and thought no Places in *Europe* more fit for coming to the Knowledge of Occurrences. And how uſeful this was for Princes and Kings, he ſaid, daily Experience witneſſed. He prayed the Secretary to chuſe which Place he would have him reſide at; and aſſured him, that whatſoever Benefit he ſhould confer upon him, ſhould be upon a thankful Perſon, and one that would be ever mindful of him, and his. This was the Subſtance of a *Latin* Letter, Dated *June* 12. And in the Concluſion, he prayed the Secretary to communicate it with the Lord *Robert*, and the Earl of *Bedford*. And ſuch a Correſpondence (as aforeſaid) he held with *Cecill*; a Bundel of ſuch Letters of Intelligence, in *Italian*, from him, I have ſeen, and poſſeſs. Paper Off.

Curwin confirmed Biſhop of Oxon.

This Year our Archbiſhop confirmed *Hugh Curwin* (or *Coren*) LL. D. Biſhop of *Oxford*, removed from the Archbiſhoprick of *Dublin* in *Ireland*, of which Kingdom he alſo had been Lord Chancellor; being well skilled in the Civil Law. Which Office he performed many Years with Reputation. But being now grown Old, he deſired to return, and die in his own Country: As he did the next Year at *Swinbroke* near *Burford*. Being that Kings Chaplain, he preached often before him. In the Year 1532. in a Sermon before the King, he ſpoke much in behalf of the Supremacy; when one *Elſtow*, a Friar of *Greenwich*, openly told him in that Preſence, *He lied*. For which he was committed to Priſon. In 1533. when Friar *Peto* had in the Kings Preſence, at *Greenwich*, inveyed againſt the King's Mariage with *Anne Bolen*; Dr. *Curwin* the next Sunday preached before the King, and ſpake as much for that Mariage; and added, that he much wondred, how *Stow.*

ANNO 1567. how a Subject dared ſo audaciouſly to behave himſelf before the King's Face, as he had done. But, however, he were for the Supremacy and the Mariage, and went along with the King in his other Proceedings, yet he was a Zelous Man for the Corporal Preſence, and the Death of pious *Frith* was attributed to him. For in a Sermon preached before the King in Lent, he inveyed againſt the *Sacramentaries*; and at length, in ſome Heat ſaid, "It is no Mervail, tho' this abominable Hereſy "ſo much prevail among us; for there is one now in the Tower (meaning "*Frith*) ſo bold, as to write in Defence of that Hereſy, and yet no Man goeth "about his Reformation. But this was the Biſhop of *Wincheſters* Device to put the King upon Proſecuting that poor Man. Which took place, the King forthwith commanding the Archbiſhop of *Canterbury* that then was, and the Lord *Crumwel*, to call him into Examination.

The State of *Bangor* Dioces. *MSS. C. C. C. C.* Epiſt.

Nicolas Biſhop of *Bangor*, laſt Year preferred thither, having this Year made ſome Inſpection into the Condition of his Dioces, ſent the Archbiſhop, according to his Order, the Names of all the Dean and Chapter, and of all the Miniſters in the Dioces, with account of their Reſidency, and their Hoſpitality; ſuch alſo as were not Deacons, nor Prieſts; and yet held Eccleſiaſtical Preferments. To the End, as he wrote, that his Grace might perceive, how Men that were no Miniſters had ſuch Livings, to the utter decay of Learned Men to be Miniſters, when others had that Liberty, [to have Benefices, and not be in Orders.] He had but two Preachers in his Dioces; but he told the Archbiſhop of others that could do well, whom he would Labour to make willing to Preach, and to take Licenſes. He added, that wheras the Archbiſhop had ſent down Dr. *Yale*, with his Letters Commiſſional to Viſit that Dioces, that it had done much good in ſhort time, and more he truſted it would do hereafter to the Glory of God, and the Salvation of ſuch People.

The Biſhop of *Bangor* writes to the Archbiſhop of *Antiquities*. *MSS. C. C. C. C.* Epiſt.

The ſame Biſhop of *Bangor* writ an Account to the Archbiſhop of his Purſuit after *Britiſh*, or other *Antiquities*, in the parts of his Dioces, That he had got a Young Man to write *Eadmerus*'s Hiſtory, and had ſent it up to him. He writ, that there were no Monuments of Antiquity left within that Country; but certain Fabulous Hiſtories, and they lately Written: As the rude Laws of one *Howel Dau* or *Dha*, and the Life of a troubleſome Prince or Two, which were ſubdued ſince the Conqueſt. That he was promiſed daily the ſight of ſome *Welſh* Hiſtories, but as yet ſaw nothing, nor could hear certinly of any Doings of the Old *Britons*.

The Biſhop of *Peterburgh* writes to him, concerning Miniſters abuſed. *MSS. C. C. C. C.* Epiſt.

I find alſo ſome other Biſhops and Learned Mens Letters, to him under this Year. The Contents whereof I will briefly reherſe. *Edmund* Biſhop of *Peterburg* gave him to underſtand, how the Pariſhoners of *Wiſtenden* put their Vicar into the Stocks: And ſo had another Pariſh ſerved theirs: And otherwiſe ill entreated them, rather in Contempt of the Miniſtry, than upon any juſt Cauſe. This Biſhop deſired the Archbiſhop, that he would favour thoſe Miniſters Suits; who as it may ſeem had made their Complaints to the Archbiſhop, and Eccleſiaſtical Commiſſioners; or rather were complained of, and brought up thither by their Enemies to their further Charge and Vexation. He alſo wrote the Archbiſhop, that another Perſon had fetcht up the Miniſter of *Barton Segrave*, to the Archbiſhop's Court of Audience, out of Malice, to put the poor Man to Charge. He deſired the Cauſe might be remitted back unto him, the Biſhop of the Dioces, before whom it lay before.

Biſhop of *Carliſle* writes to him, to reſcue an Advowſon from Layhands. *MSS. C. C. C. C.* Epiſt.

John, Biſhop of *Carliſle*, wrote to him, *April* 9. about an Advouſon, like to go into ſecular Hands, and that his Grace would do his Endeavour to prevent it. What the Caſe was, may be underſtood by the Letter itſelf. "I have a "*Commendam* of a Pariſh, called *Rumald* Church; it will expire within a Year, "or leſs. The Advouſon of the ſame is offered to be ſold to Gentlemen of "this Country, at unreaſonable Sums of Mony. So that it is apparent the Revenues thereof are like to come into the Temporal Mens Hands, and the Cure "into ſome unlearned Aſſe, as many others are like to do in theſe Parts; unleſs "your Grace be a good Stay therein. For this Cauſe, and for that my Charge "here in the Queen's Service, doth daily Encreaſe; and alſo, that in times of "Wars, I have none Refuge left to fly unto, but only it; I am compelled to "be a Suitor to your Grace, for the renewing of my *Commendam*, for the time

" of my Life. In doing whereof, your Grace ſhall both ſtay the covetous " Gripe, that hath the Advouſon, from his Prey, the unlearned Aſſe from the " Cure, where I have now a learned Preacher, and bind me, as I am other- " wiſe moſt bound to ſerve, and pray for your Grace's long continuance in Ho- " nour and Godlines. ANNO 1567.

Your Graces
poor Brother to Command,
Johannes Carliolens.

Elmer's Account to the Biſhop of his Search after Antient Books. *MSS.C.C.C.C. Epiſt.*

To the Learned *John Ælmer*, then at *Lincoln*, being Archdeacon there, (afterwards Biſhop of *London*,) had the Archbiſhop writ, as he had done to the reſt of the Learned Men in other Cathedral Churches, to ſearch and enquire into the Libraries in thoſe Parts, for old written Eccleſiaſtical Hiſtories; and to ſend him the Names, and Titles, of all ſuch as he ſhould diſcover. *Ælmer*, in *November*, from *Lincoln*, where he had his Preferment, wrote back to the Archbiſhop, that he had made the beſt Search that he could, both in his own Study, and ſundry others, and could find none. And that for the moſt part of the old Fellows he had there, as he expreſſed it, were Schoolmen, as *Alexander de Hales*, *Johannes de Turre*, *&c.* But he ſpake of an Archbiſhop of *Canterbury*'s Book, *viz. A Comment upon the Old Teſtament*, which he had, and which he promiſed his Grace to ſend him, as ſoon as he could get Opportunity. And in fine, he profeſſed how he rejoyced, that God had choſen the chief Paſtor of this Church, out of his Native Country; meaning *Norfolk*.

Caius's Book of *Cambridge*.

Dr. *Caius*, the Founder, and Maſter of the College, that bears his Name; in the beginning of *April*, ſent his Letters to the Archbiſhop, together with his Book of the *Antiquities* of *Cambridge*. Which Work his Grace chiefly put him upon writing. The Occaſion whereof, was a ſuppoſed Reflection upon that Univerſity. For *Thomas Caius*, a learned Antiquarian of *Oxford*, and Regiſter of that Univerſity, had in Seven Days made, and writ a ſmall Treatiſe, intituled, *Aſſertio Antiquitatis* Oxonienſis *Academiæ*, and preſented it to the Queen in *September* laſt, when ſhe was at *Oxford*; wherein the Honour and Antiquity of the other Univerſity, received ſome Abatements. This MS. as it ſeems by the Secretaries means, a *Cambridge* Man, coming into the Hands of the Archbiſhop, a *Cambridge* Man alſo, was tranſcribed, and communicated by him unto another *Caius*, and a learned Antiquarian of *Cambridge*; the Archbiſhop exhorting him to conſider well the Book, and to vindicate his Univerſity; and contributing to him not a little herein. The Work being done, the Author ſent the firſt Draught of it to his Grace, for his Review and accurate Judgment. And according to that he intended, with his Correction, and what he pleaſed to add, to Print it. And as he deſired his Graces Judgment, ſo he let him know, that he ſhould be glad he would procure him Dr. *Haddons*, and Secretary *Cecyls*, whom he deſcribed to be *Men of Wit and Skill*, and cloſe alſo. For it was his earneſt Deſire that the Copy might be kept greatly concealed, and not ſhewn to any; no, not to his Servant *Joſcelyn*; who he feared would ſhew it to every Body, and give Copies, *ante Maturitatem*, and do little good in it himſelf. And he was the more inclinable to Print it, being mindful of what the Archbiſhop had once ſaid, How troubleſome the writing out of Copies were, and what Depravations commonly crept into Writing. But he committed it wholly to the Archbiſhop. Yet if he approved the Printing of it, he intended to view it over again, becauſe many things were roughly left, for want of Leiſure, and out of Haſte, to ſatisfy his Grace. Some things there were, which the Archbiſhop thought fit to have left out: What he would have added, or altered, *Caius* prayed him to Note, according to the Number of the Page. All this makes appear, how from the firſt, to the laſt, the Archbiſhop's Influence and Aſſiſtance, ran through this curious Work. Concerning which, *Caius*'s Letter may be found in the *Appendix*. *Aſſertio Antiq; Oxonien.* Employed and aſſiſted therein by the Archbiſhop. N. LV.

And ſo well did the Archbiſhop approve of this Book, that the next Year, [*viz.* 1568.] it came forth in Print; *Caius* concealing his Name, under that of *Londinenſis*.

ANNO 1567.

Londinenſis. And again, 1574, it was Reprinted, with his own Name, *John Caius.* The Author of *Athenæ Oxonien.* ſaith, that *Thomas Caius* wrote an Anſwer to his Nameſake, and Adverſary, of *Cambridge*, which never came out, but that he had ſeen two Copies of it at *Oxon.*

Diſpute in *Cambridge* concerning *Chriſt's Deſcent into Hell.*

The great Controverſy aroſe in the Univerſity of *Cambridge*, about this time, what the true Senſe of *Chriſt's Deſcent into Hell* was; whether it were a Local Deſcent, as it was then commonly taken, or to be underſtood in ſome other Meaning. This Diſpute was managed with ſo much Heat, that it came to the Secretary, who was that Univerſities Chancellor. And he ſent unto the Archbiſhop for his Advice in this Matter; who gave him his Thoughts for the better ſtilling, and Compoſing this Difference. But what that was, I find not: Perhaps, to forbear all conteſting about that Doctrine; the Senſe of which was left in ſuch a Latitude in the Book of Articles, without aſſigning any particular Meaning thereof.

The Clergy accuſed for Waſte.

Complaint had been made to the Queen concerning the Waſte that ſome of the Clergy made in their Church Lands, and Tenements, by long Leaſes, or otherwiſe. This Report was brought to the Queen by ſuch as owed the Clergy no Good will, but were ready to get their Poſſeſſions themſelves. The Queen, upon this, was almoſt come to a Reſolution, to have a Commiſſion iſſued out, to enquire into theſe Miſdemeanors of the Clergy, throughout the whole Nation. This the Secretary communicated to the Archbiſhop. Of both the before-mentioned Matters, thus the Secretary wrote to the Archbiſhop, *September* 12.

The Secretary to the Archbiſhop hereupon. *MSS.* C.C.C.C. *Epiſt.*

" IT may pleaſe your Grace to receive my humble Thanks for your Care ta-
" ken, in the diſcreet Advice given to me, concerning the Appeaſing of the
" unprofitable raſh Controverſy, newly raiſed upon the Article of the *Deſcent*
" *of Chriſt to Hell.*

" And again, much troubled with the Queen's Majeſty's earneſtneſs to have
" certain Commiſſioners in the whole Realm, to enquire of the Waſtes of the
" whole Clergy. For ſo ſhe is alſo much thereto inticed. I do what I can to
" delay the Execution; fearing that thereby the Clergy ſhall receive great Ble-
" miſh in Opinion; and ſo I mean to defer it, if I can. From my Houſe in
" *Weſtminſter.*

Your Graces at Commandment,

William Cecyl.

An Act againſt Waſte made by Miniſters.

What Proceedings were made further in this Matter, I know not; but in the Year 1571, againſt this Waſte there was an Act of Parliament, and againſt the Covetouſneſs of Churchmen, defrauding their Succeſſors, Waſting the Goods of the Church, and letting Leaſes for many Years.

The Queen offended with the Archbiſhop;

The good Archbiſhop, as he had ſtruggled with a very painful fit of the Stone this Year, ſo he alſo encountered with no ſmall troubles of Mind, as well as Body. For he being a moſt earneſt and invariable Lover of Truth, Integrity, and Righteouſneſs, would not ſpare either Prince or Noble, in ſpeaking or Writing freely his Mind. This made him fall now under the Diſpleaſure, both of the Queen, his Miſtreſs, and the Lord Keeper of the Great Seal, his old Friend. The Queen gave him publickly a moſt ſevere chiding, and that before many of his Officers, as well as others; becauſe he had freely ſpoke ſomething to her, relating to his Office, but what particularly, I am not able to declare. Yet was ſhe ſo wiſe, as not to allow his Eſteem and Reſpect to be abated by occaſion of her Anger towards him. To prevent which, the next Day meeting him, ſhe ſhewed him a very gracious Aſpect. Take this from the Archbiſhop's own Pen, in a Letter to the Lady *Bacon.* " I will not be abaſhed to ſay to my Prince, that I
" think in Conſcience, in anſwering to my charging. As this other Day I was
" well chidden at my Prince's Hand; but with one Ear I heard her hard Words,
" and with the other, and in my Conſcience and Heart, I heard God. And yet
" her Highneſs being never ſo much incenſed to be offended with me, the next Day

" Day coming to *Lambeth*-Bridge into the Fields, and I according to my Duty, " meeting her on the Bridge, ſhe gave me her very good Looks, and ſpake ſe- " cretly in mine Ear, that ſhe muſt needs continue mine Authority before the " People, to the Credit of my Service. Whereat divers of my *Arches* then be- " ing with me, peradventure marvailed. Where peradventure ſome body would " have looked over the Shoulders, and ſlily ſlipt away, to have abaſhed me be- " fore the World. ANNO 1567.

The Archbiſhop meaning by that Expreſſion, to give a ſecret Reproof to the Lord Keeper *Bacon*; who, in ſome Diſpleaſure now alſo taken at him for ſome thing elſe, had ſhewn himſelf after that Faſhion towards him. The Occaſion of this Anger towards the Archbiſhop, his old Friend and Acquaintance, ſeems to have been by a Viſitation of the Dioces of *Norwich*. Where he, as before was ſpoken, had heard much Irregularity to have been; ſhameful Simony, and other Wrongs done to the Church by Gentlemen, and ſome Knights. How two Laymen, enjoyed two Prebends in that Church, was mentioned before; and what good Remedy the Archbiſhop intended to make therein, by procuring one of theſe Prebends for a learned Miniſter, and thereby alſo providing a good Preacher for that City; which by the Biſhop of *Norwich*, by reaſon of a former Bargain with him that held that Prebend, was prevented. As he wrote to that Biſhop immediately, upon this Diſappointment; ſo, while his Mind was full of inward trouble at it, he wrote alſo to the Lord Keeper, complaining to him after his godly way, of theſe Corruptions and Wrongs done to the Church: And is is very likely, laying ſome Charge in that Reſpect, upon the Keeper himſelf, and by his Counſel, and Example, giving Occaſion hereunto. *Bacon* being a paſſionate Man, could not bear this, but fell out with this Plaindealer. He returned a few Lines to the friendly Letter the Archbiſhop ſent him; telling him, that *he conceived that now of the Archbiſhop, which he thought not to have heard at his Hands*; and ſent a hard Anſwer by the Archbiſhop's Man, by Word of Mouth, whom the Archbiſhop intended ſhould not have known any thing at all of theſe Dealings between them, ſo privately wrote on his Part. And ſo is the Lord Keeper.

The Archbiſhop made no more Words to the angry Keeper; but he did ſoon after write his Mind at large to the Lady *Bacon*, his Wife; a moſt prudent, learned, and godly Woman, with Intention that he ſhould know the Archbiſhop's Mind by her. " He deſired her, who was a great Sollicitor to the Lord, " her Husband, in the Cauſes of the Poor for Juſtice, that ſhe would take a fit- " ting Opportunity to repreſent him to her Lord, becauſe to him, he perceived, " he might not write; except the things he wrote were *Placentiſſima*. He pro- " teſted to her, that he meant not only prudently in what he lately wrote, or " ſpake, to the Lord *Bacon*, but Chriſtianly, Godly, and Friendly. And that " he wrote with that Deference, as that if *Bacon* had been Prince of the Realm, " and he, [the Archbiſhop] his Chaplain, he might have writ, as he did. And " yet, as he choſe to expreſs it, might *Matthew Parker* write privately to *Nicolas* " *Bacon*, in Matters of good Friendſhip, without Offence. But ſtill, in Humi- " lity of Heart, he would not ſtick to ſubmit himſelf to the Page of his Cham- " ber, and would be admoniſhed by him in Reaſon, tho' he were his Enemy. " And again, in doing his Duty to God, and the Office of Friendſhip to them, " whom he did ſincerely Honour and Love, he would not be abaſhed to ſay to " his Prince, that he thought in Conſcience. For ſpeaking his Mind ſo plainly " to his Lordſhip. He ſaid for himſelf, That God, the God of Vengeance, " would ask Account of him, if he ſhould hold his Peace: When both my Lord, " and I, ſaid he, Shall ſtand dreadfully before his Chancery. And therefore he " would not ſo covet the Favour of Men, as to diſpleaſe God: And that he " could do no leſs, of tender Heart to his Eſtimation. And loth he would be, " that his Example ſhould be alledged for divers Spoilers of the Miniſtry in that " Country of *Norfolk*. He beſeeched this honourable Lady, his Wife, to help " to remove this Scandal out of God's Houſe: That that Lord might not be- " ſpot the Glory of his old Age. Evil Reports went about, which he would not " write, or credit all Tales. Fy! on the World, to carry God's good Elect, " and principal Members of his Kingdom, ſo to be drowned in the Dregs of " this Mortality, not to regard theſe ſo chief Cauſes. What ſhall be hoped for " in

The Archbiſhop hereupon writes to the Lady *Bacon*, MSS. G. P. *Armig.*

ANNO 1567.

" in Friendſhip, if the Advertiſing of one another in true faithful Friendſhip, " and to Godward, ſhall ſtir up Enmity and Diſliking. He ſaid, He was " jealous over my Lord's Conſcience, and over his Honourable Name. That he " had joyed in him, and always honourably reported him; and in great Places, " and before the moſt Honourable, compared him with *More* and *Audley*, for " Eloquence, Wit, and Learning in Law, and with Biſhop *Goodrick*, for his " Sincerity towards Juſtice; tho' they all had their Faults: Which he prayed " God to keep my Lord and him from. The firſt imbued with Papiſtry; " the Second, *Omnia, & ab omnibus.* The Third a Diſſembler in Friendſhip.

" I would be loth to break Friendſhip with any mean Body, much leſs with " my Lord. And yet either King, or *Ceſar*, contrary to my Duty to God, I " will not, nor intend not, God being my good Lord. And it is not the So- " lemnity, or Commodity of mine Office, that I ſo much eſteem. I was ſorry " to be ſo accumbred: But Neceſſity drove me; and what Fate ſhall thruſt me " out, *ſuſq; deq; fero.* I am grown into a better Conſideration by mine Age, " than to be afraid, or diſmayed, with ſuch vain Terriculaments of the World. " I am not now to learn to fawn upon Men, whoſe Breath is in their Noſtrils. " But I leave the Reader to peruſe the whole Letter in the *Appendix*, where- " in ſo much of the good Temper and brave Spirit of our Archbiſhop, will " appear.

Numb. LVI.

His Advice upon Apprehenſions from *Spain*;

More of that Spirit, and publick Concern for Religion, and the Profeſſors of it, this godly Archbiſhop ſhewed in another Matter happening this Summer. There was now a ſecret Contribution made, by means of the Archbiſhop, among the Biſhops, and Clergy, for ſome Foreign Friends, Proteſtants (as it ſeems) in *Flanders*, and thoſe Parts under the *Spaniſh* Yoke, who endured great and intolerable Preſſures. But however privately this charitable Buſineſs was carried, it came to the *Spaniſh* Ambaſſador's Knowledge; who then had a great ſtroke with the Queen. And ſhe (tho' for Politick ends) ſeemed to be too much led by him, to the trouble of her trueſt Friends. This, with ſome Concern, the Secretary had hinted to our Archbiſhop. Whereat the Venerable Man declared himſelf aſtoniſhed: but however, took this Occaſion to excite the Secretary moſt earneſtly to uſe his Intereſt with the Queen, to ſet her right in theſe *Spaniſh* Matters. And theſe were his Words to him: 'That whereas the *Spaniſh* Ambaſſa-

To Secretary *Cecil.*

'dor knew of their Contribution, he would wiſh that he not only heard of it, 'and ſuſpected it, but ſaw it. And yet Prudence would be uſed. God ſave 'the Queen's Majeſty (ſaid he) from his enchanting. Her Peril is evedently 'feared in this Security. The Realm is like to be in Danger, if our Foreign 'Friends be not well. For God's ſake, and for his Sons Religion ſake, by 'whom *Vivimus & Salvi ſumus*, have good Conſideration in this Matter, and 'uſe your Wiſdom, *Opportunè, Importunè. Non putarâm*, is no wiſe Man's Say- 'ing. God fortify you, and my Lords of the Council. God make the Queen's Majeſty, to underſtand all Foreign Slights. This he writ from *Croydon*, *July* the 17th. This great Danger did the honeſt Party of the Court, apprehend the Nation, and the Religion, to be under at this time, from the crafty Inſinuations of the *Spaniard*: And this was the ſeaſonable Warning of this great Watchman. The Queen, however, continued this Favour for *Spain*, or at leaſt, Backwardneſs to fall out with that Nation: Notwithſtanding many baſe and falſe Characters, and Stories of her, and her Government, were commonly vented, and told about there, to her Diſhonour. In *January*, the next Year, our Archbiſhop ſent a Paper of Notes thereof to the Secretary, that he might take his Opportunity to acquaint the Queen with them: And by this means take off her favourable Sentiments towards that, her moſt dangerous Enemy. For he doubted, as he ſaid, there never was any Notice given her, how courteouſly (as he ſpake *Ironically*) ſhe was uſed in *Spain*, by theſe, their publick Stories of her.

The Clergy watched by Informers.

Among the various Diſcouragements of the Clergy now a days, there were many that watched their Tripping, by tranſgreſſing any penal Law, to take Advantage againſt them that way. Many Promoters there were, that were ready to inform againſt ſuch as did not reſide, let the Non-reſidence be never ſo neceſſary or reaſonable; hoping to enjoy the Forfeiture of Ten Pounds a Month for

for Abſence. The Archbiſhop, in one of his Letters writ this Year, makes mention of a very honeſt Man, having two Benefices, and keeping a very good Houſe at the greater Benefice, who was notwithſtanding accuſed in the *King's Bench* in *Hilary* Term, by one of theſe Informers, for *Non-Reſidence* from his leſs Benefice; and as it ſeemeth, was fain to pay the Penalty for divers Months Abſence. Therefore one *Walker*, mentioned before, a learned Preacher in *Norwich*, and ſo of great Uſe in that City, where there was ſcarce a Preacher beſides, notwithſtanding, out of fear of this kind of Informers, reſolved to leave the City, and return to his ſmall Living in the Country. And ſo by the means of theſe evil Men, that City was deprived of the good Service he did in it. *ANNO* 1568.

CHAP. XIX.

The Archbiſhops Care for preſerving Hoſpitality at Canterbury. *Attempteth to make the River there Navigable. Conſecrates a Suffragan of* Dover. *Orders to the Archbiſhop to inquire into the Religion and Condition of all Strangers. The Archbiſhop by Letters of the Privy Council hath the Care of Records and Monuments. The Biſhop of* Sarum *ſends up a* Saxon *Book to the Archbiſhop. Sir* John Southworth *a* Lancaſhire *Gentleman, and a Papiſt, ſent by the Council to be examined by the Archbiſhop. Committed afterwards to the Biſhop of* London. *The Archbiſhop repairs* Bekeesborn *Chancel.*

OUR Prelate, among other his Epiſcopal Qualities, had a great Care for preſerving the Reputation of his Church of *Canterbury*. To which the keeping of Hoſpitality tended conſiderably; that Travellers and Strangers might not want for Entertainment there. But the Queen having determined to reſerve the Prebends of that Church for her Chaplains, he ſeemed not to like of it; leſt their *Non-Reſidence* might prejudice that good Houſe keeping, that was ſo convenient to be there maintained. But there was another thing in it, that tended moſt fatally to the Deſtruction of Hoſpitality there: And that was, that notwithſtanding their Non-reſidence, they obtained Grants to receive their full Profits, without any Defalcaion for abſence. Whereby the charge lay ſtill harder upon thoſe that reſided. And this would make them think of abſenting themſelves too. And upon that Occaſion, ſome now were about ſo to do. They heard, that Dr. *Neviſon* would ſue for his whole Profits abſent, and Mr. *Freke* would do the like. Three more, *viz.* Mr. *Sentleger*, Mr. *Boleyn*, and Mr. *Dorel* were ſo preferred. The Archbiſhop thought it worth Writing to the Secretary for the redreſs of this Matter: 'Praying his Honour to conſider, how the Church ſtood, 'that Foreigners and Noblemen, paſſing that Way, might find convenient Num-'bers at Home to offer them a Dinner: For if many of them ſhould be abſent, 'and have their whole Profits, as many of them had lately obtain'd, the reſt 'would be too much hindred, in their Hoſpitality: and it would make them alſo 'to abſent themſelves. This therefore he thought not expedient; And that three 'of them had ſuch a grant of the whole Profits, notwithſtanding Non-reſidence, 'he ſaid, it was enough, and too much, and ſo left it to their Conſideration. This matter he wrote of to the Secretary, *March* 29.

His care for preſerving Hoſpitality in his Church of *Canterbury*.

And he was a Friend to the City of *Canterbury*, as well as the Church, being a Furtherer, if not a firſt Propounder, of making the River to *Canterbury* Navigable. The Charge was computed to amount to Fifteen hundred Pounds. Which being too great for the City to raiſe of its ſelf, there was endeavour made to get Aid elſewhere. And for this purpoſe he laboured, by the Secretaries

His endeavours for the making the River to *Canterbury* Navigable.

ANNO 1568.

ries means, to procure Letters from the Queen: and that they might be penned in ſuch Form, that the Lords of the Council might Subſcribe them, to be directed to the Juſtices of *Kent*, to be delivered them at their next meeting. He prayed the Secretaries help, and left it to his Management, as he ſhould think Good: appointing his Servant to attend the Secretaries Pleaſure; intending himſelf to have come and ſpoke to him by Word of Mouth, concerning it at the Star Chamber, if the Buſineſs had taken there, which it ſeems was adjourned, and ſo he went not; but ſupplied his abſence by a Letter, *May* 21ſt. Exciting both himſelf and the Secretary, to the doing of good from the uncertainty of their abode in the World; which he meant by thoſe ſhort Sentences, wherewith he concluded his Letter; *Dum ſumus in mundo, operemur bonum: &, Opera illorum ſequuntur illos.*

Rogers made Suffragan of *Dover.*

In this Eleventh of the Queen, the Archbiſhop under his Seal recommended to her Majeſty two Perſons, for the Office of a Suffragan within the Province of *Canterbury*, and to nominate one of them. Theſe two were *Richard Rogers*, B. D. and *John Butler*, Clerk, Canon and Prebendary of *Chriſt*'s Church, *Cant.* And being ſo nominated by her, to grant him the Stile, Title, Name, and Dignity. So ſhe by Letters Patents ſealed under her Privy Seal, *May* 12. nominated *Rogers* for Suffragan of *Dover*, and commanded the Archbiſhop to Conſecrate him thereunto, according to the Act of Parliament in the 36th of *Henry* VIII. and renewed in the firſt of her Reign.

Dangerous Errors brought in by Strangers.

Thoſe in the *Netherlands* that profeſſed Religion were now perſecuted intolerably by *D'Alva*, that breathed out nothing but Blood and Slaughter. Great Numbers of them from all Parts daily fled over hither into the Queen's Dominions, for the Safety of their Lives and Liberty of their Conſciences; and had hoſpitable Entertainment and Harbour for Godſake, and the Goſpels: Being allowed to dwell peaceably, and follow their Callings without Moleſtation in *London* and *Southwark*, and elſewhere. But with theſe came over *Anabaptiſts* alſo, and *Sectaries*, holding heretical and ill Opinions, and ſome alſo ſuſpected to be guilty of horrible Crimes, as was pretended by their Enemies.

The Queen's Command to make Inquiſition after them.

This the Queen being informed of, and not intending to allow Harbour to ſuch ſort of Perſons, (tho' all ſincerely Profeſſing the Purity of Chriſt's Religion, ſhe was very ready to receive and cheriſh) iſſued out her Letters, dated in *May*, to our Archbiſhop to this purpoſe; "That he, with the Biſhops his Brethren, "under whoſe Juriſdictions any Confluences of theſe Strangers were, ſhould "take particular Cognizance, what and who they were. And that he ſhould "give ſpeedy Order to the Biſhop of *London*, and all other Biſhops within his "Province, where theſe People took up their Reſidence, that they ſhould make "a ſpecial Viſitation and Inquiſition in every Pariſh, of all manner of Perſons, "being Strangers, of what Country, Quality, Condition, and Eſtate, they were, "with the probable Cauſes of their Coming into the Realm, and the Time of "their Continuance here, and in what Sort they lived, and to what Churches "they reſorted; and to make and continue Regiſters thereupon. And to give "Notice to the Juſtices of Peace concerning ſuch as ſhould be ſuſpected of the "foreſaid Crimes, or were not conformable to the Religion, agreeable with the "Laws of the Land, or permitted to Places, eſpecially appointed for Strangers "to reſort to, for the Exerciſe of Religion. This Letter I have exemplified in the *Appendix*. *Numb.* LVII.

The Archbiſhop to the Biſhop of *London* thereupon.

The Copy of this Letter the Archbiſhop ſent to the Biſhop of *London*, as was commanded, adding by Poſtſcript, "Theſe ſhall be therefore in the Queen's "Majeſty's Name, to Will and Require your Lordſhip, that having regard, as "I doubt not but you will, to the Execution of the Queen's Majeſty's ſaid Let"ters within your own Dioces, you do alſo forthwith ſignify the Tenor hereof "to all [and] ſingular my Brethren, the other Biſhops, and other Ordinaries "within my Province, where you ſhall think any Confluence of Strangers to "be, *&c.* dated *May* 24. 1568. This in truth was chiefly occaſioned by this Biſhop's Application to the Secretary, many *Anabaptiſts* now holding ſecret Conventicles in the City; and by that means had corrupted a great many of the Citizens with their Doctrines. This was now the Third Search made for Strangers in this Queen's Reign.

As

ANNO 1568.

The Archbiſhop has Authority from the Council for ſearching after Antiquities.

As the Archbiſhop had the chief Care of the Church and of Religion under the Queen, ſo had he alſo of the venerable Antiquity of the Nation. Whoſe great Skill therein, and earneſt deſire of retrieving the ancient Stories and Accounts of Perſons and Things, in theſe Iſlands, from the Times of the *Britains* and *Saxons*, was ſo well known, that a kind of Office was granted him for the Preſervation of theſe *Antiquities*. And the Privy Council granted him their Countenance, to gather up ancient Monuments throughout *England*, in whoſe Poſſeſſion ſoever they were; not indeed to keep or convert to his own Uſe, but to have the Sight and Reading of them. For in *July* divers of the Queen's Privy Counſellors, the Lord Keeper *Bacon*, the Duke of *Norfolk*, the Secretary, and others, iſſued out their Letters to all Perſons, to notify the Queen's Pleaſure, "That the "Lord Archbiſhop of *Canterbury* ſhould have a ſpecial Care and Overſight, in the "Conſervation of ſuch ancient Records and Monuments as were written of the "State and Affairs of the Realm of *England* and *Ireland*; which were heretofore "preſerved and recorded, by ſpecial Appointment of certain of her Majeſties "Anceſters, in divers Abbies, to be Treaſurehouſes to keep and leave in Me-"mory ſuch Occurrences, as fell in their Times. And becauſe divers of ſuch "Writings were commen into the Hands of private Perſons, and ſo partly "remained Obſcure and Unknown; They willed and required, that when the "ſame Archbiſhop ſhould ſend his Letters, or learned Deputies, requeſting to "have a ſight of any ſuch ancient Records, that they would, at the Contempla-"of theſe Letters gently impart the ſame: Not meaning to withdraw them "from the Owners, but for a time to puruſe the ſame, upon Promiſe, or Band "given of making Reſtitution. So as when need ſhould require, Reſort might be "made for the Teſtimony that might be found in them; and alſo by Confe-"rence of them, the Antiquity of the State of theſe Countries might be reſto-"red to the Knowledge of the World. Dated from *Howard Place*, [now called, *The Charter Houſe*.] *Anno* 68. *July* 7.

Nic. Bacon. C. S. *Th. Norfolk*, *W. Northampton*,
R. Leiceſter, *W. Howard*, *W. Cecyl.*

This Letter was printed, becauſe there would be occaſion to uſe divers Copies of it, to be ſhewn by the Archbiſhop's many Deputies, to ſuch Perſons as had any of theſe ancient Books, or Inſtruments, or Records, in their Poſſeſſion, and to authorize them to require the Sight of them.

Search into the Cathedrals for ancient Books.

'Tis probable the Archbiſhop obtained this Letter to meet with ſuch as were unwilling, or otherwiſe refuſed, to oblige him with the Sight of ſuch ancient Books or Writings, as were in their Poſſeſſions; but the Archbiſhop's Deſire alone prevailed with many others, conſidering the publick End he drove at, eſpecially with the Biſhops of the ſeveral Sees; whom he had friendly exhorted to examine the Books in their Churches, and to inform him, what they were, and if among them any *Saxon* Authors were found. The Biſhop of *Sarum* had been this Year at *London*, and received great Reſpects from our Archbiſhop, who took that Opportunity to pray him to ſearch narrowly the Library of his Cathedral for the ſaid Purpoſe; and as he went his Viſitation (which the Biſhop performed this Year) to make diligent Enquiry for ſuch ancient Books; and that in his Correſpondency with *Bullinger*, he would confer with him in ſome certain Matters. Upon the Biſhop of *Sarum*'s Return back to *Salisbury*, he did according to the Archbiſhop's Deſire; and what Succeſs he had, theſe his Letters will ſhew;

Biſhop of *Sarum* to the Archbiſhop, concerning a *Saxon* Book found in that Churches Library. Publick Librar. *Cambr.*

'MY Duty moſt humbly premiſed, with like Thanks for your Grace's Favour 'to my late being there. It may pleaſe your Grace to underſtand, that 'according to my Promiſe, I have ranſacked our poor Library of *Salisbury*, and 'have found nothing worthy the finding, ſaving only one Book written in the '*Saxon* Tongue; which I mind to ſend to your Grace by the next convenient 'Meſſenger. The Book is of a reaſonable Bigneſs, well near as thick as the 'Communion Book. Your Grace hath three or four of the ſame Size. It 'may be *Alfricus* for all my Cunning. But your Grace will ſoon find what he

'is

ANNO 1568.

'is. Other certain Books there are of *Rabanus* and *Auſelmus*, but as common 'ſo alſo little worth. If I had any Leiſure I would ſend your Grace the Titles 'of all. But as now I am entring into the Viſitation of my Dioces. By the way, 'if I may learn of any Antiquities, I will do your Grace to underſtand. Thus 'I humbly take my leave from *Sarum*, the 18th of *January*, 1568.

Your Grace's moſt humble,

Jo. Sarum.

After his Return from his Viſitation, he ſent up the ſaid *Saxon* Book to the Archbiſhop, accompanied with another Letter to this Tenor;

Another Letter from the ſame Biſhop to the Archbiſhop. *Ubi ſupra.*

'AFTER my moſt humble Commendations. Being now newly returned 'from the Viſitation of my Dioces, and having this convenient Meſſen-'ger, I thought it my Duty to perform my Promiſe. And therefore have ſent 'your Grace that hidden Treaſure that we had in our Library. Whether it be '*Alfricus* or no, or what Matter it containeth, your Grace will ſoon judge. I 'have made Enquiry for ſuch Antiquities, as I have paſſed through my Clergy 'in this Viſitation; but as yet I can find nothing. If there be any thing found, 'I ſhall have underſtanding of it. I will not forget to write to Mr. *Bullinger*: 'And, if your Grace, ſhall otherwiſe command me, to others elſe, I am al-'ways ready. Thus I humbly take my Leave from *Sarum*, the 31ſt of *January*, '1568.

Your Grace's moſt humble,

Jo. Sarum.

Theſe Letters are found in a Volume in *Folio* in the Publick Library of *Cambridge*; being St. *Gregory*'s Tract, *De Cura Paſtorali*, turned Paraphraſtically into *Saxon*.

Southworth, a Papiſt, committed to the Archbiſhop.

The Lords of the Council wrot to the Archbiſhop, and the reſt of the Eccleſiaſtical Commiſſioners, to call before him Sir *John Southworth*, a Gentleman of *Cheſhire* or *Lancaſhire*, and a Papiſt, and by his Corporal Oath to examine him upon certain Articles and Matters that had been already objected againſt him by the Biſhop of *Cheſter*, to whom he had refuſed to give an Anſwer: He had promiſed, that to the Lords he would, but not either to the former Biſhop, or the Archbiſhop of *York*, upon ſome Miſtruſt that he ſhould not find ſuch Indifference at their Hands. So being brought up, the Lords, as was aforeſaid, committed him to the Archbiſhop and Commiſſioners, the ſaid Lords adviſing, that he ſhould be only dealt with about thoſe Articles; thinking it convenient for other things touching his Conſcience, that he rather ſhould be won by Perſuaſion. He was Privy (it is like) to certain ſecret Conferences held at *York*, between the Biſhop of *Roſſe* and *Lidington*, Friends of the *Scotch* Queen, and the Duke of *Norfolk*, to uſe his Intereſt to procure her Liberty, propounding to him a Match with her: He might alſo be Privy to ſome fugitive Prieſts, who in theſe Parts were now buſily ſtirring the People to Diſcontent, and drawing them away from their Obedience: Pope *Pius* V. this Year, by *Ridolph* of *Florence*, but reſiding in *London*, as a Factor, exciting the Papiſts every where againſt the Queen. But the Articles touched not theſe Matters, but they concerned his Entertainment of Popiſh Prieſts into his Houſe and Company, and Relieving them, who had not only refuſed the Miniſtry, but alſo in his Hearing had ſpoken againſt the preſent State of Religion; and about his Neglect in coming to Church to the Common Prayer and Holy Communion, ſo often as he ſhould have done.

The Lords, togethet with their Letter, had ſent the Archbiſhop a Form of a Submiſſion for the ſaid Knight to ſubſcribe. On the 14th of *July* he appeared before the Archbiſhop, according to their Lordſhip's Order: And the ſaid Form being offered to him, he refuſed to ſubmit himſelf to any ſuch Subſcription: Telling the Archbiſhop, his Conſcience could not ſerve him in moſt Points of that Order. But he offered not to receive nor ſuſtain any ſuch diſordered Perſons, as heretofore he had ſuſtained and holpen. This the Archbiſhop ſignified back

to

to the Council; and that he ſeemed further to deſired that he might be ſuffered to live according to his Conſcience; and deſired much to go over Sea. The Conſideration of all which Suits he [the Archbiſhop] referred to their honourable Wiſdoms. ANNO 1568.

This *Southworth* eſcaped now, having at laſt ſubſcribed and complied with the eſtabliſht Laws; but ſoon after revolted. For the next Year, *viz.* 1569. in *May*, Sir *John Southworth* was at *Bath*, where there was great flocking of Gentlemen, all Hinderers of God's Word and the Goſpel; and this Gentleman the Ringleader, and no little Doer in *Bath*, (where *Bonner*'s Friends and Relations alſo were) and remained in great Admiration, as one *Thomas Churchyard* informed Secretary *Cecyll*. And thereupon he was taken up again, and committed to the Cuſtody of the Biſhop of *London*. Eſcapes, but buſy the next Year at *Bath*.

I find him in *Auguſt* the following Year, *viz.* 1569. with the ſaid Biſhop, who then ſent Letters to the Council, that he could do no good with him, for altering his Opinion in Religion. Beſides the Biſhop's Labour with him, the Dean of *Paul*'s, by him requeſted, conferred with the ſaid Knight very often, and had uſed alſo much Courteſy and Humanity towards him, and not without charge; which in reaſon might have been a means to move the ſaid Sir *John* ſomewhat to relent, but the Man was altogether unlearned, carried with a blind Zeal without Knowledge; [I do but tranſcribe Biſhop *Grindal*'s Letter to the Secretary] his principal Grounds were, *He will follow the Faith of his Fathers: He will dye in the Faith wherein he was baptized.* Sir *John* after this earneſtly requeſted to repair to the Court, to ſue unto the Council, that he might be employed in ſome Service. And the Biſhop allowed him to go. The Biſhop was now diſcharged of him, and the Dean of St. *Paul*'s harboured him, where after he had been Ten or Twelve Days, he grew weary of him; for the Knight now became more peremptory by the Dean's gentle Uſage, and would come neither to Prayers nor Sermon. So the Biſhop in behalf of the Dean ſuggeſted to the Secretary how gladly the Dean would be to be delivered of him. Yet the Biſhop in his Letters now to the Lords, prayed them to ſpare his Impriſonment for a time, becauſe the Priſon Sickneſſes raigned uſually at that time of the Year. Harboured with the Biſhop of *London*, And Dean of *Paul*'s.

The Archbiſhop, who was a great Repairer of the Houſes and Chancels pertaining unto his See, did this Year repair and beautify the Chancel of *Bekesbourn* Church, where he had an Houſe. He ſet up fair and comely Seats of Wainſcot for Ornament. And in one of theſe Seats, which probably might be that wherein he ſat himſelf, are ſtill remaining the Arms of *Parker*, and the Date 1568. engraven. But now are much gone to decay through the Negligence of the Tenents that ſhould have kept them in Repair; and ſome of them have been lately pulled down, and cut to pieces. About that Time an Augmentation was given to the Vicarage, being a Penſion of Corn. *viz.* Four Quarters of Wheat, and Eighteen Quarters of Barley, *per Annum*; and Ten Pounds in Money. So ſettled, as it ſeems, by the Archbiſhop's Means. The Archbiſhop repairs *Bekesbourn* Chancel, *N. Battely.*

ANNO 1568.

CHAP. XX.

Corpus Chriſti *College*, Oxon, *Viſited by the Biſhop of* Winton: *And more effectually, by Commiſſion from the Queen. The Archbiſhop of* Canterbury *his Privilege to Viſit* Oxford. *The Commiſſioners Eccleſiaſtical appoint a Viſitation of* Corpus Chriſti *in* Cambridge. *The Univerſity refuſe their Viſitation on account of their Privileges. The Commiſſioners call the College up to* Lambeth. *The Archbiſhop ſatisfieth the Chancellor of* Cambridge *of their Doings. Papiſts baniſhed the Court. Some in the Dioces of* Glouceſter *officiate without Orders. The Archbiſhop pacifieth Differences in* Corpus Chriſti *College*, Cambridge. *The Queen's Appointment of Latin Prayers, diſobeyed in moſt Colleges. The Archbiſhop's Advice to the Chancellor hereupon. Procures new Statutes for* Corpus Chriſti *College. Gives the Advowſon of* Abb Church, London, *to the College. His Advice for a Biſhop of* Chicheſter. *Appoints Lent Preachers for the Queen.* Tremellius *and* Corranus *apply to him. His Brother Maior of* Norwich.

A Preſident placed in *Corpus Chriſti*, Oxon.

A Notable Viſitation of *Corpus Chriſti* College in *Oxford* happened this Year. The occaſion was this: Upon the Avoidance of the Preſidentſhip of that Houſe, the Queen ſent Letters to the Fellows, recommending *William Cole* to their Choiſe to ſupply that Place, a ſober and religious Man, who had been an Exile under Queen *Mary*. But notwithſtanding, being well affected towards Popery, they rejected the Queen's Letter, and choſe for their Preſident one *Robert Harriſon*, formerly of that Houſe, but gone from thence for his Favour to the *Romiſh* Religion. The Queen hearing this, pronounced their Election void, as being made amiſs, and againſt the Statutes; and again commanded them to elect *Cole*. But they ſtill refuſed, urging, that their former Election was done according to their Conſciences, and their Oaths. Soon after *Horn*, Biſhop of *Wincheſter*, their Viſitor, was ſent down to place *Cole*, which he did; but firſt was fain to force the College Gates, being ſhut againſt him.

The ill Behaviour of the Fellows towards their Viſitor.

There being ſuch a Neſt of Popiſh Fellows here, and the rude Carriage the College had ſhown the Biſhop, their Viſitor, conſidered, he intended a farther Viſitation for them. But upon other intervening Buſineſs, it was deferred by him: Which made the Fellows triumph. But ſome other Fellows were here of a better Inclination; as *Hooker*, and his learned and ingenious Pupil, *George Cranmer*, Nephew to the late Archbiſhop of that Name. This Man laſt mentioned, in this Juncture wrote a Letter to the Biſhop of *Wincheſter*; who the laſt time he was at the College, adjourned his Viſitation till another time, and afterward, as Report went, laid it wholly aſide. This Rumour, *Cranmer* told him, brake all the Hopes of the good Men, and begat the Triumphs of the bad. Theſe talked abuſively of the Biſhop, that he would come when there was hope of Gain, *viz.* Ten Mark. But now being no hopes of that, he would not trouble himſelf to take the Pains. *Cranmer* told him moreover, how they ſpake againſt him, and boaſted how well it ſucceeded, that they had reſiſted him, [as though he were afraid to come again to them.] He urged alſo to the Biſhop, that he would do well to purge the *New College* and *Wincheſter* School, wherein were harboured many Popiſhly affected. This Letter came into the Hands of Archbiſhop *Parker*, ſent to him by the Biſhop aforeſaid: Who prayed him that Care might be taken about theſe Irregularies by the Eccleſiaſtical Commiſſion, rather than by him as Viſitor. The Archbiſhop ſent the Letter

Geo. Cranmer.

to

to the Biſhop of *London*, who approved of ſome ſpeedy Courſe to be taken for Redreſs. ANNO 1568.

What was done with the Colleges of *Wincheſter* and *New College*, I know not, but *Corpus Chriſti* was procured by the Archbiſhop to be this Year Viſited by Commiſſion from the Queen to the ſaid Biſhop of *Winton*, Secretary *Cecyll*, *Cooper*, and *Humfrey*, Doctors of Divinity, and *George Ackworth*, LL. D. an Officer of the Archbiſhops. Where lighter Puniſhments were inflicted upon leſſer Crimes, and Three notorious Papiſts expelled; whoſe Names were *Reynolds*, *Windſor*, and *Napier*. The Colleg viſited by Commiſſioners.

The Archbiſhop had lately met with an old Writing taken out of the Rolls of Parliament, *Anno* 1411. and of the 13. *Regis Henrici* IV. wherein was expreſſed the Power of the Archbiſhops of *Canterbury* to Viſit the Univerſity of *Oxford*. It began, *Memorandum quod memorabilis in Chriſto Pater* Thomas *Archiep.* Cantuar. *in præſenti Parl. noſtro exhibuit quandam Petitionem*, &c. It was concerning his Right of Viſiting that Univerſity; and it was confirmed by that Parliament. The aforeſaid Writing is very large. This the Archbiſhop ordered to be put into his Regiſter, as appears by this Note ſubjoyned, " *Memorandum*, That the " Copy of the Act of Parliament abovementioned touching the Univerſity of " *Oxford*, was delivered to me *John Incent*, the xix *February*, *A. D.* 1568. by the " moſt Reverend Father in God, *Matthew* Archbiſhop of *Canterbury*, and Com- " mandment to me given by him to Regiſter the ſame in Manner and Form " above ſpecified. As for this Prerogative of the Archbiſhops of *Cant.* I find by the Notes of Dr. *Yale* preſerved in the *Cotton* Library, that the Scholars of *Oxon* ſubmitted themſelves to the Archbiſhop of *Canterbury*, *& nequeunt ſeſe exceptos* Ex. Reg. *Arundel.* And in the ſame *Cotton* Volume I find this Prerogative declared and ratified by King *Richard* II. in theſe Words: *Declaratio Regis per Literas ſuas Patentes, quod jus Viſitandi Cancellarium & Univerſitatem* Oxon. *pertinet & pertinere debet, ac in perpetuum pertinebit ad Archiepiſcopum* Cantuar. *& Eccleſiam ſuam, & non ad ipſum Regem.* This happened upon ſome Conteſt and Debate moved between *Thomas*, Archbiſhop of *Cant.* on the one Part, and the Chancellor of the Univerſity of *Oxford*, and ſome others of that Univerſity, on the other, upon the Uſe and Exerciſe of Juriſdiction and Viſitation of the ſaid Univerſity; the Chancellor and the reſt ſaying, that the Viſitation belonged to the King alone. This was dated at *Weſtminſter*, *June* 1. in the 20th Year of King *Richard* II. The Archbiſhops of *Cant.* might Viſit *Oxford*. *Cleopatra*, F. 1. P. 266.

This Year I meet with an Inſtance of the Archbiſhop's great Love and good Will to his old College of *Corpus Chriſti* in *Cambridge*, where he was educated, and whereof he was once Governor, and ever after a loving Patron. The preſent Maſter, Dr. *Pory*, was aged, and often abſent, and Government and good Order was greatly wanting in the College. The Archbiſhop, the Biſhop of *London*, Dr. *Yale*, Dr. *Drury*, and Dr. *Watts*, were now ſome of the Queen's Commiſſioners. To theſe Information was lately brought of divers Miſdemeanours, as well in Manners, as in Doctrine, of which this Society was guilty. I make no queſtion this Information was brought by the Archbiſhop's means: Who finding no other way ſo convenient to remedy the Abuſes grown in that Houſe, thought good to attempt the doing of it by the Commiſſion. The Method therefore taken was this. Upon this Information they directed their Letters of Commiſſion to the Vice-Chancellor, and ſome other Heads of the Univerſity, to examine and enquire into theſe Matters, and to return them an Account thereof. But they to whom this Commiſſion was directed, made ſome Stop thereat, delaying the Execution thereof, fearing, as they ſaid, to prejudice their Privileges, if they ſhould advance the Eccleſiaſtical Commiſſion in the Univerſity. And hereupon the Vice-Chancellor, Dr. *Young*, ſent Letters by the Univerſity Beadle to Sir *William Cecyll* their Chancellor. Upon the receipt of which, the ſaid Chancellor deſired their Opinion who were the Commiſſioners, and had ſent this Commiſſion to his Vice-Chancellor. They ſignified accordingly their Opinion in a Letter that ran thus: The Commiſſioners Eccleſiaſtical receive Information againſt *Benet College*. The Univerſity decline their Juriſdiction. And why.

ANNO 1568.

The Judgment of the Archbiſhop and others herein. MSS. *Ceciliana.*

" IT may pleaſe you to be advertiſed, that our Opinion is, that the Queen's " Majeſty's Commiſſion for Cauſes Eccleſiaſtical, doth extend, and may " be executed, upon Perſons reſiant within either of the Univerſities, or within " any other Privileged Place within the Realm, by vertue of the Words, *In " Places as well exempt, as not exempt:* And that the Vice-Chancellor of *Cambridge*, " and others which are joined with him in Commiſſion, from the Commiſſio- " ners here, may ſafely, without prejudice of the Liberties of the ſame Uni- " verſity, proceed to the Execution of the ſaid Commiſſion. Yet notwithſtand- " ing we think it not amiſs for avoiding all Scruples, that the ſaid Vice-Chan- " cellor, and the other Aſſociates with him, do declare by Proteſtation, that " their meaning in executing of the ſaid Commiſſion, is not to prejudice any " the Liberties of the ſaid Univerſity, but only to ſhew their Obedience unto " the Authority of the Queen's Highneſs, committed to the ſaid Commiſ- " ſioners.

From *Lambeth*, the 4th of *January*, 1568.

Matth. Cantuar.
Edmund London.
Thg. Yale.
Tho. Wattes.

The Conteſt between the Univerſity, and the Commiſſioners.

This Letter, as the Reſolution of the point, the Chancellor returned to the Vice-Chancellor, by the ſame Beadle, that had been ſent to him a little before. But the Queens Commiſſioners had Intelligence, that the Vice-Chancellor, notwithſtanding this, proceeded not to the execution of the Commiſſion which they had ſent. Whereupon they revoked their ſaid Commiſſion, and advocated the ſaid Cauſe to their own examination. To the debating whereof the moſt part of the ſaid Society, being Parties to the ſaid Matters, voluntarily appeared at *Lambeth*, and ſubmitted themſelves to be ordered. But one *Stallard*, Batchelor of Arts, and principal Party in the buſineſs, remained ſtill at *Cambridge*. Him they ſent for by their Letters and Commmandment. The execution of which the Vice-Chancellor ſtayed; commanding the ſaid *Stallard* not to appear before them: and withal withſtood a ſearch of ſuſpected Books, by the Commiſſioners decreed to be made in the ſaid College; removing ſuch as they had appointed to do the ſame; and cauſing a ſearch to be by ſuch, and in ſuch manner, as he, the Vice-Chancellor deviſed, unſealing the Door, which they for that purpoſe cauſed to be ſealed. For which Doings, the Vice-Chancellor anſwered by his Letters; alledging that it was never heard, that any extraordinary, or foreign Authority had intermedled to call any from the Univerſity.

The Commiſſioners Letter to the Chancellor, upon occaſion thereof.

Tho' this did ſomewhat provoke the Queens Commiſſioners, yet before they would do any thing more, they thought it convenient to ſignifie the whole matter to the Chancellor, for that the Vice-Chancellor was his Deputy. So they writ to him, and made him privy to all their Proceedings, before they called him in Queſtion: expecting the Chancellors further mind herein at their next Meeting. They let him know, " That they marvelled not a little at what the Vice-Chan- " cellor wrote and did, having in freſh Memory their own continual Proceedings " in this Commiſſion, ſince the firſt time of it. And that they had from time " to time called, as occaſion ſerved, out of both the Univerſities, and had " always to that preſent, Appearance humbly without any denial or contra- " diction; and had done therein, as they truſted, good Service to God, the " Queen and the Realm; removing by Authority of their ſaid Commiſſion, out " of both Univerſities, divers ſtubborn Papiſts, and head Adverſaries of God's " true Religion, to the number of Forty and more; and ſome of them ſuch as " had been ſent to the Commiſſioners, by order of the Privy Council, as might " appear by their Records. The denial of which Authority now, after ſo long " a time, they took too much to prejudice the Credit of their ſaid former Do- " ings, and to derogate the Authority of the Queen's Highneſs Commiſſion, " committed unto them by Act of Parliament. What further iſſue this

buſineſs

buſineſs had, I find not. But the College ſeeming to want a ſtirring Reſident Maſter, the preſent being ſeldome there, and grown Old, as was ſaid before, the Archbiſhop at laſt, prevailed with him to Reſign, as we ſhall ſee the next Year. *ANNO 1568.*

The Nation was now very ſenſible of Papiſts, who had flocked about the Court, and ſheltered themſelves in the Houſes of Perſons of the beſt Quality and Reputation. The Queen now iſſued out her Command to her Counſellors, that all Papiſts ſhould be baniſhed her Court, which was done; and the true Proteſtants took great joy thereat. And the Archbiſhop himſelf, by a Command, turned out of his Family, ſome Perſons that were diſcovered to be ſo diſpoſed. Whereof I ſuppoſe one was Dr. *John Caius*, who was ſometime entertained by the Archbiſhop for his Learning. Now alſo were the Doctors of the Arches examined, as was reported; and ſome of them refuſed to ſubſcribe to the ſupreme Authority of the Queen.

Papiſts baniſhed the Court;

And from the Archbiſhop's Family.

Under the Clergy of the reformed Church, here did ſome unworthy Men alſo now ſhelter themſelves. Two ſuch the Biſhop of *Glouceſter* had diſcovered in his Dioces; Notice whereof he ſent to the Archbiſhop in the Month of *October*, *viz.* that they had adminiſtred the Communion, Chriſtened Infants, and maried People, and done other ſpiritual Officers in the Church; and yet never took holy Orders: One of theſe had counterfeited that Biſhops Seal; and the other was perjured. The ſaid Biſhop writ alſo the ſame Intelligence to the Secretary, that ſuch Wretches, and Scandals to Religion might be detected; and due Puniſhment taken upon them.

Two Scandalous Miniſters.

The Archbiſhop now had a new Trouble created him, from his own abovementioned College, as he had not long before from one or two Colleges in the other Univerſity; declaring himſelf much vexed at the Frowardneſs of ſome Parties there. The Contentions there, chiefly aroſe from the Diverſity of Religion: Whereupon one Party ſpighted the other. For the allaying of this Conteſt, the Archbiſhop uſed privately the Aſſiſtance of Dr. *Pern* and Dr. *Leeds*. Whereby he at preſent compounded the Matter between them, and brought them to a Quietneſs. But it was not ſo firm, but a Difference broke out ſoon after into further Trouble: Which again the good Archbiſhop, as an affectionate Father to this College, laboured to pacify, partly by the Authority of the Queen's Council, and partly by the help of the Vice-Chancellor, Dr. *Pern*, and Dr. *Whitgift*.

Conteſt in *Corpus Chriſti* College, *Cambridge*.

But it is worth the knowing the main Ground of theſe Diſſenſions. It was a late Order of the Queen's, for Latin Prayers to be ſaid in the Colleges, for the better accuſtoming of the Scholars to the learned Language. For whereas ſhe had deviſed a Latin Book of Prayers for the Latin Colleges, certain in this College, would have none of them. And ſo it was not only in this, but in moſt of the Colleges beſides: Where they had overthrown the Queen's Authority, in reſpect of this Order. But the Archbiſhop had counſilled the Maſter of *Gonvill Hall*, and charged him of *Corpus Chriſti* College, to keep the ſaid Order, and to regard the Queen's Authority. Which thing, becauſe theſe Colleges only did, the Adverſe Party in each College were much offended. Inſomuch, that ſome of the Fellowſhip of *Benet* College, went contemptuouſly from the Latin Prayers, the Maſter being the Miniſter then that read the ſame. And ſome of them ſaid, that *Latin Service was the Popes Dreggs*: And further, ſome of this Number ſaid Grace at the Common Table, in *Engliſh*. Theſe, and ſuch other Diſorders, the Archbiſhop was now about reforming. But he knew what need there was of the Aſſiſtance of Sir *William Cecyl*, the Univerſities Chancellor; and therefore applied to him in the beginning of *January*, letting him know, 'That 'the Authority of Chancellorſhip muſt interpoſe: And warned him, that if it 'ſhould not ſet a ſtroke in this Cauſe, he might peradventure hear worſe of the 'whole Univerſity hereafter: Adding, that, when his Honour ſhould be rightly 'informed, that little Company was able to ſhew, what the whole Univerſity 'meant. And that for his Part, he had done uprightly, and intended ſo to 'do.

Offence at Latin Prayers in *Cambridge*.

The Archbiſhop moves the Chancellor herein.

The Archbiſhop was minded to bring the Univerſity to ſome Uniformity in this Matter: and for that Intent, ſoon after thought to wait upon the Chancellor at the

ANNO 1568. the Court; (but his Health wouldnot permit, as he wrote to him) to talk with him, what were beſt to be done in this *Cambridge* Contention; whether to ſuffer by Silence, the Commandment of the Latin Service to be overthwarted, or to urge it ſtill; which was, as he ſaid, the chief Ground of the Diſtaſts among them. And that if he, as Chancellor of that Univerſity, would reſolve it, he knew moſt of the Heads would rather follow it. He preſſed this Matter again in the Month of *February*, unto the Chancellor; having forborn a while, becauſe of urgent Buſineſs of State, that the Archbiſhop knew then lay upon him. Now he offered it again to his Conſideration, to reſolve the Doubt, which was looked for at his Hands from *Cambridge*; that is, for their Order in private Chapel Prayers. The Archbiſhop reminded him, how it made Variance, which ſoon might be appeaſed. And added, That he had no other Charge in the Matter, but to wiſh well to that Body. And that, as he underſtood, their Beadle was then with him, ſo he would pleaſe, if his Leiſure could ſo ſerve, to tranſmit his Advice: And ſo wiſhed his Honour well to fare in God. I am ſorry I cannot go on to acquaint the Reader, what was further done in this Matter, for the Uſe of the Latin Prayers in the Colleges; but by what hath been ſaid, we ſee the Archbiſhop's Zeal to have the Queen's Orders uniformely obſerved; and his Judgment to have Sedition timely checked, for fear of greater Inconvenience.

Febr. 18.

New Statutes for *Corpus Chriſti* College.

Now alſo, in the Month of *February*, the Archbiſhop applied himſelf to Secretary *Cecil*, about new Statutes for his ſaid College of *Corpus Chriſti* in *Cambridge*. In King *Edward's* Days, when he was Head of that College, he moved the Kings Viſitors for the renovation of the Statutes of the ſaid College. Whereupon they granted that Dr. *Mey*, and himſelf ſhould finiſh them, which he then cauſed to be written fair, and procured the Viſitors Subſcriptions. At the Viſitation that happened under Queen *Mary*, theſe Statutes were aboliſhed; and they returned to their old ones. Upon the coming of Queen *Elizabeth* to the Crown, was another Viſitation of the Univerſity appointed; where the Archbiſhop, Secretary *Cecil*, and ſome others were in Commiſſion. And thoſe Statutes of King *Edward*, were revived again. But upon pretence of ſome Imperfection in the manner of doing it, ſome of the College thought themſelves not bound by them: And becauſe the Maſter of the College went down that Week to the *Audit*, the Archbiſhop thought good to have the new Statutes recognized; and where ſome things neceſſary of the Old Statutes were omitted in the former Book, he had them now inſerted; and ſo to offer them to the Houſe, to be received. This Copy of the new Statutes, therefore he ſent by his Servant to the Secretary, praying him for the more Authority, to put his Name to them, as he had deſired the Hands of ſome others of the Viſitors, who were (beſide himſelf) the Biſhop of *Winton*, Sir *Anthony Cook*, and Dr. *Walter Haddon*.

Gives this College the perpetual Advouſon of *Abchurch, London*.

Another good Turn the Archbiſhop did this Year, for the ſaid College. For the better and more flouriſhing State of it, he yielded and made over the Rectory of *Penſhurſt* in *Kent* unto the Queen, confirmed by *Goodwin*, Dean of *Chriſts Church Canterbury*; in lieu of her Grant of the Advouſon, Donation, and Preſentation of the Rectory of the Church of the Bleſſed *Mary*, the Virgin *Abchurch, London*, to *Benet* College. This Charter of the Queen, whereby ſhe granted this Church to the College, was dated the 7th of *July*, 10 *Eliz.* which Patent coſt the Archbiſhop 20 *l.* 09 *s.* 8 *d. viz.*

	l.	*s.*	*d.*
The Great Seal	8	9	0
The Writing and Enrolling,	2	6	8
The Signet and Privy Seal,	4	13	4
The Vellam Book,	0	10	0
The Wax and Examination,	0	4	0
To the learned Counſil about the ſame Conveyance from the Archbiſhop to the Queen.	1	0	0
	20	9	8

The

The Archbiſhop did intend this Living for the Maſters of the College, for the time being, that ſome more Gain might accrue to them by this Addition, to their Maſterſhip. But Fellows of that Houſe have commonly been Incumbents there. ANNO 1568.

Barlow, Biſhop of *Chicheſter*, deceaſed this Year, *Auguſt* the 13th, whereof Dr. *Overton* of that Church, had given Notice to the Secretary, the next Day; and withal mentioned *Day*, Provoſt of *Eton*, as a good Man to ſucceed, both in regard of his Learning and Piety: And Three or Four Days after, the Archbiſhop ſuggeſted to him, that when it was the Queens Pleaſure to appoint another Biſhop there, that ſhe would remember her Chaplain Mr. *Courteis*, giving him the Character of an *Honeſt learned Man*; that he was of Age competent, and among other Qualifications, he added, that he was poor, and wanted Living. But he truſted, that he would ſupply the Office to God's Honour, and the Queens Contentation. And as the Archbiſhop recommend one, ſo he endeavoured to prevent another, namely, *Cheny*, Biſhop of *Glouceſter*, whoſe unſound Principles were well known both to the Archbiſhop and the reſt of the Biſhops. His Doctrines gave great Offence to the People of his Dioces, and created ſuch Diſagreements between them, both in *Glouceſter* and *Briſtow*, (which he held in *Commendam*) that that Biſhop had wiſhed, he might be diſcharged of the burthen of his Biſhoprick. But the Archbiſhop told the Secretary, that he pretended this, but meant another Thing, intending rather a Remove than a Diſcharge. And, 'that they the Biſhops knew by Experience, what Rule *Glouceſter* made among his 'People. That he would bring them to his Contemplation; which he laboured 'to do, but ſpied that he ſhould never, and thereupon wiſhed that he were 'diſcharged. Which he pretended a long time, but meant ſomething elſe. Nor truly was he a proper Man to be tranſlated to this Dioces, abounding ſo much with Papiſts and Papiſm. The Perſon the Archbiſhop named ſucceeded, but it was almoſt Two Years after this Vacancy.

Biſhop *Barlow* dies. One recommended by the Archbiſhop to ſucceed;

But not the Biſhop of *Glouceſter*.

One thing more I find the Archbiſhop doing about the latter end of the Year, (which he ſeemed yearly to have done) and that was, drawing out a Liſt of ſuch Preachers as were to come up before the Queen, the Lent following. Which he ſent the 19th of *January* to the Secretary to review, for his Judgment, how he liked them. That ſo none might preach before her Majeſty, but whom ſhe ſhould have a Pleaſure or Content to hear; which the Secretary beſt knew.

Nominates *Lent* Preachers.

Two learned Foreigners, did this Year, make their Addreſſes to the Archbiſhop: *Emanuel Tremelius*, (who was one of the learned Exiles under King *Edward*, entertained by Biſhop *Cranmer*, and then *Parkers* Acquaintance in the Univerſity, where he was publick Profeſſor of the *Hebrew* Tongue,) paying him his Reſpects in a Letter, and therein in his Wive's, as well as his own Name, Saluting *Optimam Dominam una cum utroq; Filio*; meaning the Archbiſhop's Wife, and his Two Sons: And *Anthony Corranus*, a learned *Spaniard*, and Preacher to the *Spaniſh* Congregation in *London*, lately come from *Antwerp*, having been Preacher in *French*, to a Congregation there, whither he had fled from his own Country, for the Profeſſion of true Religion. This *Corranus*, underſtanding theſe Children of the Archbiſhop, learned *French*, (as they were brought up in all good Literature) with a Letter Addreſt to his Grace, ſent them Two *French* Books, writ by himſelf, for the Uſe of the Church at *Antwerp*; in which Church he firſt began to perform the Office of a Paſtor, as he wrote to the Archbiſhop. One of theſe Books was a Confeſſion of his Faith: which he afterward ſet forth in *Latin* and *Engliſh*. This learned Man wrote alſo certain Tables concerning the Works of God; which appeared abroad in Four Languages, *Latin*, *French*, *Dutch*, and *Engliſh*. Wherein he endeavoured to comprehend, as it were in Propoſitions, the holy Doctrine of both the Teſtaments. Intending thereby to ſet forth the true and right meaning, and pure Truth of the Chriſtian Religion, drawn out of the Fountains of holy Scripture: And that in orderly Method and apparent Plainneſs. But this Writing of his, gave Offence to ſome in thoſe Days, who charged it with *Pelagianiſm*. For which therefore he met with much Trouble, and was fain afterward to write Articles of his Faith, Printed by *Tho. Purfoot*, *An.* 1574. We may hear more of this Man hereafter.

Tremelius writes to the Archbiſhop. *Corranus* preſents his Sons with *French* Books.

His Books.

Vid. Archb. *Grin.* Life, Book I. Ch. 15.

And

ANNO 1568. And this Year, the Archbiſhop's Brother, *Thomas Parker*, was Maior of *Norwich*. And *Allen* his Grace's Chaplain, if I miſtake not, being now at *Norwich*, in a Letter to his Grace from thence delivered his Brother the Maiors Commendations to him. And I meet with a Certificate ſigned by the Biſhop of *Norwich*, and *Thomas Parker* Maior, dated in *Auguſt*, whereby he, and the ſaid Biſhop conſtituted one *Simon Warner*, to be Guidor, and Keeper of the Houſe, or Hoſpital, of our Bleſſed Lady, and St. *Clement* without St. *Auſtins* Gate, in *Norwich*: Putting out *John Bradley* thence, and from any manner of Collection by him any more to be made for the Poor in the ſaid Hoſpital.

The Archbiſhop's Brother Maior of *Norwich*.

CHAP. XXI.

The Archbiſhop ſets out a New Edition of the Great Bible; and of a Smaller for Families. The Clergy find Arms. Their Taxation put into a Method by the Archbiſhop. Makes a Rate of Arms for his own Dioces. His Taxation of himſelf.

The Archbiſhop publiſhes the Great *Engliſh* Bible;

A GREAT Bible by Statute, being to be had in all Churches, and the Edition of the old Church Bible being almoſt gone, our pious Archbiſhop ſet himſelf to prepare a new Edition for the Churches. And this was the Year (*viz.* 1568.) if I miſtake not, that a new *Engliſh* Tranſlation of the Bible did appear in Print, whereof our Archbiſhop was the great Procurer. Of his Pains in this Work, ſomewhat was ſaid before under the Year 1565. This then was the Year, (as it ſeems) when the Great *Engliſh* Bible was firſt printed. For the Bible called, *The Great Engliſh Bible*, with the Year of the Impreſſion, (*viz.* 1568.) I find in the Catalogue of the Books the Archbiſhop gave to the Library of *Corpus Chriſti*, *Cambridge*. He had uſed about this Work, the Help not only of his learned Chaplains, but of his Brethren the Biſhops; ſending them particular Portions of the Bible, of the former Tranſlation, to Reviſe with the exacteſt Scrutiny. And dealt ſo earneſtly with all of them, that they reſed not to be Companions and Partakers with him in theſe his Labours. And afterwards himſelf with other learned Divines in his Family, peruſing all again, he ſet forth a more correct Tranſlation of the Holy Scriptures, of the ſame Volume with the former, or a little bigger, and better printed. And ſo highly pleaſed was this good Prelate, when he ſaw an end put to this Great Work, that he ſeemed to be in the ſame Spirit with old *Symeon*, uſing his very Words, *Lord, now let thy Servant depart in Peace; for mine Eyes have ſeen thy Salvation.* This was that, which was commonly called, *The Biſhops Bible*, becauſe the Archbiſhop, and the Biſhops had the chief hand in correcting, reviewing and publiſhing it: A thing which his Predeceſſor *Cranmer* laboured to do with his fellow-Biſhops; but could not obtain. But there was a better Set of Biſhops at this Time in the Church of *England*. Under the Year 1572, we ſhall have a fuller Account of the Pains our Archbiſhop took in this moſt uſeful Work. For it was that Year printed again in the greateſt *Folio*, with another Review.

MATTHÆUS.

And ſmaller Bible.

But our good Archbiſhop had a Care, that private Families as well as Churches, might be ſupplied with the Sacred Bible well corrected, to Read and Meditate in, for their ſpiritual Profit and Comfort, as often as they pleaſed. And therefore the very next Year, I find it ſet forth by him in a ſmall, but fine Black Letter, in large *Octavo*, a curious Book; ſometime ſhewn me by the learned Mr. *H. W.* an excellent Antiquarian. In this Bible, the firſt Capital Letter at the firſt Chapter of *Geneſis*, is adorned with the Arms of the See of *Canterbury*, impaling the Archbiſhop's Coat, with the Letters *M. P.* ſet on each ſide (which is commonly ſeen in the Books written or printed by his Procurement)

Humphrey Wanley.

ment) and underneath is ſet the Year 1569. The Chapters here are divided into Verſes; but no Break in a Chapter till the end thereof. And this, I think, is the firſt *Engliſh* Bible printed with Diſtinction of Verſes. This Bible hath divers Alterations in the Verſion from the former *Engliſh* Tranſlations; which ſhews it to have been all reviſed a new: And there be divers Notes ſet in the Margin by the Archbiſhop, as it ſeems, which are different from the Notes of *Tindal*, and *Coverdale*; and ſuch as are very inſtructive and ſignificant. Take for a *Specimen*, the firſt Note, ſet againſt the ſecond Verſe of the firſt Chapter of *Geneſis*. *The Earth was without Form, and void, &c.* 'Although the Works of God, both in 'the Creation, and in his Spiritual Operation, may ſeem rude and imperfect at 'the firſt, yet God, by the working of his Holy Spirit, bringeth all to a Perfecti-'on at the end. ANNO 1569.

Things now tended apace towards a Rebellion, which broke out in the North this Year, headed chiefly by the Earls of *Northumberland*, and *Weſtmoreland*; the Earl of *Suſſex*, a true-hearted gallant Gentleman, being now Lord Lieutenant of the North. But however ſecretly it was carried, it brake not forth before *November*, yet it ſeems there were already Jealouſies and Suſpicions of ſome ſuch Enterprize, or of ſome Invaſion of the *Spaniard*, by the Managery of Duke *D'Alva*: who indeed was privy to the Plot, and intended to ſend over Forces to the Aſſiſtance of the Rebels. For the Queen was now making Preparation for Arms. And in *May* her Privy Council ſent to the Archbiſhop concerning the Clergy: That a certain View ſhould be taken of their Armour; and Certificates made of the Armour to be provided by them, according to the Proportion and Rate preſcribed and uſed, in the Time of King *Philip*, and Queen *Mary*. Whereupon the Archbiſhop wrote to the Biſhop of *London*, to give notice of it to his Brethren, the Biſhops of the Province; and withal, he ſent a Scedule, how the Clergy ſhould be charged. Which was to this Tenor. The Queen prepares for Defence of her Kingdom. The Clergy charged with Arms.

" WHereas the Lords of the Queen's moſt Honourable Privy Council, have " given Commandment for the Proviſion of Armour, and other Furni-" ture, by the Clergy of this Realm, according to ſuch Order and Rates, as were " uſed in the Time of the late King *Philip*, and Queen *Mary*, the ſeveral Rates " and Orders in that Behalf then uſed, are hereafter particularly ſpeci-" fied, *viz.* The Archbiſhop to the Biſhop of *London*, for rating the Clergy. *Parker*'s Regiſter.

" That every one of the Clergy, having Land, or Poſſeſſions of Eſtate of Inhe-" ritance of Freehold, ſhall provide, and find, and be Chargeable, with Armour, " Horſe, and other Furniture, in ſuch Sort, and Manner, and Form, as every " Temporal Man is charged, by reaſon of his Lands and Poſſeſſions, by Virtue " of the Statute made in the 4th and 5th Years of the Reign of the late King *Philip*, " and Queen *Mary*.

" *Item*, That every one of the Clergy, having Benefices, Spiritual Promotions, " or Penſions, the clear Value whereof, either by themſelves, or joined toge-" ther, do amount to the clear Yearly Value of Thirty Pounds, or upwards, ſhall " be bound, and charged to provide, have and maintain Armour, and other " Proviſions requiſite, according to ſuch Proportion and Rate, as the Tempora-" lity are bound, and charged by the ſaid Statute, by reaſon of their movable " Goods.

" *Item*, If any of the Clergy of this Realm, have both Temporal Lands and " Poſſeſſions, and alſo Spiritual Promotions, he ſhall be charged with Armour, " and other Proviſions, according to the greateſt Rate of one of them, and not " with both.

He added alſo Obſervations of his own in Rating, for the Proportion of Armour, *viz.* His Obſervations in doing it.

I. " THE Biſhop to Rate himſelf among the Temporalty for Lands.

II. " To Rate the Dean and Prebendaries, as the Temporalty for " Goods, from Thirty Pounds upwards.

III. " To Rate the whole Dioces in like Sort.

ANNO 1569.

IV. " To account ſuch as be Reſident within the Dioces, under the Sum of " Thirty Pounds, and yet having Benefices, or Penſions elſewhere, to " make up the ſame Sum, or upwards, to be rated there among the " Supplies.

V. " To rate every Incumbent where he is Reſident, and every ordinary Chap- " lain, not Reſident in the Dioces, where he ſerveth.

And this the Archbiſhop ſent to the Biſhop of *London*, to be diſperſed to all the Biſhops of his Province. The Archbiſhop alſo ſent this Order to the Dean and Chapter of *York*, that Archbiſhoprick being then void.

His Method for equal rating them.

I find alſo in one of the Archbiſhops MSS. in the *Benet* College Library, that this following was the way propounded, of laying the Charge of Armour.

They that had	*l.*	*per Ann.* were rated to find	*Corſlets.*	*Almain Ryvets.*	*Pykes.*	*Long Bows.*	*Sheaves of Arrows.*	*Steel Caps or Sculls.*	*Black Bills or Halberds.*	*Harquebuts.*
	200		i	ii	i	ii	ii	ii		i
	100		i	i	i	ii	ii	ii		
	40			ii		i	i	i	i	
	30			i		ii	ii	ii	i	

This great Pains the Archbiſhop took to draw the Matter into a good Method, and that the Weight might lie even and juſt upon the Clergy; and yet, that the Queen might have as large Aid as might be from them; as appeared hence. The Secretary had employed one *Godfrey*, belonging, it may be, to the Firſt-Fruits Office, to draw up a Book of all the Clergy of *England*, and what Armour might be expected from them, according to their Benefices. Which being done by the ſaid *Godfrey*, the Secretary ſent his Book to the Archbiſhop, for his Judgment thereof. Who liked it not, telling the Secretary, that the Rate as he made it, was of ſmall Importance, to that which ſhould be certified from every Ordinary; beſides, that it was in many reſpects imperfect. For the illuſtrating which, view the Table he drew up for his own Dioces; which followeth.

" That every one of the Clergy, having Lands, or Portions of Tithes, " or Pentions, or Farms, or Offices, and be Chargeable, with Armour, " Horſe, and other Furniture, in ſuch Sort, and Form, as every " Temporal Man is charged, by reaſon of his Land and Poſſeſſion, by Virtue " of the Statute made in the 4th and 5th Years of the Reign of the late King Philip " and Queen Mary.

" That every one of the Clergy, having Benefices, Spiritual Pentions, " or Portions, the clear Value whereof, either by themſelves, or joyned to- " gether, do amount to the clear Yearly Value of Thirty Pounds, or upwards, that " ſhall be charged to provide, keep, and muſter in Armour, and other " Furniture, according to ſuch Proportion and Rate, as the Temporal " Lands, and charged by the ſaid Statute, by reaſon of the Poſſeſſion " Temporal Lands and Pentions, he ſhall be charged with Armour, " and other Proviſion, according to the ſaid Rate of one of them, and not

A Rate

Here place the Table.

V. *Feuerſham*				i		ij	ij	ij	i		

SUPPLIES.

R. *Adſham*				i		ij	ij	ij	i		
R. St. *Andrews*				i		ij	ij	ij	i		
R. *Alington*				ij		i	i	i	i		
V. *Lydd*				ij		i	i	i	i		

PECULIARS.

R. of *Bowe*				ij		i	i	i	i		
R. of *St. Dunſtans*				ij		i	i	i	i		
R. of *St. Foſters*				i		ij	ij	ij	i		
R. of *Hays*				i		ij	ij	ij	i		
R. of *Bocking*				i		ij	ij	ij	i		
Summa Tot.	vj	x	xlix	lxxxiij	xlix	lxxxv	lxxxv	lxxxv	xliiij	xxj	xxj

The Rates after Mr. *Godfrey*'s Book for xv Benefices of xxx*l.* and upwards.

				xviij		xxvij	xxvij	xxvij	xv		

The Sum Total of another Dioces, which I ſuppoſe was *Rocheſter*, was this:

	i	iij	xxvj	DCxvij	xxvj	DClxxxiiij	DClxxxiiij	DClxxxiiij	cccv	ix	vij

Place this Rate between 274 and 275.

A Rate of Arms for the Clergy of the Dioces of *Canterbury*.

	Horſes and Geldings, with Armour for them. Whereof the one half to be Horſe-Men at the leaſt.	*Light Horſes with their Furniture of Harneſſes, and Weapons.*	*Corſlets.*	*Almayn Ryvets, Platecotes, Brigandines.*	*Pykes.*	*Long-Bows.*	*Sheaffs of Arrows.*	*Steel Caps.*	*Black Bills, or Halbards.*	*Harquebuts.*	*Morians, or Salets.*
Archbiſhop	vi	x	xl	xl	xl	xxx	xxx	xxx	xx	xx	xx
Archdeacon, Who being alſo Biſhop of *Rocheſter* was, charged under his own Dioces.											
Biſhop of *Dover*				ij		i	i	i	i		
Dean of the Church			i	ij	i	ij	ij	ij		i	i
Prebendaries xj.			viij	xi	viij	xviij	xviij	xviij	ij		
Preachers iv				vi		vj	vj	vj	iv		
R. *Sturmouth*				i		ij	ij	ij	i		
R. *Wickham*				i		i	i	i	i		
R. *Merſham*				i		ij	ij	ij	i		
R. *Hollingborn*				ij		i	i	i	i		
R. *Biddenden*				i		i	i	i	i		
V. *Cranebroke*				i		ij	ij	ij	i		
V. *Tenderden*				i		ij	ij	ij	i		
V. *Feuerſham*				i		ij	ij	ij	i		

Of this Table of his own Dioces, the Archbiſhop ſent divers Copies to ſeveral of his Brethren, where he thought it might be taken for their better Expedition: Not as intending to prejudice their own Inventions, as he told them, but ſhewing his, if they liked it. He deſired the Secretary to inform him, if there were any thing further to be conſidered, and he would follow it. By this Scheme, I cannot but obſerve by the Way, how largely the Archbiſhop Taxed himſelf. Whence one might perhaps make a Calculation of the Value, even then, of the Revenues of that See, but eſpecially of his generous and open Mind, to ſerve the Queen, and his Country: Taxing himſelf at Six Horſe, with Armour, Ten light Horſe, with their Furniture; Forty Corſlets, Forty Almain Rivets, Forty Pikes, Thirty long Bows, Thirty Sheaves of Arrows, Thirty Steel Caps, Twenty Black Bills, Twenty Haquebuts, and Twenty Morions. This Strength then the Quen might expect in this dangerous time, from the Archbiſhop, and the reſt of her Clergy.

ANNO 1569.

The Archbiſhop's large Taxation of himſelf.

CHAP. XXII.

Sherborn *Houſe in Diſorder.* Lever's *Application to the Archbiſhop for Redreſs thereof. Perſons nominated for vacant Biſhopricks. Conſulted with about them. His Judgment of* Ælmer; *Biſhop* Grindal; Curteis. *Stands up for his Courts. His excellent Letter to the Secretary about Diſpenſations. Favours* Binneman, *the Printer.*

WE return now to give Account of more of our Holy Prelates Cares, and Counſils, in the Emergencies of the remaining part of this Year.

Mr. *Thomas Lever*, that truly Pious and Learned Man; (of whom Mention was made before) was now Maſter of *Sherborn Houſe*, an Hoſpital near *Durham*. But tho' a good Man were the Governor of it, yet in regard of Religion, there were great Diſorders, and little Obedience in it: Its Members, I ſuppoſe, were favourers of the old Superſtition, and too negligent of the Worſhip of God, according to the Preſcription of the Reformed Religion. And being not able to remedy theſe things himſelf, he had ſought for Redreſs of them, from the Biſhop of *Durham*, who then was Doctor *Pilkington*. But whether out of fear of that Party, who were very ſtrong in thoſe Northern Parts, and this Year made a great Rebellion; or out of ſome Prejudice to *Lever* himſelf, he did but coldly proceed to do any thing for the correcting and bettering of theſe things. *Lever* was come to Town in *May* this Year, and made the Archbiſhop a Viſit, when he ſhewed him at large his Grief for the evil ordering of the Houſe; adding, that the Biſhop conſidered it not, tho' he had complained to him. But our Archbiſhop thought this was not a matter to be neglected, tho' the Miſdemeanors were ſo far Northly: But the rather, he reckoned Conſultation ought to be had for Religion in thoſe Parts where it moſt wanted. This made him recommend the Matter to the Secretary; telling him, it were pitty that the Church, being ſo far off, ſhould yet be out of good Order. There was no good Underſtanding in this Church of *Durham*, between this Biſhop, and his Canons. Whereof this *Lever*, and his Brother or Relation, *Ralph Lever*, who was afterwards Dean, were two. The latter whereof, was one of thoſe that had drawn up Articles againſt *Whittingham*, the preſent Dean, whom the Biſhop favoured. The Feud in this Church grew high, and laſted long. Inſomuch, that in the Year 1577, the Year in which Biſhop *Pilkington* died, a Commiſſion was ſent from the Queen to *Sandys*, Archbiſhop of *York*, and the Dean of that Church, and others, to enquire into that Church of *Durham*, and the Diſorders there. And it may be to

The Archbiſhop is concerned for the Diſorders in *Sherborn Houſe*.

The Church of *Durham* out of Order.

ANNO 1569.

these Home Discords, might be imputed the Negligence of the Bishop, in *Lever*'s Business, before mentioned. Thus do private Prejudices oftentimes hinder much Publick Good.

The Archbishop for *Aylmer*'s succeeding in in the Dioces of *London*.

There were now some Sees vacant, three at least, *York*, *Chichester*, and *Oxon*. Which having remained so for some Time, the Queen intended now in *June*, before her Progress, to fill. This, when the Secretary wrote him Word of to *Croyden*, where his Grace now wrs, he was glad to hear. For he liked not to have the Bishopricks empty: Knowing the Inconveniences, that were apt to accrue to a Dioces, *Sede vacante*, both as to the Revenues, which were then especially made a Prey of, and to the Inferior Clergy too, for want of a careful Inspector into their Doctrine and Manners; and being not ignorant what Advantages the secret Popish Missionaries might have upon the Flock, being without a Shepherd: Therefore he told the Secretary, "That in his Opinion, the Queen "had done graciously to purpose to furnish the Places then vacant of Watchmen, "the Times, as he said, being then dangerous, and requiring prudent, speedy, "and vigilant Foresight. This indeed the Queen was sensible of: and therefore, before she filled these Vacancies, did use to consult with the Archbishop, and take his Judgment. The Secretary, as from the Queen, had felt him, as to his Opinion for the Removal of *Grindal*, of *London*, to *York*; and who was fittest to succeed in that See of *London*. Among others, *Aylmer* and *Curteis* were much talked of. The Secretary desired the Archbishop's Thoughts of these Men. To whom he returned this Answer, That once he had at *Hampton Court*, when the Queen was there, told the Earl of *Leicester*, at his Request, whom he judged fit to occupy the vacant Sees. Wherein he *tituled to him his Fantasie*, as the Archbishop expressed himself. He then mentioned among others, *Aylmer* for *London*: But doubting withal how he would be accepted of by the Queen, being no more then, but Archdeacon of *Lincoln*; [tho' famous for his being Tutor to the Lady *Jane*,] and so he past him then over.

The Character he gave him;

But when the Secretary had now again brought up his Name, he was glad of It, knowing *Aylmer*'s Learning, and thorough-paced Obedience to the Discipline of the Church, and therefore was very willing that he should succeed *Grindal*, now in Nomination, for the See of *York*. The Archbishop therefore gave the Secretary this Character of him, That he thought certainly, that the Queen's Highness should have *a good, fast, earnest, Servitor* at *London*, of him, and he doubted not, fit for that busy Governance; especially as these Times be, said he, when Papists, the Queen's mortal Enemies, pretend what they will, [of Duty, Love, and Loyalty,] have gotten such Courage. And as to my Lord of *London*, he thought him as fit for *York*, 'A heady and stout People; witty, 'but yet able to be dealt with by good Governance, as long as Laws can be exe-'cuted, and Men backed. There were, it seems, some frivolous Objections made by some of the Courtiers, against these Men, to the Queen. To which the Archbishop gave this general Answer, "That if the Queen's Highness, and her "Realms, will be well served, she must bear with some Manners of Men. Men, "said, he, cannot be Angels, and yet, I trust, disciplinable, and soon reformed, "(I speak of our Sort,) if they be reasonably considered of in themselves, and "not by others gay Reports, [made to the Queen] for the most part unan-"swered, [when if others, that thoroughly knew them, had been present, "they might have given sufficient Answers to controul such Reports.] If it "were sufficient to accuse, added he, who should be innocent?

And of the Bishop of *London*;

And of *Curteis*.

He forbore to give his Judgment of the rest of the Persons that were mentioned by the Secretary, and whom he himself had, it seems, recommended before for the vacant Sees: Saying, it would be too long to discourse particularly the Cause of his Judgment towards them, but generally, that he thought them meet in such Considerations as moved him; but he left all to her Majesty, according as she should allow in them all. But particularly as to *Curteis*, who was the Queen's Chaplain, and a noted Preacher; for whose Advancement to *York*, there were some Endeavours at Court; and for the keeping *Grindal* still at *London*; a thing the Archbishop inwardly perhaps, liked not of, being desirous of his Removal from *London*, tho' he thought convenient not openly so to declare himself: Therefore he told the Secretary concerning *Curteis*, that he might do better to

be

be nigher to ſerve the Court, then, as yet, to be removed far. And that it was thought hardly of, that there ſhould be ſo mean Chaplains towards the Prince, as, it ſeems, many of them now were. So that it ſeemed convenient in his Opinion, for the Princes Reputation, to retain *Curteis* her Chaplain yet longer, who was a famed Court Preacher. Nor when he was Biſhop, did he looſe that Fame; preaching then not ſeldom at the Court, and at other Aſſemblies of great Solemnity: And ſome of his Court Sermons, and other Publick ones, were Printed in the Years 1584, and 86. namely, theſe following. There was one preached at *Greenwich*, in the Year 1573; on *Eccleſ.* XII. the Seven firſt Verſes, *Remember now thy Creator, in the Days of thy Youth*, &c. ——*Then ſhall the Duſt return to the Duſt, as it was, and the Spirit ſhall return to God, that gave it.* Another was preached at *Richmond*, in the Year 1575, on *Judges* I. and the firſt Thirteen Verſes. *Now after the Death of* Joſhua, *&c. And* Othniel, *the Son of* Kenaz, Caleb's *younger Brother, took it, and he gave him* Achſah, *his Daughter, to Wife.* Another at *Paul's Croſs*, 1576, upon *Revelations* XII. the firſt Nine Verſes. *And there appeared a great Wonder in Heaven, a Woman cloathed with the Sun*, &c. ——*And the great Dragon was caſt out, that old Serpent, called the Devil, and Satan, which deceiveth the whole World: He was caſt out into the Earth, and his Angels were caſt out with him.* Another at *Weſtminſter*, 1576, on *Acts* XX. Verſe 28, 29, 30, 31. which ſeemed to be a Convocation Sermon. *Take heed therefore unto your ſelves, and to all the Flock, over the which, the Holy Ghoſt hath made you Overſeers*, &c. ——*Therefore watch, and remember, that by the ſpace of Three Years, I ceaſed not to warn every one, Night and Day, with Tears.*

ANNO 1569.

A Court-Preacher.

But to return to the Thread of our Hiſtory, the Concluſion this came to was, that *Grindal* was removed, tho' not before the next Year, to *York*, and *Curteis* made Biſhop of *Chicheſter*, and *Sandys*, Biſhop of *Worceſter*, ſucceeded *Grindal* in *London*. And *Aylmer*, miſſing all, muſt be contented to ſtay five or ſix Years more, and then he ſhall be advanced to that Dioces, which the Archbiſhop ſo earneſtly wiſhed him in, and where he would have been glad to have ſeen him placed before his Death. But in all Probability he was oppoſed by the Earl of *Leiceſter*, who began now to be acted very much by *Puritanical* Counſels. *Oxon* yet remained unfilled.

How the Biſhopricks were beſtowed.

In the Month of *June*, happened a Caſe at the *Arches*, wherein the Archbiſhop ſhewed his ſtoutneſs, in ſtanding up for the Priviledges of his Courts, in relation to the granting of Diſpenſations. Tho' he thereby were under ſome Danger of incurring the Diſpleaſure of his good Friend, the Secretary, nay, and the Queen her ſelf. There was one Mr. *Tilney*, that was to be diſpenſed with in ſome Matter or other, as to Mariage. This Caſe came before the *Arches*, where were preſent the Archbiſhop, the Lord Keeper, and the Secretary. A Queſtion was then moved, whether this Gentleman might be diſpenſed with, and if ſo, doubt was made who might do it. The Secretary ſaid, that the Queen might do it, (and probably had done it already;) for ſhe might do, he ſaid, as much as the Pope; and ſaid farther, that the Archbiſhop might do it, and why not the Queen? This the Archbiſhop not liking, and being a Man not of many Words in Publick, gave ſome blunt Anſwer to the Secretary; as at that ſudden occaſion, wanting Time, and Place, to have opened his Mind further. But ſoon after he wrote him his Mind more at large; that he might prevent incurring any Diſpleaſure, either from the Queen, or him. He bad him, " Not to miſtake his Words, for that he in-
" tended not to arrogate to himſelf above his Meaſure, or to derogate the
" Queen's Authority; which in all Reſpects, as God and Laws might bear, he
" would as well have defended, as he would wiſh his own Life regarded.
" Whereupon he thought good to put to the Secretaries Conſideration, private-
" ly, ſome of his Cogitations. He would not, he ſaid, diſpute of the Queen's
" abſolute Power, or Prerogative Royal, how far her Highneſs might do in
" following the *Roman* Authority. But he yet doubted, that if any Diſpenſa-
" tion ſhould paſs from her Authority, to any Subject, not advouchable
" by Laws of her Realm, made and eſtabliſhed by her ſelf, and her Three Eſtates,
" whether that Subject be in Surety at all times afterwards. Specially ſeeing there
" be Parliament Laws, preciſely determining caſes of Diſpenſations. Where-
" in

Stands up for his Courts.

His Judgment as to the Princes Diſpenſation.

ANNO 1569. "in, as he had heard ſay, King *Henry* himſelf did uſe that Authority in ſome "of his own private Cauſes. The Prince, he ſaid, might diſpenſe *in omnibus* "*caſibus inſolitis.* Where the Archbiſhop's Authority is ſhut up by the Words of "the Statute. If theſe Caſes had their right Courſe, the Prince might grant "them; but yet by a Warrant to the Office of Faculties, under that Law, to "paſs. And whereas ſomebody may ſay, that the Biſhop of *Canterbury* can diſ- "penſe: I think for my ſelf, ſaid he, I take ſome heed not to extend my Sleeve "beyond my Arm, nor to uſe much ready Talk, *in medio Magnatum.* Which "made him to ſit ſometime Mute, and hear out. And yet he thought to this "Day, he had not abſolutely granted any *caſus inſolitos*, if they were weighed, "but left them to his Prince, as he ought. It was one thing to diſcuſs, what is "done in order, or out of order, and commonly hand over head; and what "is ſafely and ſurely done by Warrant of Law. During the Prince's Life, who "will doubt of any thing that may paſs from that Authority? But the Queſtion "is, what will ſtand ſure in all times, by the Judgment of the beſt Learned? "And here I am offended, added he, with ſome Lawyers, who make the In- "junctions of a Prince in her own Life, not to be of ſuch Force, as they make "a *Roman* Law, written in the ſame, or like Caſe. *Exempli cauſa*; I urge the "Injunctions upon all Miniſters, when their Caſe comes in Queſtion; Whether "they be capable of any Eccleſiaſtical Living, if they marry not in ſuch due "Form, as yet I think is godly preſcribed; eſpecially, if the Words of the "Injunction be regarded; which were once a Disjunctive, but by the Printer "made a Copulative? *viz. That the Parties marriable, muſt be ſo allowed by Two "Juſtices of the Peace, or* (and) *by the Ordinary.* It is ſaid to me, that the Omiſ- "ſion, or Contempt of this, maketh them not incapable. Mary, if there be a- "ny *Roman* Law that forceth Deprivation, then is the Danger ſeen, but not be- "fore. Sir, I think theſe Lawyers keep but their old Trade, and not regard "much the Imperial Laws of the Prince: And yet theſe new caſes of Marrying, "have no other Direction in Law before times, but by Injunction for this pre- "ſent Time. But this he ſaw led him into a Sea of Perplexities; and ſo pro- "ceeded no further; but praying the Secretary to take in good part, and plain "Senſe, that he did bluntly ſpeak the other Day to him, before the Lord Keeper. "And that in ſuch narrow points to tread in, he profeſſed himſelf ready to be "informed to judge otherwiſe, if he might ſee Reaſon and Learning to lead "him.

Urges the filling the Vacant Biſhopricks.

The Queen uſed not to be very forward in filling up the Vacancies of the Sees. But the Archbiſhop was as induſtrious to perform his Office in calling upon her, and thoſe about her, to do it. The Biſhopricks before ſpoken of, being yet void in *Auguſt*, he ſent word to the Secretary, 'That there could not be too 'many Watchmen, which *Latimer*, ſaid he, was wont to ſpeak; and that there 'was one diligent Watchman ever Reſident, which never ceaſeth to walk about 'for his prey. But for all this, the Sees remained as they did, till the next Year. And then they were filled, as before was ſaid.

Aug. 9.

Furthers printing Latine Books. *Binneman.*

As he was a great Patron and Promoter of good Learning, ſo he took care of giving Encouragement to Printing, a great Inſtrument of the encreaſe thereof. This made him a Suitor to the Secretary in the behalf of one *Binneman*, a diligent Printer in thoſe days, that he might have the Queen's Privilege for printing a few uſual *Latin* Books, for the uſe of Grammarians, as *Terence*, *Virgil*, *Tullies Offices*, &c. a thing not done here in *England*, before, or very rarely. The ſaid Printer had brought the Archbiſhop a little Piece of his Workmanſhip, as a Proof: Which, upon his deſire, the Archbiſhop ſent to the Secretary, to ſee the Form and Order of his Print. The Archbiſhop ſaid, he thought he might do this amply enough, and better cheap, then they might be brought from beyond the Seas, ſtanding the Paper and Goodneſs of his Print. Adding, that it were not amiſs to ſet our own Countrymen on Work, ſo they would be diligent, and take good Characters.

ANNO 1569.

CHAP. XXIII.

An Edition of Matthew Paris, *preparing by the Archbiſhop. Cenſured about it; and Vindicated. His Labour to prevent Inceſtuous Marriages. His Table of Marriage.*

Preparing to publiſh *Matt. Paris.*

HE was now very buſy in preparing to publiſh the excellent Hiſtory of *Matthew Paris*, our Country man, to the World. He compared as many Copies as he could get for that purpoſe. The Secretary have a choice Collection of Manuſcripts, and among them, one of this Author; our Archbiſhop deſired now to borrow it of him for a Week or two; telling him, after a ſecond Letter for it, that he would be loth to be importune, but he would turn it to the Commodity of our own Country: And as in other Works every Man was doing, theſe were but in few Mens Hands, and were Teſtimonies, he ſaid, not to be loſt, and time would be taken, [for the publiſhing ſuch things, while one might.] This Book came not forth till the Year 1571. And ſince that, thrice reprinted; that is, in the Year 1606. at *Zuric*, in the Years 1640, and 1684, at *London*. Great was the Pains our Prelate took in the finiſhing this Work, and the exactneſs he uſed about it. Which conſiſted in conſidering, what Books *Paris* put forth, of which he was the true and undoubted Author: Where he began his Hiſtory, and how far he continued it: and what faithful and antient Hiſtorians he followed; and when he left off writing. For this purpoſe he conſulted divers Manuſcript Pieces of this Author. One whereof he had of his own, which was procured him, as it ſeems by *Stow*, as himſelf in his Hiſtory tells us: Another was that of Secretary *Cecyls*, before mentioned, which began at the Year 1066, and proceeded as far as 1208, *viz.* to the Tenth Year of King *John*. He alſo made uſe of an antient Copy of *Edward Aglionby's*, Eſq; as to the former part of the intire great Hiſtory: which was continued from the beginning of the World, to the Year 1189. Another excellent Copy, which he had before him, was that of Sir *Henry Sidneys*, that went on, from the Year 1189, to 1254. This Manuſcript was writ by *Matthew Paris's* own Hand, as our Archbiſhop ſaid in his Preface to the Book; but that it was fouly maimed in ſome Leaves, and erazed in many Places by ſome Friar; but reſtored by ſome other Copies. He uſed alſo a Copy belonging unto *Henry*, Earl of *Arundel*. By this Copy he was helped as to the latter part, *viz.* From the Year 1254, to the laſt Year of *Henry* III.

The MSS. he made uſe of.

Where to be met with.

Where all theſe Manuſcripts now are, I cannot tell: But that of Sir *William Cecyl*, and that of *Aglionby*, are both in the private Library of *Benet* College. That called the *Leſſer Hiſtory*, which is an Abridgment of the larger, is in the *Arundelian* Library. And in the *Cotton* Library, is a Tranſcript of it alſo, by *William Lambard*, that ingenious, learned and painful Antiquarian, and great Acquaintance of our Archbiſhop. In which Tranſcript he wrote theſe Words with his own Hand: *Hujus libri duo tantummodo vidi vetuſta exemplaria, quorum alterum penes* Henricum Arundeliæ *Comitem eſt; Alterum verò penes* Matthæum Cantuariæ *Archiepiſcopum.* W. L. This was dated by him in the Year 1565.

W. Lambard.

The publiſher cenſured by *Baronius*; *Caſaubon's Prolegomena.*

Thoſe of the Church of *Rome*, ſet very hard upon the firſt publiſher of this Book: not knowing, I ſuppoſe, that our Archbiſhop was the Man; but if they had, his Authority would not have much more ſwayed with them. Particularly *Baronius*; whom *Caſaubon*, in his *Prolegomena* to his learned Exercitations, brings in uttering his uncharitable Cenſure in theſe Words: *Niſi probra illa fuerint additamenta, potius ejus, qui edidit, Novatoris, hæretici hominis: quum peculiare ſit illis libros quos potuerint, depravare. Unleſs theſe Reproaches* [he means, thoſe Charges, which *Matthew Paris* lays upon the Church of *Rome*, in regard of their greedy rapines] *be rather the Additions of that Innovator, and Heretick, that put forth the Book; ſince it is peculiar to them, to deprave what Books they can.* I leave

Caſaubon

ANNO 1569. *Caſaubon* there to anſwer this Charge laid upon Proteſtants, of depraving Authors, and to throw back that Imputation upon themſelves. But that the Archbiſhop ſhould be guilty of it in publiſhing *Matthew Paris*, none can eaſily believe, who knew the Man and his Communication. Such a Lover of Antiquity, ſuch a Reſtorer of it, ſuch a Perſon of Honour and Integrity, could never be guilty of ſo much Violence to Truth, Learning and Antiquity. He may be vindicated alſo from thoſe divers Manuſcript Copies of this Author, that are ſtill extant: Which have thoſe very Paſſages in them, of the Rapacities of the Popes, for which the Sincerity of the Publiſher was called in queſtion. And *Caſaubon* ſays, that he himſelf had, in his own Study, one of theſe Manuſcripts in Parchment, well writ, that came out of the King's Library, of that Antiquity, that he ſuppoſed it to be that very Book, that had been Dedicated by the Author, to the Library of the Abby of St. *Albans*: And that he had examined, and found no diverſity in thoſe things, that ſpake of the Covetouſneſs and Spoil of the Popes. And laſtly, that there were other Pieces of this Author in many *Engliſh* Libraries, not then publiſhed, as the *Leſſer Hiſtory*, and the Lives of the Abbots of St. *Albans*, wherein the like, or greater Matters, are related of the Rapaciouſneſs of the Popes.

And by *Brian Twine. Acad. Oxon. Apolog.*

And here I cannot but take Notice alſo, of the diſingenuity of one of the Members of our own Church; I mean *Brian Twine* in his Book called, *Academiæ Oxonienſis Apologia*; who out of a too childiſh Fondneſs of the Univerſity, wherein he was bred, preſumed to queſtion the ſincerity of our grave Archbiſhop, as tho' he were not ſufficiently faithful, or honeſt, in publiſhing this Hiſtorian, and ſome others; becauſe he did not like ſomewhat that is related in them. Thus, when in one of them there happened this Paſſage, That once many deſerted *Oxon*, and retired to *Cambridge*, *Twine* thinking belike, that this might be ſome Reflection upon his Univerſity, writes, *Si illis ſtandum ſit hiſtoriis, quas* Matt. Parkerus Cantuar. Archiep. *edidit.* And in another place of his Book, ſpeaking of his ſetting forth *Matt. Paris*, adds invidiouſly, *Si vera ſit*, Matt. Cantuar. *editio.* But I leave the Reader to ſee what Reply Dr. *Fuller* gives him in his Hiſtory of *Cambridge*.

Hiſt. *Cambr.* Pag. 14.

His Care for preventing inceſtuous Mariages,

But there was another Matter, of greater moment, than the publiſhing of *Matthew Paris*, and more properly pertaining to his Function, that exerciſed our Archbiſhop's Thoughts, and took up much of his Care at this time. It was concerning inceſtuous and unnatural Contracts and Mariages, which were now very rife, to the great Scandal of the Nation, and its reformed Religion.

At *Cambridge*,

Cambridge it ſelf, a Place where more Knowledge and more Grace ought to have been, was too guilty of it. That unnatural Filthineſs was too much known and blazed there abroad, in that great liberty of Mariage, which was then uſed.

Dr. *Fulk.*

A thing that made good Men lament, and the Adverſaries Laugh. And Dr. *Fulk* himſelf, of St. *Johns* College, had laid under a great blot for it. But ſuch favour notwithſtanding many had for him, that he was now near being elected Maſter of that College, by a great Party he had there. Which much offended our Archbiſhop, that *Fulks Head ſhould be thus ſtroken*, as he, after his plain Way expreſt it. But to vindicate the Dead, tho' we go a little out of our way to do it, it ſeems this was ſome Calumniation caſt upon him, his Name being unjuſtly ſtained. And he recovered ſoon his Reputation; being publickly judged clear by the Biſhop of *Ely*, that Colleges Viſitor. And as he had under his trouble, occaſioned by this ſlander, reſigned his Fellowſhip, ſo he was now re-elected by the College again. And this Year the Earl of *Leiceſter*, to countenance him the more, received him into his Family for his Domeſtick or ordinary Chaplain. But it muſt not be denied, but that by ſome frailty, *Fulk* had given occaſion to theſe Surmiſes.

And at *London*.

And at *London*, there was one *Gerard Danet*, of a good Family, and his German Siſter, both having the ſame Mother, who had contracted for Man and Wife, and had Two Children betwixt them, and ſhe then big with the third. And this Courſe they had continued Ten or Twelve Years, the Mother alſo allowing it. And they were ſo far from the thoughts of ſeparating from one another, that they could not be perſuaded, it was a Sin they lived in. The Archbiſhop, had cited *Danet* before him, but ſecretly, for the ſake of his Family, and had examined

mined them, but it flew abroad. All with little Succeſs, tho' he laboured, as he expreſt himſelf, with all the Wits he had to perſuade them both, that it was a Sin to be repented of. He took them alſo apart; and ſpent a whole Afternoon with the Siſter, but all in vain. Six Years before, he had the Man before him, and thought he had won him in ſecret Communication from his Lewdneſs; and ſo he promiſed the Archbiſhop then. But it fell out otherwiſe. 'Thus, ſaid he, the Devil locketh up Mens Hearts in Outrage. Thus this 'Watchman, the Devil, watcheth and wandereth, to ſhame God's Word, and 'to ſhame their Houſe. This he wrote to the Secretary, proteſting before God, he knew not what to do with them, nor how to deal, wiſhing he had his Counſil. *ANNO 1569.*

This was a Sin, that this Kingdom had been very much addicted to, even from the beginning of the Queen's Reign, and no queſtion, before too. Inſomuch, that our good Archbiſhop had, in the Year 1563, ſet forth a Table of Mariage, ſhewing in what Degrees of Affinity and Conſanguinity Mariage was unlawful; that none might be left in ſuch an Ignorance, as to commit the Sin, and not know thereof. Therein he gave this threefold Admonition. *Firſt*, That none contract with ſuch perſons as were expreſſed in that Table, nor with any of like Degrees againſt the Laws of God. *Secondly*, That they make no ſecret Contracts without Conſent or Counſil of their Parents or Elders, under whoſe Authority they be. *Thirdly*, That they Contract not anew with any other upon Divorſe and Separation made by the Judge for a Time, the Laws yet ſtanding to the contrary.

Publiſheth a Table of mariage. *Vid.* Biſhop *Sparrows* Collections.

CHAP. XXIV.

Letters from the Council to the Archbiſhop, to take Account of his Dioces. He Viſits by Commiſſion. Viſitation of the Archdeaconry, certified to the Archbiſhop. A Debate between the Dean and Canons; referred to the Archbiſhop. Eaſtbridge *Hoſpital Viſited. The Archbiſhop makes new Statuts for it.*

THINGS began now to look black and cloudy upon the Realm. The Popiſh Princes abroad were entred into a ſecret League againſt the Queen: The Pope had declared her Excommunicate by a ſolemn Bull, and given away her Crown: In *Lancaſhire* the Gentlemen that came hitherto to Church, now withdrew on a ſudden; a dangerous Inſurrection was peeping forth in the *North*; and *Scotland* threatned us. Theſe Matters begat deep Thoughts at Court. And in *October*, or the beginning of *November*, the Queen entred into ſerious Deliberation with her Council concerning the State of her Kingdom, and for the redreſſing of things, as yet amiſs therein. And the Matters Eccleſiaſtical coming under conſideration, ſhe found a Defect in the Care of her Biſhops, and that her Subjects wanted Teaching, and due Information in Religion, many of them falling into the Errors of Popery, and others neglecting to reſort to their Pariſh Churches, and refuſing to comply with the Rites and Uſages of the Church. This gave a great Concern and Trouble to the Queen. For ſhe eſteemed the Diſunion of her Subjects in the Religion eſtabliſhed, a great ground of her Danger. Whereupon ſhe charged her Council to enquire into theſe Matters, and to provide ſpeedy Reformation thereof. The Lords therefore directed a long and earneſt Letter to the Archbiſhop, (and the like was notified to all the Biſhops) to appoint Enquiry to be made of all ſuch, certifying their Names and Qualities, that had of late not reſorted to their Pariſh Churches, nor uſed the Common Prayer according to the Order of the Church; and of the number of Preachers

Vid. Annal of Reform. Ch. 54.

The Queen deliberates about Church Matters.

ANNO 1569. in each Dioces; and divers ſuch like Things, for the better underſtanding the State of the Dioceſes. Which may more fully be perceived in the Letter, which I have hereto ſubjoined; directed, *To the moſt Reverend Father in God, and our very good Lord, the Archbiſhop of* Canterbury:

MSS. *E. Peryt. Armig.*

'AFter our harty Commendations to your good Lordſhip. The Queen's 'Majeſty of late in Conference with us upon the State of this Realm, 'among other things meet to be reformed, is moved to think, that univerſally, 'in the Eccleſiaſtical Government, the Care and Diligence that properly belongs 'to the Office of Biſhops, and other Eccleſiaſtical Prelates and Paſtors of this 'Church of *England*, is of late Years ſo diminiſhed and decayed, as no ſmall 'Numbers of her Subjects, partly for lack of diligently Teaching and Informa-'tion, partly for lack of Correction and Reformation, are entred either into 'dangerous Errors, or into a Manner of Life of Contempt or Liberty, without 'Uſe or Exerciſe of any Rites of the Church, openly forbearing to reſort to 'their Pariſh Churches, where they ought to uſe Common Prayers, and to learn 'the Will of God, by hearing of Sermons, and conſequently, receive the Holy 'Sacraments. Of the Encreaſe of which lamentable Diſorders, her Majeſty 'conceiveth great Grief and Offence. And therefore hath expreſly charged us 'to enquire the Truth hereof by all good Means poſſible; and to proceed ſpee-'dily for the Reformation and Remedy hereof.

'Whereupon, according to her Majeſty's Charge, and as we find it very re-'quiſite of our own Duties, as well towards Almighty God, as to her Majeſty 'and our Country, we have entred into a further Conſideration hereof. And 'though we find a Concurrency of many Cauſes, whereupon ſuch general Diſ-'orders and Contempts have of late Years grown and encreaſed, the Remedy 'whereof we mean to ſeek and procure by as many other good Means as we 'can; yet certainly we find no one Cauſe hereof greater, nor more manifeſt, 'than an univerſal Overſight and Negligence (for leſs we cannot term it) of the 'Biſhops of the Realm, who have not only peculiar Poſſeſſions, to find, provide, 'and maintain Officers, but have alſo Juriſdictions over all inferior Miniſters, 'Paſtors, and Curates; by them to enquire, or be informed of this manner of 'Contempts and Diſorders, and by Teaching and Correction to reform them: 'Or if the Offenders ſhould for any Reſpect appear incorrigible, thereof to make 'a due Information to her Majeſty, as the Supreme Governor, under God, of 'the whole Realm. And ſurely, though we know that ſome of the Biſhops of 'the Realm are to be more commended than ſome others for Preaching, Teach-'ing, and Viſiting, of their Dioceſes; yea, and for good Hoſpitality, and for 'other good Examples of Life; yet at this time doubting, that a great Part of 'the Realm in ſundry Places is touched with the Infection of theſe Diſorders, 'though ſome more, ſome leſs; and as we fear no Biſhoprick fully free; We 'have therefore neceſſarily concluded to notify to every one of the Biſhops alike, 'this her Majeſty's Carefulneſs and Deſire, to have her Realm herein reformed: 'And for that Purpoſe at this preſent to ſeek the Underſtanding of the State of 'every Dioces in certain Points hereafter following.

'And therefore we Will and Require your Lordſhip, in her Majeſty's Name, 'that firſt, you will earneſtly conceive and thankfully allow of this her Maje-'ſty's godly Diſpoſition. And next, that you do circumſpectly, and as quietly 'as you may, without any manner of proceding likely to breed publick Of-'fence, inquire, or cauſe to be inquired by ſuch as are faithful Officers, and not 1. 'Diſſemblers, What Perſons they be, and of what Quality, Degree, and Name, 'that have not of late time reſorted to their Pariſh Churches within their Dioces, 'or have not uſed the Common Prayers according to the Laws of the Realm, 'or have not at uſual Times received the Holy Sacrament: And how long they 2. 'have forborn. 'And further, we require you to be advertiſed, what Eccleſia-'ſtical Publick Officers you have under your Lordſhip in your Dioces. Who 'they be, with their Names and Degrees, ordained to ſee to the Execution of 3. 'the Laws and Orders of the Church. Likewiſe, what Preachers you have pro-'perly, for the moſt part converſant with your ſelves in Houſhold. And what 4. 'other Preachers reſiding abroad in your Dioces. And what Eccleſiaſtical Li-

'vings

'vings every one of them hath, with the Values thereof; or what other Sti- *ANNO*
'pends they have, wherewith they have any Maintenance or Suſtentation to 1569.
'continue in their Function. Likewiſe, we require you by Authority of theſe
'our Letters to confer with the Dean and Chapter of your Cathedral Church, 5.
'and with the Heads of any other Collegiate Church in your Dioces, or with
'any other Perſons, having any peculiar Juriſdiction within your Dioces, and
'cauſe them to certify diſtinctly by Writing, what Number of Prebendaries,
'Canons, and Preachers they have, which do reſide within the ſaid Churches
'and Juriſdictions, and how many do not reſide. And how many of them do
'uſe, and not uſe to preach. And what be their Names and Degrees. And
'in like ſort, the Names and Degrees of them that have any Suſtentation in
'their Churches to preach, and yet do not Reſide, nor do Preach. And like- 6.
'wiſe, we deſire to be advertiſed, what Churches or Places, ordained to have
'Common Prayer, are by any means preſently void of Curates. And in whoſe
'Default the ſame happeneth, and in what ſort you think the ſame may be beſt
'remedied.

'And while you ſhall be occupied in the Inquiſition hereof, wherein we would
'have you uſe all good Diligence, we hartily and earneſtly require your
'Lordſhip, as you will be accounted worthy of your Calling, to employ all
'your Care and Induſtry in procuring more diligent Preaching and Teaching
'within your Dioceſſes, as well by your ſelves as by all other, having the Gift
'to preach. And therein to uſe all charitable Means by diligent Inſtruction,
'and faithful Teaching and Example of Life, to ſtay the good, faithful, and
'obedient Subjects in their Duties; and to induce and perſuade others to re-
'turn from their Diſorders and Errors. So as all Parties may obſerve their Du-
'ties in the publick and open Service of Almighty God, according to the Or-
'dinance and Uſe, that by the common Order of the Realm is for God's Ho-
'nour eſtabliſhed. And whatſoever your Lordſhip ſhall think meet and need-
'ful to be granted, or deviſed for your further Aſſiſtance, thereof to advertiſe
'us. Whom you ſhall find ready to aid and ſatisfy you, as farforth as we ſhall
'find in our Powers reaſonable, either by our ſelves, or by means to her Maje-
'ſty, whom we perceive earneſtly diſpoſed to have the Glory of God encreaſed
'by the due Reverence of all her Subjects in his Service, according to his bleſ-
'ſed Word and Commandment. And thus we bid your good Lordſhip well to
fare. From *Windſor* this 6th of *November*. 1569.

Your Lordſhip's loving Friends,

N. Bacon. C. S.	*W. Northampton.*	*E. Clynton.*	*W. Howard.*
F. Bedford.	*R. Leiceſter.*	*F. Knollys.*	*W. Cecyll.*
		R. Sadleyr.	*Wa. Mildmay.*

Poſtſcript, 'We pray your Lordſhip not to delay the anſwering to us with
'ſpeed the Names of the *Recuſants* to come to Church without deferring for
'the reſt. And to procure the like Certificate of theſe Matters from the Bi-
'ſhopricks of *Chicheſter* and *Oxford*, now vacant. And to that end to ſend them a
'Copy of theſe our Letters, with ſpecial Charge to ſee the ſame accompliſhed.

The Archbiſhop Viſits *Jure Ordinario.* *N. Battely.*

About this Time in the Month of *November*, (and for the Cauſe aboveſaid no queſtion) the Archbiſhop Viſited his own Dioces. Among the MSS. preſerved in the Library of *Chriſt's Church, Cant.* there is one containing a great Collection of Notes taken out of old Leiger Books of Monaſteries and Priories, Regiſters and Records of Archbiſhops and Biſhops; in this is recorded, that this Year, 1569. Arcbiſhop *Parker* Viſited the Dioces of *Canterbury*, *Jure Ordinario:* though he came not down in Perſon before the next Year. And he was the firſt, ſaith the Writer, for ought it doth appear upon the Records, that Viſited that Dioces *Jure Ordinario.*

His Commiſſion to Viſit. *Park.* Regiſt.

To proceed therefore with this Viſitation. The Archbiſhop commiſſioned *Andrew Peerſon*, B. D. and *Thomas Lawſe*, M. A. together with the Suffragan of *Dover*,

ANNO 1569.

ver, to Viſit the City and Dioces, and granted them afterward a particular Commiſſion, "*Ad reformanda Detecta*, to Examine, Diſcuſs, Correct, and Legally to "puniſh whatſoever Crimes, Exceſſes, Faults, *&c.* were diſcovered either in "the Laity or Clergy.

Injunctions. *Park.* Regiſt.

The Injunctions now given to the Dean and Chapter of *Chriſt's Church*, are ſet down in *Latin* in the Archbiſhop's Regiſter. "The firſt was inviolably to ob- "ſerve all the Statutes of that Foundation, not contrary to the Word of God, "and the Laws of the Kingdom of *England*. For that he interpreted, none were "bound to ſuch Statutes as were repugnant to the Word of God and Statutes "of the Land. And that no Canon ſhould procure any Diſpenſation by any "Authority for the Abrogating of the ſaid Statutes.

"That no Matters of weightier Moment, that required not Speed, as the "Demiſing of their Lands, their Woods or Poſſeſſions, or Alienations of any "Goods of the Church, the Commencing of Law Suits, *&c.* be done in any "other Time or Manner, but in Two general Chapters, according to the Statute "limitted; under Pain of Amotion, *&c.* I omit the reſt for Brevity ſake.

The Archdeacon's Viſitation. *N. Battely.*

Now to give ſome further Account of this Viſitation, ſo far as it concerned the Juriſdiction of the Archdeacon of *Canterbury*, therebeing about Thirty Pariſhes exempt from his Juriſdiction,) which Account is collected from the Original MSS. late in the Hands of the Reverend Archdeacon, Dr. *Battely*, late deceaſed. The Archdeacon's Official at that time, whoſe Name was *Vincent Den*, Viſited his Archdeaconry, by Order of the Archbiſhop's Commiſſioners before mentioned; and returned an Account thereof at large to the Archbiſhop, prefaced with this Letter:

The Official's Letter hereupon to the Archbiſhop.

"*Reverendiſſimo in Chriſto Patri* ac Domino, Domino *Matthæo*, permiſſione "divina, *Cant.* Archiepiſcopo, totius Angliæ Primati, & Metropolitano: "Veſtri humiles & devoti *Vicentius Denn*, LL. D. Archidiac. *Cant.* Officialis, & "*Thomas Cranmer* Notarius publicus, ejuſdem Domini Archidiaconi Regiſtrarius "& Actorum Scriba, Omnem, & Omnimodam Obedientiam, & Reverentiam, "debitam cum Honore. Literas veſtras Miſſivas dudum Reverendo Patri *Ri-* "*chardo* permiſſione divina Epiſcopo Suffraganeo *Dovor.* & venerabilibus viris "*Andreæ Peirſon*, S. T. B. & *Thomæ Lawſe*, A. M. Commiſſariis veſtris ad Viſita- "tionem Ordinariam infra Dioceſin veſtram *Cantuar.* exercendam directas, in "quantum nos dictæ Literæ concernerent, inſpeximus & conſideravimus. "Quibus inſpectis & conſideratis, Nos ex Officii noſtri debito Mandatis veſtris "in eiſdem contentis & ſpecificatis pro temporis brevitate, & noſtris earundem "rerum ſcientiis, humiliter obtemperantes, veſtram Reverendiſſ. Paternitatem "certiorem facimus de Statu, Conditione & Numero omnium & ſingularum "Eccleſiarum & Capell. infra Archidiaconatum *Cantuar.* & Juriſdictionem ejuſ- "dem, & non alibi: Deque Nominibus & Cognominibus, Gradu & Qualitate "omnium & ſingulorum Rectorum, Vicariorum & Curatorum infra juriſdictio- "nem Archidiacon. prædict. & non alibi exiſtentium: Necnon de numero Fa- "miliarum & Communicantium unius cujuſcumque Parochiæ: Deque rebus "aliis in dictis Literis nobis injunctis, modo & forma ſubſequent. In quorum "omnium & ſingulorum fidem & teſtimonium, Nos præfatus *Vincentius Denne* "Officialis & *Thomas Cranmer* Notarius publicus huic præſenti Certificatorio no- "men noſtrum manu noſtra propria reſpectivè ſubſcripſimus. Dat. 1. Dec. Anno Dom. 1569.

Per me Vincentium Denn, *LL. D. &c.*

Per me Thomas Cranmer, *Notarium publicum prædict.*

Then

ANNO 1569.

The Clergy of the Archdeaconry of *Cant.*

Then follow the Names of every Pariſh, Rector, Vicar, or Curate, his Quality, Reſidency, whether maried or ſingle: the Number of Families in every Pariſh, and of Communicants. Which Matters ſtood thus in ſhort:

Churches and Chapels within the Juriſdiction of the Archdeacon of *Canterbury*	216
Maried Clergy Men	135
Licenced Preachers	34
Graduates	37

That is to ſay, One Doctor of Divinity, One Doctor of Law, Seven Batchelors of Divinity, Seventeen Maſters of Arts, Nine Batchelors of Art, Two Batchelors of Law.

Families	11174
Communicants	32986

Some of the Non reſident Under graduates were here certifiſed to Study at *Cambridge* or *Oxford*.

A Controverſy between the Dean of *Canterbury* and the Canons; Regiſter *Dec. Capli. Eccl. Cath. Cant.* *N. Bat.*

About this time happened a Diſſenſion between the Dean, Dr. *Thomas Godwin*, and the Prebendaries of *Canterbury*, about chuſing Officers; when it was agreed, that the Caſe ſhould be referred to their Archbiſhop. The Caſe was this, as it is recorded in the Regiſter of the Dean and Chapter. "*November* 25, 1569. in the Forenoon, the Dean and Chapter proceded to the Election of Officers, "according to the Statutes of the Church; Which occupied the better part of "the Forenoon, and yet no Election could be made. Thereupon the Chapter "was continued till one of the Clock Afternoon, the ſame Day. When "Mr. Dean and the Chapter met, and were aſſembled accordingly, and eftſones "entred to have made the Election of the ſaid Officers. And every Prebendaries Voice was very ſundry times demanded. But ſuch a Number as ought "to conſent to the perfecting of thoſe Elections, altho' the whole Day was ſpent "in that Buſineſs, could not be had nor made: And ſo it was generally "thought good, that the Archbiſhops Grace ſhould be informed thereof. And "then the Chapter was continued till Eight of the Clock the next Morning. "When becauſe there had been Contention between Mr. Dean and the Chapter, "touching the aforeſaid Election of Officers; and, whereas, alſo Complaints "and Griefs of Wrong offered to ſome of the Chapter had been ſhewed, it "was, for avoiding further Contentions, agreed, That the Archbiſhop ſhould "have the ordering of all the Matter, and that the Day of Appear- Referred to the Archbiſhop. "ance ſhould be before him on *Monday* the 5th of *December* next. And the "Chapter was continued till Two of the Clock Afternoon. Thence continued "*Monday*, *November* 28. Forenoon: And thence to the Afternoon the ſame "Day. And then to *December* 1. Forenoon. At which time Mr. Dean and the "Chapter met; and then being given to underſtand, that the Archbiſhop had "heard of the aforeſaid Controverſy, and had ſignified, that the Dean and "Chapter ſhould be before him on *December* 5. which Day, by reaſon of ſome "other Matters intervening, was not thought convenient to hold; but that the "Archbiſhop ſhould be ſent and ſued unto, to defer the Day of Appearance "until the 9th of *December*, was for Cauſes [*here two or three Lines are burnt out "of the Regiſter*] Mr. Dean and the Chapter ſhould appear on the 15th day of "*December*. On which Day the Dean and ſuch of the Prebendaries as were appointed, appeared before the Lord Archbiſhop at *Lambeth*. When and where "his Grace did order the Election of Officers; and did Elect and Nominate a "Vice Dean, Receiver and Treaſurer. Which Nomination and Election, Mr. "Dean, after his return, *viz.* on *December* 19. 1569. did Communicate to the "whole Chapter then aſſembled; and it was agreed, that Oaths, according "to the Statutes, ſhould be adminiſtred to them ſeverally. Which was "done.

Now

ANNO 1569.

Eaſtbridge Hoſpital Viſited.

Now alſo the Antient Hoſpital of St. *Thomas* of *Eaſt Bridge* in *Canterbury* was Viſited, and Statutes given it, drawn up and prepared by the Archbiſhop himſelf in *May* laſt. This Hoſpital was founded for poor Pilgrims; but converted by the Archbiſhop from Superſtition, and made ſerviceable for the uſes of Charity. It became by this time greatly abuſed. Many of the Statutes by the Careleſneſs or Fraud of the Maſters of that Hoſpital were wholly diſuſed. And the Goods, the Woods, and Poſſeſſions, and other Rights and Dues of the Hoſpital were dilapidated and embezzeled: One *Swerder*, late Maſter of this Hoſpital, got an Annuity of Ten Pounds out of the Rents: And which was worſt of all, the Poor were defrauded of their Almes. Which were the Reaſons that moved the Archbiſhop to reform and make new Statutes for this Houſe. By theſe Statutes he appointed the Maſter to be his Commiſſary General in the City of *Canterbury* for the time, and to be in Prieſts Orders; unleſs the Archbiſhops Suffragan would take that Place, who was, as to his Choiſe thereof, to be preferred before the Commiſſary. The Maſter was every Year to give a true Account of the State of the Houſe, as to the Rents and Incomes thereof. And that according to the Archbiſhops pleaſure, the Maſter was to reſide either at the Manſion Houſe of the Hoſpital, or at his Manor of *Blene* and *Hothcourt*; and to receive yearly from the Fruits of the Lands and Poſſeſſions of the Hoſpital Six Pounds, Thirteen Shillings, and Four Pence, and Twelve Carectates, that is Cartloads of Wood. That every *Friday* throughout the Year, the Maſter was to receive Thirty Poor People aſſemble at the Door of the Hoſpital, ſuch as had been Natives of *Canterbury*, or lived long in that City, and to diſtribute Thirty Pence to them. But in War-time, the Payment of theſe Thirty Pence, was to ceaſe: And in lieu thereof, Four Pence were daily to be diſtributed to ſuch Soldiers as paſſed through the City; eſpecially ſuch of them as had been hurt, or wounded, and to be harboured for a Night; excepting ſuch as were infected with the Leproſy. And Twelve Beds to be kept conſtantly for poor Soldiers, or other Poor; and a Woman of honeſt Reputation, of Forty Years old, and upwards, to be entertained, to attend upon ſuch as ſhould be lodged there. The Houſe was to have Two Books: One as a Kalendar, wherein the Number of the poor Lodgers, their Sickneſs, and the Monies given them, were to be entred daily. And this Book was yearly, with the Accounts of the Houſe, to be brought to the Archbiſhop for the time Being. The other Book was for the Writing therein the Day, Month, Year, and the Names of ſuch as died in the Hoſpital. There was alſo a Free-School to be maintained here for Boys, not exceeding Twenty, who were to be taught to Read, to Sing, and to Write fairly: And eſpecially the Skills of Singing, and Writing: And they were to have Paper, Pens, and Ink, and other convenient Books, provided them at the Charge of the Houſe. And no Boy to ſtay at this School above Four Years, to make room for others, And three Days in the Week they were to ſing aloud the Litany, or other ſhort Prayers, according to the Appointment of the Maſter. And the Maſter of the Hoſpital was himſelf to be the Teacher, or to procure one, who ſhould alſo be the Collector of the Rents, and to have a Livery given him by the Maſter, ſuch as he gave to his other Servants, with a Salary. Two Scholars to be maintained out of the Rents at *Corpus Chriſti* College in *Cambridge*, as by Indenture between the Maſter of the Hoſpital, and the Maſters and Fellows of the ſaid College, it was agreed. For the reſt of theſe good Statutes and Orders, deviſed by the Archbiſhop for this Hoſpital, I refer the Reader to the *Appendix*.

N. LVIII.

Park. Regiſter.

I find *Thomas Lawſe*, Clerk, was admitted to the Government of this Hoſpital, *February* 13. 1569.

CHAP.

ANNO 1569.

CHAP. XXV.

Papiſts in the Temples; brought before the Archbiſhop. Interrogatories for ſome of them. The Council writes to the Benchers. John Alaſco, *ſometime Superintendent of the* Dutch *Church,* London, *dies. Some Account of him.* Matthew, *and* John Parker, *have Offices conferred on them by their Father. By the means of the Archbiſhop, the Maſter of* Benet *College reſigns. Founds certain Scholarſhips and Fellowſhips in this his College. Makes Ordinances for them. Provides them Chambers and Books. Gives a great gilt Baſon and Ewer to the City of* Norwich.

IT was thought fit now to purge the Innes of Court, called the *Two Temples*, of ſundry Papiſts, that here harboured themſelves. Many of them came not to Common Prayer nor Communion, tho' ſometimes to the Sermons in the *Temple* Church. Among theſe was *Paget*, Under Treaſurer of the *Inner Temple*; and *Shaftow*, who did Buſineſs in Law for the Earl of *Northumberland*, the Traitor. Theſe, and others, were brought before the Archbiſhop, and other Commiſſioners in the *Starchamber:* and ſome of them were, by the ſaid Commiſſioners, committed to the *Fleet*. And for the further Inſtruction of theſe Commiſſioners, the Council had ſent their Letters to them, and Interrogatories, for the removing of Papiſts out of the *Temples*. In drawing up which Interrogatories, the Archbiſhop had his Hand; for in ſome Places are his own Inſertions. Which when I ſhall have ſet down, it will appear, what the Crimes of theſe Gentlemen were.

Paget and *Shaftow*, of the *Temple*, Papiſts

Interrogatories to be Miniſtred unto G. H.

Interrogatories for Papiſts. *MSS.* G. P. *Armig.*

" *Firſt*, WHether you have commonly frequented the *Temple* Church at Ser-
" vice time, as others of the Houſe do?
" *Item*, Whether have you received the Communion in the *Temple* Church,
" accuſtomably, as others of the Houſe have done?
" *Item*, Whether you ſaid of late Time, that the Marriage of Prieſts was un-
" lawful, and their Children Baſtards?
" *Item*, You being requeſted in your Chamber, to go to a Sermon at *Paul's*
" *Croſs*, whether, ſaid you, That *you would not hear one Knave of them all:* And,
" *that Mr.* Alvey, *the Maſter of the* Temple, *ſtood in the Pulpit like a Crow-*
" *keeper?*
" *Item*, Whether, after your committing to the *Fleet*, you ſaid, that you cared
" not a ruſh for the Commiſſioners?
" *Item*, Whether you have in your keeping a certain leud Libel, intituled,
" *A Knack to know a Knave*, or any other ſuch like; or whether any other to
" your Knowledge, hath any ſuch?
" *Memorandum*, The two firſt Interrogatories, and this laſt, be to be Mi-
" niſtred to them all.

More Interrogatories for *T. P.*

Other Articles there were, as Interrogatories for *T. P.* the Under Treaſurer. He was interrogated, Whether he was Sworn, when he was admitted to the Office of Under Treaſurer, according to the Statute, as was commanded by the Councils Letters? Whether he ſaid not, That he divided every Sermon that he heard into two Parts; that is to ſay, into Matter touching Doctrine, and into Matter touching Manners? And as for Matter touching Manners, he could be content to hear it, and partly to digeſt the ſame. But as for any Matter touch-

ing

ANNO 1569.

ing Doctrine, that is to say, touching Points of Religion, you let that pass, and care not a point for it?

For *J. S.* and *Paget* and *Stone*;

Other Interrogatories were for *J. S.* and more for *Paget* and *Stone*. They were generally examined of their hearing Mass in the *Temple*, *White Friars*, or at the *Spittal*. Whether at Mass they prayed for the Queen? Whether they had the Books of *Harding*, and *Dorman*, against the Supremacy of the Queen? Whether they had not in their Hands any Bull of Absolution, or seen it in others Mens? Concerning their seeing a Letter or Letters, written by *Harding*, *Dorman*, *Hopkins*, *Stanford*, or any of them from beyond Sea; and what the Contents of them were?

And *Shaftow*.

To *Matthew Shaftow*, (and this is written with the Archbishop's Hand) were these Interrogatories put. That he was Solicitor to the Earl of *Northumberland*. Whether he had not his Livery, and Exhibition for the same? And where he made his Abode, during the time of the late Rebellion in the North Parts? About Contribution to Popish Rebels, and Fugitives beyond Sea, about Books, Reasons, and Arguments touching the *Scotch* Title, and the Authors thereof. Thus did Papists now a Days behave themselves. And of the Inns of Court in this House chiefly, did the young Popish Gentlemen shrowd themselves, and their Practices, against the Queen and the Laws. And this Eye did the Government now cast upon them. The Issue of these Examinations in the Starchamber was, that some were reformed, and profitably reconciled to those Laws, and Ecclesiastical Orders which they had before despised; and others expelled and secluded, that were so perverse and seditiously bent, as to continue in Disorder.

The Councils Letters to the Inns of Court.

And the Council wrote Letters to the Antients, and Benchers, to let them know what was done with these Persons, and to furnish them with Orders for the better restraining of Popery in those Houses for the time to come.

Bishop of *London*.

The Copy whereof the Secretary sent the Bishop of *London* for his Judgment therein. Which, he answered the Secretary, He liked very well: But he wished added thereto a Commandment to the Benchers of every House, that in calling Men to the Bench or Bar, they should reject all those that were notoriously known, or vehemently suspected, to be adversaries to true Religion, until they had sufficiently purged themselves. And to this effect the Bishop had delivered his Mind in a Letter himself. This was in the Month of *May*.

A Lasco dies, *Epistol. MSS. Eccles. Belgic. Lond.*

Johannes a Lasco, having been the first Superintendent over the Foreigners Church in *London*, in the Reign of King *Edward*, and a Person of the Nobility of *Poland*, we will take occasion here to mention his Death, which happened in *January* this Year, at *Frankford*: Where he left a Wife, scarce know to any, in great Trouble; as he had buried one before in *England*. He had a Son named *Thomas*, and a Daughter *Barbara*, at *Groning*. This Grave and Learned Man, upon the coming in of Queen *Mary* to possess the Crown, removed with his Church of *Germans*, beyond Sea. Being afterwards at *Frankford*, he laboured much to settle a right Understanding in the Doctrine of the Sacrament, between the Protestants, *Lutheran*, and *Reformed*. Which was the Cause, that in the Year 1556, he went from *Frankford*, to the Elector *Palatine*, and the Duke of *Wittenburg*, endeavouring the Meeting and Conference of Learned Men, about the said Matter of the Sacrament. Of this *Peter Martyr*, from *Strasburg*, acquainted *Utenhovius*, at *London*, by Letter. But knowing well the Heat of the *Lutherans*, especially at that time, thought it unseasonable, as he wrote in the said Letter, and that it would be without any Fruit. *Quo enim magis hæc ambiuntur, animi Adversariorum magis exasperantur, i. e.* The more these Things are laboured for, the more are the Minds of the Adversaries exasperated; yet I pray God to send good Success. And it proved as that good Man feared. For this produced a hot Dispute with *Brentius*; of which there was afterwards a Narration writ; wherein *A Lasco* was much misrepresented in what he had said.

His Picture.

This Pious Man having been the great procurer of the Church of the *Augustin* Friars for the Protestant Strangers, and the first Minister thereof, his Picture was there hung up, and kept in the Library in Memory of him, until the Fire of *London*, when it was conveyed away, and could never since be heard of, as I have been told from an antient Member, and Elder of that Church. What

Dan. Van-Mildert.

A Lasco

A Laſco was in his younger Years, may be learned from a Character *Eraſmus* gave him, whom he called *Baro Poloniæ*, in a Letter to *Reginald Pole*; *Clariſſimorum Majorum Imagines, Dignitates ampliſſimæ, ſpes ampliores, Ingenij mira vena, Eruditio neutiquam vulgaris, ne tantulum quidem addunt illi Supercilij: i. e.* That his Anceſtry, his Honours, his Expectations, his wonderful Ingenuity, his uncommon Learning, did not in the leaſt puff him up. He went away from *Baſil* from *Eraſmus* there, in the Year 1525, towards *Rome*; whoſe Departure, ſaith *Eraſmus*, even killed many that knew him, and among the reſt himſelf. So great a Love he left behind him among thoſe, with whom he converſed.

ANNO 1569.

Eraſmus's Character of him. *Ep.* 17. *lib.* 18

This is the firſt time I meet with the Names of the Archbiſhop's Children, recorded. In a Regiſter of the Decrees and Orders, of the Dean and Chapter of *Canterbury*, it is noted, that the Office of the Actuary of the Court of Audience was granted by the Archbiſhop to *Matthew Parker*, and *John Parker*, Gentlemen. And the Office of Principal Regiſter was granted to the ſaid *John Parker*, and *Matthew Parker*, and *Thomas Pede*.

Offices conferred upon the Archbiſhop's Sons. *N. Battely.*

Which *Matthew*, being now Eighteen Years of Age, was, *December* 29, married to *Frances*, a Woman afterwards renowned for her Virtues, one of the Daughters of *Barlow*, Biſhop of *Chicheſter*. She being not long after left a Widow, diſpoſed her ſelf in Mariage to Dr. *Toby Matthew*, that learned and eloquent Divine, Dean of *Chriſt's Church*, *Oxon*, Dean of *Durham*, Biſhop of *Durham*, and Archbiſhop of *York*, ſucceſſively.

Archbiſhop *Parker's* Second Son marries. Dr. *Toby Matthew.*

We ſaid ſomething the laſt Year concerning the Fatherly Care of our Archbiſhop, for *Benet* College: Now we ſhall add a Paſſage or two more. The Maſter, Dr. *Pory*, who was alſo Miniſter of *Lambeth*, and a Prebendary of *Weſtminſter*, was now ſuperannuated, and ſo not fit to reſide, and act there, as he ought to have done. Which contributed much to the Diſorders in that Houſe; And was the reaſon the Archbiſhop had, for two or three Years paſt, moved him to reſign up his Maſterſhip; a Thing he always ſeemed loth to do. But with calling on him, he prevailed with him about *Chriſtmas*, to do it. And *Pory* went down for that Purpoſe. But he reſigned up, as he ſaid, all his Joy with it. For with that Academical Preferment, his Mind ſeemed more to be delighted, then with his other Dignities. But while the Archbiſhop, now in *March*, expected his Return back again to *Lambeth*, where he lived, he perceived that he was minded, with his Maſterſhip, to reſign up all he had beſides. And by a Letter to the Archbiſhop, he ſignified, that he was content to reſign up his Prebend to his Succeſſor in the Maſterſhip: Namely, to one Mr. *Aldrich*, then Senior Proctor. He was known to the Archbiſhop, according to the Character he gave of him, to be an honeſt young Man, and skilled in the learned Tongues; as alſo in *French* and *Italian*, and as he truſted, like to do Service in the Realm hereafter. Whereupon the Archbiſhop laboured to obtain this Prebend for the new Maſter: And for that Purpoſe wrote to the Secretary to prefer *Pory's* Reſignation to the Queen with Favour, and he doubted not it would be well beſtowed. He ſent alſo another Meſſage to the Lady *Stafford*, a great Lady of Honour, about the Queen, that ſhe might alſo ſpeak ſome good Word, for the Love of her Son, who then was of that Colledge.

The new Maſter procures the old Maſter of *Benet* College to reſign.

Aldrich ſucceeds.

That *Pory* had kept this Headſhip ſo long, was commonly imputed to the Archbiſhop; and that he ſtayed him in it, in hopes to be his Executor, for he was reckoned to be very rich. But the Archbiſhop, to take off any ſuch ſiniſter Opinions of him, "Proteſted, in good Faith, to the Secretary, that he looked not "to be advantaged Five Shillings by him, nor would be either his Executor, or "Superviſor, if God ſhould take him to his Mercy. But he might live, and ſpend "all, ſaid the Archbiſhop; and ſo he had, for ought he knew: And that he was "but a poor Man, contrary to the Worlds Opinion of him.

Clears himſelf of a falſe imputation of a Deſign upon him.

Whether *Aldrich* enjoyed this Prebend, I know not: Yet in order to it, he had the Endeavours of the Archbiſhop, and his good Character of him to the Secretary. The Maſterſhip was actually in his Poſſeſſion, chiefly by the means of his Grace's Recommendation. But the good Archbiſhop was miſtaken, and *Aldrich* proved ingrateful. For afterwards he created a great deal of Vexation to his Patron; inſomuch, that ſome few Years hence we ſhall ſee, how he laboured all he could to

The new Maſter proves ingrateful to the Archbiſhop. *Ad. ann.* 1573.

ANNO 1569. out him of this Maſterſhip, as he had been very Inſtrumental to bring him into it: And at laſt got it voided of him.

The Archbiſhop founds Scholars from *Canterbury*;

To this his beloved College, he ſhewed his great Affection this Year, as he had upon all Occaſions done before, by obtaining and granting Benefits to it. And he ſo prudently ordered it, that certain Schools and Counties felt the Benefit of it too. Firſt, by an Indenture, dated *May* the 22d, *Ann. Regin.* 11. it appears, he appointed two Scholars to be ſent from the Free School in *Canterbury* to *Benet* College in *Cambridge*, and procured for their Salaries Yearly, Six Pound Thirteen Shillings, and Four Pence, payable out of the Rents of the Hoſpital of *Eaſt Bridge*. Which the ſaid Archbiſhop had by his Pains and Diligence, encreaſed and augmented, to the Revenues of the ſaid Hoſpital, over and above what the Original Endowment of that Houſe was. And hereupon it was decreed, between the Maſter of the ſaid Hoſpital, and the Maſter and Fellows of the ſaid College, and their Succeſſors, that the ſaid Maſter, with the Aſſent of the Dean of *Chriſt's Church*, *Canterbury*, ſhould always ſend from the ſaid School, according to the Condition of the Time, (until the Number of Two Hundred Years ſhould be compleated) two Scholars born within the County of *Kent*. For which the ſaid Maſter of the Hoſpital ſhould, out of the annual Rents thereof, make the Payments of the ſaid Salaries, as aforeſaid.

The foreſaid Indenture of the 22d of *May*, was made between *William Murphet*, Clark, Maſter of the Hoſpital of the Poor of *Eaſt Bridge*, in the City of *Canterbury*, and *John Porie*, D. D. Maſter, or Keeper of *Corpus Chriſti* College, in *Cambridge*. The ſaid *William*, and his Succeſſors, to pay to the ſaid Maſter, or Keeper, Yearly, at the Choir Door in the Churchof *Weſtminſter*, on the Weſt part of the ſaid Church, at the Feaſt of St. *Michael*, the *Archangel*, or within Thirty Days next following, the Sum of Twenty Seven Pound, Thirteen Shillings, and Four Pence, for, and during the Term of Two Hundred Yeres. In Conſideration of which, the Maſter, or Keeper of the ſaid College, ſhould admit and receive into the ſaid College, for the Encreaſe of the Number of Scholars there, two Scholars to be named, and choſen by the Maſter of the Hoſpital, and Dean of *Chriſt's Church*, *Canterbury*, to be taken out of the Free School in *Canterbury*, and ſuch as ſhould be Born within the County of *Kent*.

And from *Norfolk*, *Suffolk*, and *Lincoln*.

And further, by another Indenture, dated the laſt of *May*, this ſame Year, it appears the Archbiſhop obtained from the Queen, out of certain Tenements, Situate in *Weſtminſter*, in a Place called *Long Ditch*, in the Pariſh of St. *Margarets*, an Annual clear Rent, of Eight Pound, Thirteen Shillings, and Four Pence, for the more happy Progreſs and Encreaſe of Three Scholars in the College of *Corpus Chriſti*, or *Benet* College. And becauſe the foreſaid Cathedral Church of *Canterbury*, had ſome part of their Farms, and Poſſeſſions, within the Counties of *Norfolk*, and *Suffolk*, by a certain Agreement and Conſent, it was determined, that two of the three foreſaid Scholars, might be freely taken by the Dean and Chapter, out of them, who were the Children of their Tenants, in the ſaid Farms and Poſſeſſions, if their Parents did crave and deſire it. The third to be of the County of *Lincoln*, of the Cathedral Church whereof the Archbiſhop was ſometime Dean. Which Three, after they ſhould be ſufficiently inſtructed in Grammar Learning, the ſaid Dean and Chapter were to ſend from the School to the ſaid College, to enjoy the ſame Benefit, Table, and Stipend, as other Scholars of that College had a Right to; as by an Inſtrument between the ſaid Dean, and Chapter, and the foreſaid Maſter and Fellows did appear. And here the Archbiſhop made a wiſe *Proviſo*, *viz.*, That the Maſter and Fellows might encreaſe, or diminiſh, the ſaid Sum to the Scholars, according as the ſaid Living ſhould encreaſe, or diminiſh: Foreſeeing what Improvements might in after-times be made of thoſe Tenements.

Founds two Fellowſhips, and two Scholarſhips more, for *Norwich*.

Still further, this ſame Year, he founded two Fellowſhips, and two Scholarſhips more, in *Benet* College, appropriated to *Norwich*. For which, and other charitable Uſes, he payed Three Hundred and Twenty Pounds to the Maior, Sheriffs, Citizens, and Commonalty of the ſaid City. In Conſideration of which Money, there was an Indenture made, *Auguſt* the 6th, 11. *Regin.* between the ſaid Maior, Sheriffs, *&c.* and the ſaid College; wherein the former gave, and granted,

granted to the College, an Annuity of Eighteen Pound of lawful Money, out of all and ſingular, the Meſſuages, Lands, Tenements, *&c.* lying within the Pariſhes of the ſaid City, Hamlets, or Fields, belonging unto the ſame, which they had in the Right of their Corporation; to employ the ſame Annuity for ſeveral Uſes and Purpoſes. As to the Uſe of two Fellows Yearly to be found, and to continue within the ſaid College; likewiſe to the Uſe, and towards the Exhibition of two Grammar Scholars, to be ſent out of the Schools, at, or in the City of *Norwich*, *Wymondham*, or *Aylſham*, to the ſaid College; and other Uſes. *ANNO* 1569.

The Archbiſhop alſo made certain Articles, or Ordinances, concerning theſe two Fellowſhips, and alſo concerning the Ninth and Tenth Fellowſhips, and concerning the two *Norwich* Scholars. *Viz.* That theſe two Fellows be called *The Norwich Fellows*, and always to be at the Order of the Election of the Maſter and Fellows of *Corpus Chriſti* College, as they choſe other Fellows of the ſame Houſe. That theſe two Fellows might enjoy any Penſion, or Canonſhip, Prebend, or Prebends, in any Cathedral, or Collegiate Church, without Cure, valued not above Ten Pounds in the Book of First-Fruits, and Tenths: And that the Ninth and Tenth Fellows might enjoy, with their Fellowſhips, the like Eccleſiaſtical Livings, valued not above Six Pound in the ſaid Books. By Reaſon of which Preferments, the ſaid Four Fellows were bound to teach freely the Five *Norwich* Scholars. That if the two *Norwich* Fellows, the Ninth or Tenth Fellows, or any of them, would not, or could not, enjoy in their own Perſons, ſuch Canonſhip, or Canonſhips, Prebend, or Prebends, that then the Maſter, and Fellows, for the Time Being, ſhould have the Diſpoſition thereof, *pro hac vice tantum*, with ſuch convenient Conſideration, as ſhould ſeem beſt unto their Conſciences, to the Relief of the Four Fellows aforeſaid, and Five *Norwich* Scholars. And that every the ſaid Fellows, at the Acceptation, or Preſentation of the ſaid Eccleſiaſtical Livings, ſhould enter into ſufficient Bonds to the Maſter and Fellows, and that at their Departure out of the ſaid Fellowſhips, they ſhould reſign up their ſaid Eccleſiaſtical Livings, to the Behalf of ſuch as ſhould ſucceed them in their Rooms.

Makes Ordinances for them.

And here let me add, that for the more Convenience and Benefit of the Scholars founded by him, he afterwards, *Anno*, 1574, allotted them Chambers in the College, and procured them ſeveral Books to be uſed in common by them in their Studies. Whereby he ſaved them much Money, that muſt otherwiſe have gone out of their Purſes to provide them. The Chambers were on the Eaſt Side of the College; for Three of which, (if no more) the Archbiſhop provided Implements, *viz.* Beds, Mattreſſes, Bolſters, and Coverlids of Tapiſtry, Chairs, and Tables; that is, one of each ſort belonging to each Chamber. Which coſt him Ten Pound, Eight Shillings. The Books which were for the common Uſe of all the Six *Norwich* Scholars, were chained, and remained within the Under-Chamber of the Tenth Chamber on the Eaſt Side. And they were theſe,

Provides his Scholars Chambers;

Textus Bibliæ cum Gloſſ. Lyræ *in quatuor Voluminibus.*
Novum Teſtamentum Græcum, cum Verſionibus Vulgat. & Eraſmi.
Paraphraſis Eraſmi *ſuper Novum Teſtament. in duob. Voluminib. Latinè.*
Concordantiæ Bibliorum.
Lexicon Græco-Latinum, recognitum An. 1562.
Theſaurus Linguæ Roman. *&* Britannic. *per* Thom. Cooper, Anno 1565.
Theſaurus Linguæ Latin. in trib. Voluminib. recognit. Anno 1561.
Lexicon Latino-Græc. Anno 1554.
Hiſtoria Antiquitat. Cantabrigiæ. Anno 1574.

And Books.

This Year the Archbiſhop expreſſed a further Teſtimony of his Good Will to his Native City of *Norwich*, by preſenting (as a New-years Gift) a Baſon, and Ewer, whole Gilt, weighing an Hundred, Threeſcore, and Fifteen Ounces, to the Maior, Sheriffs, and Citizens thereof. For which they gave a Bond of an Hundred Pound, to *Benet* College, never to alienate it, except for urgent Cauſes of Neceſſity, as might be thought reaſonable to the Maſter of the ſaid College. On the outward bottom of the Baſon was this inſcribed, *MATTHÆUS PARKER, Norvicenſ.*

Gives a Baſon and Ewer to *Norwich.*

ANNO 1569.

Norvicens. Archiepiſc. Cantuar. *dedit eidem Civitat.* 1. Jan. Anno Dom. 1569. *& anno Conſecrationis ſuæ* XI. *Ætatis ſuæ vero* 66.

Preferred by the Archbiſhop. Regiſt. *Parker.*

I meet with theſe Perſons, preferred this Year by the Archbiſhop; *viz. Radulphus Cavelarius*, (*Hebrew* Profeſſor at *Cambridge*) admitted, *Jan* 27. to the Seventh Prebend of *Chriſt's Church, Canterbury:* And *Thomas Lawſe*, Clerk, admitted the 13th of *February*, to the Government of the Hoſpital of *Eaſt Bridge* in *Canterbury*.

Cecil, the Archbiſhop's great Friend, recovers the Queen's Favour.

I end this Year with the Emergence of an excellent Man, Secretary *Cecil*, out of a very great Danger of Diſgrace, if not of Death; moſt of the Great Men about the Queen, combining to bring her into Diſpleaſure with him. He was the Archbiſhop's chief and faſt Friend, and to whom he conſtantly made his Applications on all Occaſions, (as is evident by what hath been already ſaid) and ſo did all the reſt of the good Biſhops in their Affairs and Neceſſities. So that on his Safety and Credit with the Queen, the Churches Welfare in great Meaſure depended. In what Strength and Security this great Patron and Friend of the Archbiſhop and Hierarchy now again ſtood, after a deſperate Shock, I had rather expreſs in his own Words than mine: Writing thus to a Friend of his. 'I am in Quietneſs of Mind, as feeling the nearneſs and readineſs of 'God's Favour to aſſiſt me with his Grace, to have a Diſpoſition to ſerve him, 'before the World. And therein have I lately proved his mere Goodneſs to 'preſerve me from ſome Clouds or Miſts; in the midſt whereof I truſt mine 'honeſt Actions are proved to have been lightſome and clear. And to make 'this Rule more proper and ſpecial to be applied, I find the Queen's Majeſty, 'my gracious good Lady, without Change of any Part of her old good Meaning 'towards me. And ſo I truſt only by God's Goodneſs to obſerve the Continu-'ance. I am alſo preſently moved to believe, that all my Lords from the great-'eſt to the meaneſt, think my Actions honeſt and painful, and do profeſs in-'wardly to bear me as much good Will as ever they did heretofore.

The End of the Third Book.

THE

ANNO 1570.

THE LIFE and ACTS OF Archb. PARKER.

BOOK IV.

CHAP. I.

A dangerous Year. Bomelius *an Aſtrologer impriſoned by the Archbiſhop; Fortells great Dangers impending. He ſends Meſſages thereof to the Archbiſhop; And the Secretary. The Archbiſhop conſulted with for the vacant Biſhopricks. His Judgment of Perſons nominated thereto. The Biſhop of* Worceſter *reſolved upon for* London. *His Unwillingneſs to accept it.*

WE are arrived unto the Year 1570. a Year of Danger. And *England* was now full of Fears and Expectations of great Evils to befal it. The Papiſts grew confident, and cheared themſelves with mighty Hopes, that their aboliſhed Religion ſhould be ſoon reſtored again. And many feared the Queen's Death from Figures that were caſt of her Nativity and Reign. There was now in *England*, one Dr. *Bomelius*, a Foreign Phyſician of great Fame, pretending to be skilled much in Art Magick and Aſtrology, as well as Phyſick; perhaps the Son of *Henricus Bomelius*, a Preacher of God's Words at *Wezel*, and that wrote a Copy of Verſes, printed before *Bale*'s *Centuriest*. The People reſorted extremely to him to be cured of their Sickneſſes, having a wonderful Confidence in him, and in his Magick. The Noiſe of him fled to the Court. But for practiſing Phyſick, and that Art without Licenſe, and tampering with the Common People, and propably ſome other dangerous Practiſes of his, he had been by the Archbiſhop impriſoned in the *King's Bench*, and was there a cloſe Priſoner for ſome time. A little before *Eaſter*, the Archbiſhop gave him Liberty to be a Priſoner at large; yet charging the Keeper, that he ſhould practiſe no more upon the Queen's Subjects; and in the beginning of *April* intended to have taken Bond of him ſhortly to depart the Realm, according to ſuch Purpoſe as the Archbiſhop had a good while towards him, and not diſliked by certain of her Majeſty's Council, as Sir *William Fitz-Williams* told him from the Lord Keeper and the Secretary. But when he was ready to take this Bond, he was prevented by *Bomelius* himſelf, who ſent his Wife to him with a Letter, dated *April* 3. The Contents whereof were, That he was deſirous to have Leave to come to his Grace, to forewarn and give Notice of ſome great Danger impending over the Nation at that Time. That ſo the Archbiſhop, by diſcovering ſpeedily unto the Queen what *Bomel* ſhould revele unto him, by Prayers,

An Aſtrologer portends Danger to the Nation; And

Deſires to come to the Speech of the Archbiſhop;

ANNO 1570. Prayers, diligent Preparations, and moderate Counſils, the Storm might be diverted, or at leaſt mitigated. The Letter may be found in the *Appendix*.

Numb. LIX. Our prudent Archbiſhop did not think fit to have this Man before him alone; but becauſe the Contents were of high Importance, the very ſame Day he wrot to the Secretary, that he thought it beſt to ſend *Bomelius* to their Honours of the Council, where they might examine him more ſufficiently. He knew not what this Perſon had to ſay, but he feared, as he wrote, the Devil was buſy in Miſchief. The Archbiſhop, indeed, was the more jealous and ſuſpicious of Malice at that Time, there being a miſchievous Practiſe, as he heard, intended againſt the Queen's Navy, by poiſoning the Ordinance and Victuals.

But he ſends him to the Council.

The Bottom of the Archbiſhop's Barge bored with Holes.

He ſaw, as he added in his Letter, *Judas non dormit:* And how there was ſome Spight reached alſo to him but the laſt Term, when ſome Sons of *Belial* gauged his Barge in divers Places in the Bottom. That if it had not been eſpied, he [the Archbiſhop] himſelf had like to have been drenched in the midſt of the *Thames*. On which he modeſtly made this Reflection, "That would indeed "have been no great Loſs of ſuch an one as he, but he would have been ſorry "his Family ſhould have periſhed, [which were in the Barge with him] or that "ſuch *Incircumciſi Philiſtæi* ſhould have gloried by inſulting with, *Ubi eſt Deus "eorum?* But as to *Bomelius*, he ſaid, that if his Secreſy were but an Aſtrological Experience or Prediction, it was the leſs; but he feared further, that it was of ſome Conſpiracy. *Sub omni Lapide*, as he concluded, *ſcorpio latet.* Yet, *Quia timidi mater non flet*, I am thus bold, peradventure more ſuſpicious than I need, but I refer all to your Wiſdom. *Bomelius* accordingly was brought before the Secretary, and had ſome private Communication with him.

Bomelius writes to the Secretary, concerning the Queen's Nativity.

And, *April* 7. this learned Aſtrologer writ to the Secretary: The Contents of whoſe Letter was, That by his Judgment upon the Scheme of the Queen's Nativity, and another Scheme drawn at her firſt Entrance upon her Kingdom, he had diſcovered to him, what Courſe was to be taken for the Good of the Nation. He ſent the Secretary alſo a Fragment of a Book by him writ, entituled, *De Utilitate Aſtrologiæ.* Where he had made an Obſervation, that at the Revolution of Five hundred Years, all along the Hiſtory of Countries, and particularly of *England*, great Changes had happened in the reſpective Kingdoms. And this he proved down from *Brute*, to the preſent Year 1570. And he reckoned from the beginning of the *Norman* Conqueſt to that Year, were 502 Years. This Fragment, together with his Letter to the Secretary, I have in my Poſſeſſion. He promiſed the Secretary, that when he ſhould be admitted to his Preſence, he would then open before him the Judgments of the Two Schemes, namely, that of the Queen's γένεσις, and of the Beginning of her Reign.

Writes to him again, concerning his Departure to *Ruſſia*.

Soon after he wrot again to the Secretary, "That it was now near a Month "ſince he had offered his Service and Pains to the Queen, and had directed a "way to remedy the preſent Inteſtine Evils without any Effuſion of Blood. But "that the delay of the Time ſhewed, that as well his Pains as his Device was "not accepted. Since therefore the *Ruſſia* Ambaſſador had ſeveral times ſent "Meſſengers to him, and deſired his Service, not without the Promiſe of a "large yearly Reward, and he had determined to do nothing in this, as well "as other things, without the Secretary's Licenſe and Counſil; he earneſtly de"ſired him to declare his Mind to his Servant whom he then ſent, before the "ſaid Ambaſſador on *Sunday* following ſhould preſent to the Queen *Bomel's* "Supplication, therein ſhewing the Cauſe of his Detainment in Priſon, and "craving a free Departure from this Iſland into *Ruſſia*. That the Secretary "would hereby do him a very great Pleaſure, and oblige him for ever. "That if the Queen's Majeſty were minded to uſe his Pains, he ſhould be al"ways ready at her Command; but if ſhe granted him Liberty to depart, "the Secretary ſhould not only know, by his Letters to be ſent to him from "thoſe Parts, the Maners and Tempers of the *Muſcovites*, and their Neigh"bours, the Quality of the Air, the Situation of the Country, and other things "memorable there, but he ſhould alſo every Year receive from him Preſents, "as Teſtimones of his thankful Mind, which that great Country produced. "And laſtly, That if he could not be profitable to her Majeſty by his Art, he "beſeeched the Secretary that he would ſecond the Ambaſſador's Petition for "him to the Queen, and prevail with her for his Liberty. Which he doubted not

" not he would do out of his accuſtomed Humanity and innate Love towards " learned Men. ANNO 1570.

What ear was given to this Man at the Court, and what afterwards became of him, I know not. But indeed *Bomelius* gave Credit to his Art, as well as his Art gave Fame to him. For this Year, as was ſaid before, was a Year of extreme Danger and Apprehenſions unto the Queen and Kingdom, both from the *Spaniard*, the *French* King, and *Scotland*; all which threatened an Invaſion. And a new Rebellion began to break out at Home in the Parts of *Norfolk*. And the Pope by a Bull, which an *Engliſh* man brought into *England*, deprived the Queen of her Kingdom, and abſolved her Subjects from their Allegiance. And finally, certain Popiſh Conjurers foretold ſtrange Changes to happen this Year. But yet God brought the Queen to the End of this Year ſafely and ſucceſsfully, and of many more.

This a dangerous Yea to *England*.

The See of *York* had been long void; and tho' *Grindal* Biſhop of *London*, being a North Country Man by Birth, was the laſt Year Nominated to ſucceed there, yet ſtill to the beginning of this he remained in *London*, and was neither Conſecrated nor gone to *York*, becauſe the Dioces of *London* was not yet filled by another, the Queen being ſtill unreſolved. The Archbiſhop again did his part by telling the Secretary, by a Letter, *March* the 30th. that her Majeſty ſhould do prudently to be at a point in theſe By-matters. The delay whereof would work, he ſaid, more Diſpleaſure to the See of *York*, than ſhe heard of. And one Argument more he uſed with the Secretary, to perſuade the Queen to haſten; and that was, that he was then preparing to go into *Kent*, his own Dioces, where he had not been, as he told the Secretary, a good while, and that he was lookt for, and he truſted ſhould do ſome Service there. And if theſe Perſons, which were to be Confirmed ſome, and ſome Conſecrated, were ready, ſo that it might be done for them, while he was at *Lambeth*, it would ſave them much Charge; or elſe they muſt come to him to *Canterbury*. Wherefore he prayed the Secretary to obtain the Licence and Favour of her Majeſty thereunto.

The Archbiſhop haſtens again the filling the vacant Sees.

But this Matter was not diſpatched ſo. For now again the Third or Fourth time, when the Thoughts of filling the Vacant Sees came into the Queen's Mind, the Archbiſhop was called upon again by the Secretary for his Judgment, both as to a Succeſſor to my Lord of *London*, and a fit Perſon for *Oxford*. As to the former he ſaid, " That altho' he had formerly written his Judgment boldly [for " *Aylmer*], yet at that preſent he thought thus, That her Majeſty could have " none of ſuch as were in Place of Biſhops, to begin new Game again [accor- " ding to his blunt Way of Speaking] for Fees and Fruits. And therefore he " thought, except it were the Biſhop of *Hereford* [*Scory*] in Reſpect of changing " one Miſery for another, [living it ſeems at *Hereford* very uncomfortably] he, " nor any other would take it. For as the Poet ſaith, *Negotiorum vim qui ſibi " velit comparare, Navem* (Londinenſem), &c. *hæc duo comparate*. Beſides, that " moſt of them [that were Biſhops already] were not fit for the Place. For " though many of them were too weak to uſe themſelves in ſuch Popularity, " yet he thought divers of them not to be able to uſe their Place and the Time " with their Eaſineſs of Nature, as were convenient. Although, he declared to " the Secretary, he muſt needs ſay of them, they were as notably well learned, " and well occupied, as any Prince in *Europe* had. Then he came to ſome particular Perſons, of whom the Secretary deſired his Opinion. The one was the Dean of *York* [*Matthew Hutton*], " He took him, he ſaid, for an honeſt, quiet " and learned Man, but he thought him not meet for that Place. As for Mr. Provoſt of *Eaton*, [Dr. *Day*] another propounded for *London*, " Him in all Re- " ſpects he thought meeteſt for that Room, and he thought the *Londoners* would " take him better than the Dean of *Weſtminſter*, [*Goodman* being another pro- " pounded] whom he judged to be a ſolid, grave Man, yet in his own private " Judgment, peradventure, too ſevere.

His Judgment as to that of *London*.

Aylmer.

Dean of *York*.

Provoſt of *Eaton*.

Dean of *Weſtminſter*.

As for *Oxford* Biſhoprick, he ſaid, Mr. *Cooper*, as Dean [of *Chriſt Church*] could not have it, nor could the Univerſity well forbear him. Mr. *Weſtphaling* [another propounded] was a wiſe, ſober Man; but becauſe he was but a Prebendary, [of *Chriſt's Church*] and not Maſter of a College, he was peradventure the leſs meet; he meant, becauſe the Biſhoprick wanted an Houſe. And for that

As to that of *Oxford*.

ANNO 1570. *Bickley.*

that Mr. *Bickley* was Maſter of an Houſe, [viz. *Merton*] and kept thereby a Port of Worſhip, the Archbiſhop thought he would well ſerve the turn. And he knew that he was diſciplinable, and would be ruled by Council, and was of his own Nature both ſincere and ſtout enough, and apt to govern. But becauſe *Bickley* was his Chaplain, he added, that he ſpake this not of Partiality, for he did but hurt him; howſoever, ſaid he, the World take ſuch things for great Preferments. But that he weighed more his Duty to the Queen's Majeſty in her Service, and to the Commonwealth, then the Reſpects of Mens Quiet. That this was an odious Argument of writing in ſuch Compariſons: But he knew, he ſaid, to whom he writ. But notwitſtanding all theſe Attempts and Diſcourſes, *Oxford* was not diſpoſed of, nor ſhall be many a Year yet.

The Biſhop of *Worceſter* pitched upon for *London.*

And a Perſon is brought into the Dioces of *London*, that was ſcarce thought of; namely, *Sandes*, Biſhop of *Worceſter*. *Sandes* was in his Nature a ſtirring and ſtout Man, a Promoter of the Queen's Eccleſiaſtical Commands: One that had been a Biſhop a great while, and ſo acquainted with the practical Part of the Office: One, who in former Times had reſided often in *London*, and was ſtill very dear and beloved to the Citizens. Theſe things among others conſidered, the Queen pitched upon him, as the propereſt Man to be Biſhop of *London*, laying aſide all others in Nomination. The Secretary forthwith in the Month of *April*, diſpatched a Letter to him to come up, ſignifying withal the Queen's Pleaſure. But he, on the other Hand, was extremely loth, upon many accounts, to ſtir from *Worceſter*; knowing well what a troubleſome Office it would be to be chief Paſtor here, as alſo no doubt it ſomewhat ſwayed with him, the new Charges of Fees and Fruits, as the Archbiſhop had mentioned before.

His great Unwillingneſs to accept it.

This made him ſend his private Letters to the Secretary, ſhewing his great Unwillingneſs, and earneſtly entreating him to uſe his Intereſt to get him excuſed, and to propound ſome other Perſon to the Queen. He urged his great Inabilities for ſo eminent a Place, declining it upon the Account of his Wants in Mind, and Infirmities in Body. His Chancellor, indeed, had done what he could at the Court, to further his remove to *London*; probably out of hopes of making ſome Benefit to himſelf, if his Biſhop were tranſlated hither. He had hinted alſo to ſome, as though the Biſhop would be willing to make this Change; and it came to the Secretary's Ears. But all this was ſaid and done without the Biſhop's Conſent or Knowledge. More Letters ſtill did *Sandes* write to Court, to get himſelf off; for he was altogether unwilling to take the Place upon him. But the Secretary at laſt grew angry with him; ſending him Word by his Chancellor, that the Queen had, in her ſpecial Favour, pitched upon him above all others, and that her Majeſty miſliked to alter her Determination. He was alſo ſundry Ways informed of the Clamours in *London* againſt him for his refuſal, and how that People with an univerſal Conſent had deſired him. So that in Concluſion, partly fearing the Clouds of the Queen's, and the Court's Diſpleaſure, and partly touched in Conſcience, he wrote to the Secretary, that if none other were reſolved upon, he did ſubmit, and would accept the Office: Looking upon this Determination of the Prince and Council, and the Deſire of the Dioces, to be a Calling, which in his Conſcience he ought to obey and comply with. This, he ſaid, touched his Conſcience very near; the Calling of the Prince and Privy Council, the Calling and Conſent of the whole People, and his Private Friends earneſtly requiring the ſame, had moved him to think this Calling was of God. Nor was the Diſpleaſure of the Secretary a ſmall Motive to him. For the Biſhop having ſent a Letter to the Secretary by his Man, ſignifying that he would accept it, though much againſt his Will, the Secretary was in ſome Heat, that he ſhewed himſelf ſo backward, and expreſſed the ſame in the Anſwer he gave to the Biſhop's Servant. Which he acquainting his Lord with; it occaſioned another Letter to the Secretary, ſhewing now ſome more Degrees of Willingneſs than before; but expreſſing great Trouble, that the Secretary was offended with him. "He looked, he ſaid, for Comfort and good Advice, "but he ſeemed to reap Grief and Diſpleaſure. That he gave no juſt Cauſe of "Offence; his Conſcience ſtood clear. That he ever loved and honoured him "before all other Men. That he had been, and would be ever ready at his "Commandment

" Commandment in what he could; and where he could not otherwiſe pleaſure " him, he daily commended him in his Prayers unto him, who could in " all things benefit him. That if he glommed upon him, he ſhould ſerve " *Chriſts* Church with leſs Comfort, and leſs Profit. The World thought, he " ſaid, that he was his Friend, and that he might do ſomewhat with him. " And that if the Papiſts ſhould learn this miſliking, they would eaſily over- " throw him, and that would much weaken his Work in God's Church. His Chancellor alſo had told him, that his good Friend and Patron, the Earl of *Leiceſter*, was much offended with him, becauſe he had addreſſed to the Secretary, and not to him, and that he had expreſſed as much to the ſaid Chancellor in Words. So that he had in effect loſt him for that neglect. Upon which he ſaid, " Evil was his hap, if the Secretary ſhould miſlike of him alſo. In ſhort, he " told him, that if he bad him come up, he would, and take the Office upon him, " whatſoever became of him, ſtanding to his Favour and Courteſy: And for that " matter, he ſhould wholly diſpoſe of him; and prayed him to ſend him Three " Lines to know what he ſhould do, and whether he were diſcharged, or expected " up. So true was it, that the Biſhops in thoſe Days did not care for Removals, eſpecially to the buſy Dioces of *London*, as the Archbiſhop had ſignified before to the Secretary. And thus was the Archbiſhop put by of the Perſon, that he ſo earneſtly recommended for *London*; no queſtion, by ſome of his Enemies at Court. Which he, with ſome trouble and regret, could not but take Notice of. But he paſt it by in Silence.

ANNO 1570.

CHAP. II.

Mancheſter College in Danger. The Archbiſhop interpoſes with the Secretary about it. The Court of Faculties, a Vexation to the Archbiſhop. Refuſeth to give a Diſpenſation to a Boy. Diſpleaſure taken againſt him by the Earl of Leiceſter, *for the denial. His Plea for himſelf. He makes Rules for his Faculty-Court. A Latine Catechiſm by his Means comes forth; To be taught in Schools.*

PITTIFUL now was the Caſe of *Mancheſter* College in *Lancaſhire*, and near a Diſſolution; where good Preachers were, or might have been reſident, for the Inſtruction of the Northern People, where preaching was moſt wanted, and Ignorance of true Religion abounded. Some Gentleman of the Court [Mr. *Killigrew* as it ſeems] having obtained of the Queen Letters to that College, to make ſome diſadvantageous Leaſe of the beſt Revenues of it; the Warden was in Trouble for ſome time, about it, unwilling in point of Conſcience to grant it: So that he choſe honeſtly rather to reſign his Wardenſhip wholly, than to do it. He applied himſelf in this ſtrait to the Archbiſhop: Who repreſented the Matter to the Secretary; and laboured, that by his Intereſt with her Majeſty, the beſt might be made of ſuch a Dammage to the Church; ſignifying to the ſaid Secretary by his Letter, That the Warden being weary of continuing in that College with ſuch Incumbrance, as he had thereby, and having no Hope to be relieved hereafter of his Trouble, except he betrayed that College, with giving over a Leaſe of the beſt Lands it had, had deſired to relinquiſh it to her Majeſties Diſpoſition; ſo that it might be converted to ſome College in *Cambridge*: Which might hereafter ſend out ſome Preachers to inhabit that Quarter; and alſo by the reſt of the Revenue to maintain certain Students. This Motion of the Warden, the Archbiſhop eſpouſed, undoubtedly to prevent the whole Revenues from being quite ſwallowed up, which he ſaw at preſent in ſuch imminent Danger. For he thought, as he wrote further to the Secretary, that he ſhould do a good Deed in moving her Highneſs to this Alteration; and to procure the turning of the Lands to St. *Johns* College, where he was brought up for the firſt beginning of his Studies,

Mancheſter College in Danger.

Paper Houſe *May* 4. The Archbiſhop's Advice about it.

ANNO 1570. with what Condition of Order might ſeem beſt to his Wiſdom. And hereby the Archbiſhop ſaid, that in his Opinion, he ſhould ſhew himſelf a good Benefactor.

The Revenews diminiſhed. But notwithſtanding this Motion, the College was not quite diſſolved, yet it became diſpoiled of theſe before ſaid, her beſt, Revenues; being granted away by another Warden, perhaps procured to ſuccede for that End and Purpoſe. For to relate what I find of this College about Six Years after, *viz.* *Anno* 1576. when the College was in a very ill Condition, by reaſon of an ill Warden, whoſe Name was *Herle*. Complaint being made of him above by the Fellows, whereof one *Carter* was the Chief; a Commiſſion was iſſued forth to the Lord Treaſurer *Burghley*, and Secretary *Walſingham*, to make Inquiſition into his Embezzlements, and other his Actions relating to the College. And in the very Time of the Trial of the Truth of Mr. Wardens Dealings, as thoſe Two Noble Perſons had appointed, the Leaſe of the chief Revenues of the College, were under the Great Seal paſt over unto Mr. *Killigrew*, Gentleman of Her Majeſties Privy Chamber; and that upon ſuch Conditions, and ſmall Rent as was by the ſaid Warden granted, (as the aboveſaid *Carter* had informed Dr. *Nowel*, Dean of St. *Pauls*) to the utter undoing of the ſaid College, unleſs ſome Remedy were had. Whereupon the ſaid *Nowel*, a Native born of *Lancaſhire*, out of Compaſſion to this College, Town and Country, took upon him to ſollicite the ſaid Lord; acquainting him by Letter with this Deſtructive Leaſe; and beſeeching both him and the ſaid Secretary *Walſingham*, in reſpect of the good Inſtruction of the whole People of that Country in their Duties to God and her Majeſty, to be a Means that the ſaid College might be preſerved in ſome convenient State; and that the ſaid Warden, the Author of the ruin of the ſaid College, (according as their Honours had already taken Order by their Letters) might receive no Rents of the ſaid College, until ſuch Time as his Doings, by the return of the Depoſitions to the Articles into the Country directed, were fully examined and tried: And likewiſe that Mr. *Carters* great Charges, who by this moſt neceſſary Suit, muſt needs be greatly endebted, might be conſidered.

Dean *Nowel* applied to:

What the Iſſue of this Commiſſion was I cannot tell; but I ſuppoſe, that conſiderable Revenue in the Leaſe granted to *Killigrew* was paſt recovery; and *Herle* thrown out of the Wardenſhip, as he deſerved. The College curtailed of its Incomes, was founded anew by Queen *Elizabeth* two Years after. But now to return back to our Hiſtory.

The Archbiſhop wiſheth the Court of *Faculties* diſſolved. Our Archbiſhop had much trouble with the Court of *Faculties*, at divers times; having been put upon granting Diſpenſations, which himſelf liked not of. Inſomuch as he had a long time offered in Convocation to his Brethren, to procure the Diſpatchment of that *Offenſive Court*, as he called it. And the ſame he ſignified unto the Secretary and the Privy Council. For he had, he ſaid, more Grief thereby, then Gain, wiſhing it were wholy ſuppreſt, as Reaſon and Statute would bear with all; or elſe committed to ſome others, that could do it, to uſe his own modeſt Words, with better Diſcretion. It nettled him alſo, that divers in their open Sermons, and others in their private Letters, accuſed the Management of this Court. And therefore he wiſhed it were committed to ſome others, that could do it with better Diſcretion, and, as he ſaid, he was ſure there were many. For ſo ſeveral have profeſt, ſaid he, in their Sermons and Letters.

Suit to the Archbiſhop, to diſpenſe with a Boy to hold a Prebend. There aroſe a new Fatigue to our Prelate from the former Cauſe, whereof he complained in the beginning of *April*, to his Friend. A very good Prebend, called *Riccal*, in the Church of *York*, was lately fallen void. Mr. *Hammond* of that County, a rich Man, had procured this to be granted in Advouſon to him. And he intended it for his Son, a young Boy. This coming to the knowledge of the Biſhop of *London*, who was now Elect of *York*, he, for Prevention ſake, earneſtly requeſted the Archbiſhop not to grant his Diſpenſation to any Child Shortly after, the Dean of *York* wrot to him in this form of Words.

Dean of *York* to the Archbiſhop againſt it. "I underſtand that Suit ſhall be made to your Grace, by one Mr. *Hammond*. "of *Yorkſhire*, that his Son, a Boy of tender Age, and little Learning and Diſcre-"tion, may be diſpenſed withal to receive a Prebend in this Church, that was

"Doctor

" Doctor *Spencers*, called *Riccal*: That Prebend is a very good one, and meet " for a Preacher. This Country is much deſtitute, and ſtandeth in need of " Preachers. His Father, that ſues for it, is a great Rich Man, and *Filius hujus* " *Sæculi*: Therefore, I beſeech your Grace, let him not abuſe your Authority " to bring his purpoſe to paſs. And then I doubt not, but it ſhall be beſtowed " upon a Preacher. *ANNO* 1570.

Earl of *Leiceſter* concerned in it.

The Earl of *Leiceſter* had firſt recommended to the Archbiſhop, one *Brookes*, a Creature of his, as it ſeemed, for this Prebend. But when *Brookes* came before the Archbiſhop, he ſhewed difficulty in yielding to him, unleſs the Biſhop of *London*, who was now going to the See of *York*, could be contented; [it being very reaſonable the Biſhop ſhould have the Approbation of his own Prebendaries.] *Brookes* replyed, that the Earl of *Leiceſter* ſent him for his Hand, and that his Honour would prefer it to the Queen. And alſo, that my Lord of *London* favoured him in his Suit. Whereupon, the Archbiſhop ſubſcribed his Hand. But when *Leiceſter* ſhould now, according to his Word, have diſpatched this Buſineſs with the Queen, his mind was changed towards *Brookes*, having ſome body elſe to gratify with this Prebend; namely, rich *Hammond*: Who very likely by ſome fair Gift or Promiſe, had now gained over *Leiceſter* to be there where moſt was to be had. But to come off with *Brookes*, and to evade the Imputation of Fickleneſs, he pretended to him, that her Majeſty had appointed this Prebend to the Biſhop of *Londons* Devotion.

The Archbiſhop's trouble, upon the denial of it.

Shortly after, were delivered to the Archbiſhop Letters from a certain Nobleman, as I find in a Letter of the Archbiſhops, concealing therein the Name; but it was *Leiceſter*. The Contents whereof were to deſire, that he would grant his Diſpenſation for the aboveſaid Child; yet honourably written thus, *If you ſhall think it meet*. But the Archbiſhop thought it not meet; and ſo ſtayed his Grant. But this raiſed a great duſt againſt the good Archbiſhop, this Noblemans haughty and imperious Spirit not enduring any Incompliance. For this purpoſe, it was urged againſt the Archbiſhop, that he had given Diſpenſations to Children before now: And particularly, that he had diſpenſed with Six that were Biſhops Sons, for Eccleſiaſtical Livings. And moreover, this great Man, by his ſway in the Privy Council, got an Order thence, that the Secretary ſhould ſend to the Archbiſhop, to know whether he had not granted Diſpenſations to Children. To which he anſwered in general Words, as the Demand was general, not knowing ſo much particularity in the *Faculty* Matter, as he had been ſince informed. Hs alſo offered his Book [of all ſuch as had Diſpenſations granted] particularly to be viewed: Which alſo he ordered to be recorded, and ſent as ſoon as time ſhould ſerve. He expoſtulated alſo with the Secretary concerning the unreaſonable requeſt of this Nobleman, and referred it to his Conſcience, Whether he thought Noblemen muſt be thus ſatisfyed.

Nobleman.

" Noblemen, " ſaid he, muſt be, and I truſt will be anſwered with Reaſon. If any will not, " I refer all to Almighty God, who is the true *Nobleman* indeed. And if any " Nobleman, as it ſeems was affirmed againſt him, had found any ſuch Faculties granted by him, he wiſhed the Seal might be well viewed, whether it " were not counterfeited. For he knew, he ſaid, what he had done. And " that if he were ſifted never ſo narrowly, yet it ſhould not be found, that he " had given Diſpenſations of Eccleſiaſtical Livings to Biſhops Sons, neither Six, " nor Three, to his remembrance.

His Plea for himſelf.

The Secretary and the Lords of the Council, ſometime before, had in the Queens name, earneſtly required the Biſhops, as they would be accounted worthy of their calling, to employ all their Care and Induſtry in procuring more diligent preaching and teaching, in ſtaying the obedient Subjects in their Duties, and to induce others from their Diſorders and Errors to the Service of Almighty God, and to the good Governance of the Realm. The Archbiſhop took occaſion hence to plead for what he had done: ſaying, that ſince their Nobilities had agreed together in this requeſt, they of the Epiſcopal Order ſhould ſatisfy them eſpecially: And as for all others, ſaid he, in a brave ſtoutneſs and hardineſs of Spirit, in a good Cauſe, *Cadant a latere tuo mille, & decem millia, &c. ad me non appropinquabit. Sunt enim quidam, quos ſiquid juves, plumâ levior gra-*

ANNO 1570. *tia ſiquid offendas, plumbeas iras gerunt.* Aiming at *Leiceſter*, I ſuppoſe, by thoſe Words; and begging the Secretary, "Not to take Grief, as tho' theſe Words were "written to him, with any intent to make him guilty of theſe Crimes; but he "writ *Coram Deo in amaritudine animæ ſuæ*, not doubting but that his Honour had "far better Contemplations; and laſtly, praying, that he might have God in his "Eyes, however ſome *Noble Men will be Men.* And ſo he ſent to the Secretary Dr. *Drury*, who had been his Officer in that Place Nine Years; that he, and others, might be enformed of all Specialities concerning this Office.

The Archbiſhop's Rules for the Faculties. *N. Battely.*

Here I think it not amiſs to ſubjoin the Orders the Archbiſhop made for the better Regulation of this Court, ſo ſubject to be abuſed, as they were tranſcribed for me out of a Manuſcript in the Archives of the Church of *Canterbury*.

Obſervations for Orders to be taken in the Court of Faculties, ſet forth by Archbiſhop Parker.

Archiv. Eccl. *Cantuar.*

I. NO Faculty to be granted but upon Petition made in Writing to the Archbiſhop, viewed, examined, and aſſigned with the Hand of the ſaid Archbiſhop, or with the Hand of the Maſter of the Faculties, with theſe Words, *Fiat Petitio, prout petitur.*

II. The due and appointed Fee of every ſuch Faculty to be ſubſcribed under the ſaid Petition, by the hand of the Archbiſhop, or the Maſter of the Faculties, *in hæc Verba, Tax.* {*Reg.* / *Archiep.*} Which Petition thus aſſigned and ſubſcribed, to be a Warrant to the Clerk of the Faculties, to make out ſuch Faculty ready to the Seal.

III. That *Monday* and *Friday* be appointed every Week for ſealing Days: Whereat the Maſter of the Faculties, and the Clerk ſhall be preſent, comparing by Reading before Sealing the Warrant ſubſcribed, with the Diſpenſation and Warrant, to remain filed in the Cuſtody of the Clerk of the Faculties at all times for his Diſcharge.

IV. That the Clerk of the Faculty do ſubſcribe under every Faculty, the Fee by him for that Faculty received: That upright Dealing may appear to all Men.

V. That the Maſter of the Faculties do diligently examine the Cauſes of the Diſpenſations, with the Qualities of the Perſons; whether they be true, juſt and reaſonable. And the ſame Maſter at Two certain Days, appointed by the Archbiſhop, to bring all Petitions to the Archbiſhop to be viewed and aſſigned; and to inſert in every Diſpenſation theſe Words, or the like, *Si Petitio Veritati nitatur.*

VI. That a great Regiſter, or Cowcher, be kept by the Maſter of the Faculties, or ſuch as the Archbiſhop ſhall appoint; wherein all Diſpenſations ſealed, ſhall be *Verbatim* recorded, with note of the Day and Time of the Sealing thereof; making to the ſaid Book, a fair Table by Alphabet, for the Reader to ſearch out any Diſpenſation granted.

VII. That all Bonds to be taken for the Indemnity of the Office, be kept in the Archbiſhop's Houſe, in the Cuſtody of ſuch as he ſhall appoint. And theſe Bonds to be Sealed and Delivered to the Maſter of the Faculties for the uſe of the Archbiſhop, before any Inſtruments or Diſpenſations be delivered to the Party.

VIII. That all Notaries ſhall be Sworn to the Oath, which ſhall be Recorded in their Inſtrument or Faculty.

IX. That the Clerk for inſerting the ſaid Oath, may take 12 *d.* and not above.

X. That neither Regiſter nor Under-Clerk exact, by the colour of Expedition, any Sums above the Taxation, upon pain of the Law.

XI. With-

ANNO 1570.

XI. Without expreſs Aſſent of the Archbiſhop,

That no Diſpenſation ſhall paſs *Pro minore*, under 18 Years at the leaſt, with true Certificate of his Age, and that he be within Orders; and that his Friends be bound that he ſhall be a Miniſter, or elſe, *&c.*

That *de non promovendo* be not granted to any Man.

That the Clauſe, *de non reſidendo* be not granted.

The Clauſe of permutation be granted to Graduates only.

The Diet of 26 Miles be not omitted.

Letters *Dimiſſory*, be granted only to thoſe that are of the Age of 23, or upwards.

A *Latin* Catechiſm comes forth;

There was as yet no Latin Catechiſm printed, for the Uſe of Schools: which ſeemed very neceſſary for the inſtructing of Youth in ſound Principles of Religion, eſpecially of the Gentry, and ſuch as were deſigned for Divinity: A Thing ſeriouſly thought upon and debated ever ſince the Synod of 1562. But now in *June*, this Year, by the Diligence of the Archbiſhop, ſuch a Catechiſm came forth, dedicated for the more Countenance of it, to the Archbiſhops and Biſhops of the Realm. The Author was a very learned Man, *viz. Alexander Nowel*, Dean of St. *Pauls*, *London*. It had paſſed through the Review and Correction of that Synod, and had their full Approbation. The Dean ſent the Copy at firſt to Secretary *Cecil*, to whom he had Dedicated it. And in his Hands it lay, till it was offered unto the Biſhops aſſembled in the ſaid Convocation, as Men moſt meet to judge and allow, or diſallow of ſuch Matters. They allowed it, and ſo did the whole Lower Houſe, who ſubſcribed it; as *Nowel* himſelf writ in a Letter to the ſaid Secretary, when he ſent him the Catechiſm printed. Which Copy ſo ſubſcribed, *Nowel* kept in his own Hands. But a Draught of this Catechiſm that had thus paſſed the Houſes of Convocation, he ſent to the Secretary; with whom it lodged about a Year. And then it was delivered to him again by the Secretary; and withal, he gave him certain Notes of ſome learned Men upon it. After ſome time, the Archbiſhop called for it, the Dean having firſt altered many places in it, according to the ſaid Notes: So carefully and exactly was it reviewed and corrected to make it a ſtanding Summary of the Doctrines of this Church. The Archbiſhop after this Copy had remained a while with him, demanded of him why he did not put it in Print. He anſwered his Grace that without the Secretaries Conſent, to whom he had at firſt Dedicated it, he would not do it. Whereupon it ſeems the Archbiſhop conferred with the Secretary, and moved him, that ſo uſeful a Thing to the Church might no longer lie in private Papers. For he ſent the Dean word, that his Honour had conſented to the printing of it; and that it was to him no Matter whether it were dedicated to the Biſhops, or him. And ſo the Archbiſhop allowing the publiſhing of it, by the Subſcription of his Name, and the Archbiſhop of *York*, late Biſhop of *London*, doing the like, it was printed by *Reynold Wolf* the 16th of the Calends of *July*, (which anſwereth to our 16th of *June*) 1570. and was dedicated unto the Biſhops, becauſe it was offered them Seven Years before in Convocation, and allowed by them all, as aboveſaid.

Paper Houſe.

The Archbiſhop calling for it.

As ſoon as it came forth, even the ſame Day, the Author ſent it to the Secretary with his Letter, and the very Copy of the Notes that the Secretary had delivered him; that he might, if he pleaſed, compare the printed Copy and the Notes together, and thence perceive how juſtly the printed Book anſwered to them.

A Shorter Catechiſm;

There wanted now nothing but a Shorter Catechiſm for the Uſe of the Younger ſort of Scholars: Which the Dean, in his Epiſtle to the Biſhops promiſed to draw up, contracting this longer one. And thus the Church was at length furniſhed by the Archbiſhop's Furtherance and Care, with this good and needful Work.

Commonly uſed in Schools.

This Catechiſm was printed again in the Year 1572. And in *Greek* and *Latin* 1573, and ſo from time to time had many Impreſſions; and was uſed a long time in all Schools, even to our Days. And pity it is, it is now ſo diſuſed.

CHAP.

ANNO 1570.

CHAP. III.

The Archbiſhop at Canterbury; *Makes great Feaſtings. The Biſhop of* Chicheſter *Conſecrated. Viſits his Church. His Injunctions. Archbiſhop of* York, *and Biſhop of* London, *Elects, Confirmed. The Archbiſhop's good Deeds this Year. Mrs.* Parkers *Death, and Character. Her Charitable Legacy to* Matſall *Pariſh. Controverſy about the Form and Kind of the Sacramental Bread. The Archbiſhop writes to the Secretary hereupon: And concerning the Crucifix in the Queens Chapel.*

The Archbiſhop at *Canterbury.*

AND now our Archbiſhop goes into *Kent.* And on *Aſcenſionday* he preached himſelf before the Clergy and People in his Metropolitical Church. For he preached often as well in his Cathedral, as in other Pariſh Churches of his Dioces. And on the *Whitſunday* enſuing, and the Two Days following, he made noble Feaſting in the Hall of his Palace, to the Citizens of *Canterbury*, and their Wives in the ſame manner, as he had done before. And on Trinity *Sunday* following at the ſame Church, he Conſecrated *Richard Courtis*, that had been his Chaplain, Biſhop of *Chicheſter*; and that freely, and generouſly without taking accuſtomed Fees or Benefits; either to ſhew his reſpect to to him, having been his Chaplain, or becauſe of his preſent Indigence; or both. And thus he affected to renew an antient Right and Cuſtom; which was, for Biſhops of the Province to be Conſecrated there, at the Metropolitical Church.

Feaſting on *Whitſunday.* *MATTHÆUS.* A Biſhop of *Chichester* Conſecrated there.

The filling that See long called for.

This See of *Chicheſter* had lain vacant now near Two Years; and the Archbiſhop had oft, like a vigilant Overſeer of that Church, called upon thoſe whom it concerned, to have it filled. For *Barlow* the laſt Biſhop died *Aug.* 13. 1568. and the next Day, Dr. *Will. Overton*, a Reſidentiary of the Church, gave Notice thereof to the Secretary: And added, "That it was now his part to provide them "a good Biſhop to ſuccede, profitable to the Church, and neceſſary to them that "belonged to it: Since every where all was in a manner full of Papiſts and Papiſm. "*Quo magis* (as he went on his Letter) *accuratè videndum, nequis nobis vel conſilio* "*imbecillior, vel animo inconſtantior, vel etiam ſegnior induſtria, ex improviſo obtrudatur*, i.e. "That therefore the greater Care ſhould be taken, that none be ſuddenly put upon "them, who might be either weak in Judgment, or not ſteddy in Mind, or more "ſlack in Pains-taking. That the Queen had Store of excellent Men. He adviſed ſhe would make her Choiſe of ſome one out of many. And then propoſing one, he ſaid, he knew not whether any might be fitter for that Place, than "*William Day*, Provoſt of *Eaton*, noted among all for Learning and Piety. [Whoſe Brother once was Biſhop there, but of quite another Temper and Perſuaſion to this.] But *Curteſs*, as was ſhewed before, was the Man, now at laſt, nominated for this Vacancy, and made Biſhop there.

Dr. *Overton.* Pap. Office.

Feaſting again on *Trinity Sunday.* *MATTHÆUS.*

On this *Trinity Sunday*, (whereon the ſaid *Curteſs* was Conſecrated) the Archbiſhop made another moſt noble Feaſt, which might juſtly be called *Convivium Archiepiſcopale*; when an Archbiſhop of *Canterbury* invited an Archbiſhop of *York* to be his Gueſt, *viz. Grindall*, who was come thither to be Confirmed. And this Feaſt he made on this Day, in Commemoration of King *Henry* VIII. who had reformed that Church, that was Dedicated to the Holy *TRINITY*, excluding the Monks thence. There were preſent, beſides the ſaid Archbiſhop Elect of *York*, *Horn*, Biſhop of *Wincheſter*, *Gheſt*, Biſhop of *Rocheſter*, and *Curtes* aforeſaid of *Chicheſter*. At the lower Tables ſat all the Miniſters and Servants whatſoever, even the Children, that belonged to that Church; that they might remember the pious Inſtitution of the ſaid King *Henry*. At the remoteſt Tables, but in the ſame Hall, in ſight, ſat the Poor of both Sexes, of the Hoſpitals of St. *Johns* and *Herbaldown*. That by looking on them, while they were feaſting, theſe

theſe Archbiſhops and Biſhops might in their preſent Height remember the merciful God that had wrought great Deliverances for them, and had brought them to that State, out of their former Dangers and Calamities; when they themſelves were poor and diſtreſſed: As the pious Archbiſhop meant, by ſo placing them. *ANNO 1570.*

On the next Day being *Monday*, in a great and honourable Preſence, was Archbiſhop *Grindal* aforeſaid Confirmed; and the Archbiſhop himſelf alſo inducted him into the Poſſeſſion of the See of *York*; the Biſhops of *Wincheſter* and *Rocheſter*, in Honour, preſent and aſſiſting. Archbiſhop of *York* confirmed.

The ſame Year, *July* the 3d, he entred upon his Ordinary Viſitation, and Viſited his Church in Perſon; the Viſitation the laſt Year being, I ſuppoſe, adjourned and continued. This Viſitation began with the Celebration of the Prayers and Holy Communion in the Chapter Houſe by one of his Chaplains, the Dean and Clergy preſent. Which Viſitation he continued from Day to Day, until the 22d Day of the ſame Month. And then he gave forth to the Clergy and Laity of his Dioces divers wholeſome Injunctions, neceſſary to be obſerved for ſeveral Cauſes. And this was the laſt Seſſion of his Viſitation, though he prorogued it to the Feaſt of the *Purification* of the Bleſſed Virgin. The Archbiſhop Viſits his Church.

The particular Method and Manner of this Viſitation, how, firſt, to be entred upon, for the more regular and orderly proceeding (as the Archbiſhop delighted to do all his Matters in a grave and ſolemn Decency) was thus appointed: The Order to be obſerved in the Viſitation.

" *Firſt*, That the Service be done in the Choire by Eight of the Clock in the " Morning. *Park.* Regiſt. p. 281.

" *Secondly*, That all they of the Choire with the whole Foundation, after Ser- " vice done, ſtand in the Body of the Church on either ſide of the Middle Iſle " in due Order; and that the Dean, Prebendaries, and Preachers, do come to " the Palace to wait upon my Lord his Grace, to the Church.

" *Item*, At the Entry of my Lord his Grace, into the Church, the Choire to " go up before him, ſinging ſome Anthem.

" *Item*, They being all placed in the Choire, ſhall ſing the Litany.

" *Item*, That being done, the Grammarians and the Choire to go up into the " Presbytery, Two and Two in Order; and ſo on the Backſide of the Choire " by Biſhop *Warham*'s Chapel into the Chapter Houſe. The Archbiſhop, Dean, " Prebendaries, and Preachers, to meet them at the Stairs head. And they " only with the Archbiſhop's Officers to be *Infra Cancellos*. And there and then, " before the beginning of the Sermon to ſing the Hymn, *Veni Creator*, and in " *Engliſh*. The Dean to ſay the Collect following for Grace, beginning, *Gra-* " *tias agimus*, &c. in *Engliſh*.

" *Item*, Theſe things being done, the Preacher to procede to the Sermon. " Which being done, all the extern Laity to be commanded out by the Beadle.

" *Item*, The Dean or Vicedean to bring in his Certificate. And all they of " the Church being cited, to be called and ſworn, and moniſhed to bring in " their ſeveral Preſentments in Writing in the Afternoon between Three " and Four of the Clock in the Place aforeſaid. And then the Viſitation to be " continued.

In this Viſitation, theſe were the Archbiſhop's Injunctions: " That Mr. Dean, " Mr. Vice Dean, and Mr. Treaſurer, do make Inventories of the Veſtry Goods, " and other Church Goods; and do make like Inventories of all the Church Plate, " and other Goods, that remain in the Dean's Cuſtody. And the Inventory to " be delivered to my Lord's Grace, That the Vicars, Petty Canons, and Sing- " ing Men, do bring in particularly in Writing, where and how often every " one of them have received the Communion that Year, ended *Eaſter* laſt paſt. " That Mr. *Ruſhe* and Mr. *Hill*, [both Prebendaries] do examine how the Scholars " of the Grammar School procede; and to certify their Judgment thereof to " my Lord. That Dr. *Nevinſon* and Mr. Commiſſary, [Two other Prebendaries] " do examine ſuch of the Petty Canons, Vicars Choral, and Singing Men, as be " ſuſpected in Religion; and to certify my Lord's Grace what they ſhall find " therein. That Mr. Dean, Mr. Vicedean, and Mr. Treaſurer, do deviſe and " order Injunctions. *Park.* Regiſt.

ANNO 1570.

" order for the better husbanding the Church-ſtore, and for the better Preſerva-
" tion of the Church Wood and Timber; and to certify the ſame Device to
" my Lord's Grace. That Mr. *Hyde*, the Chapter Clark, do aſſiſt the Dean,
" Vicedean, and Treaſurer, therein. That the Chanter, Maſter of the Chori-
" ſters, and Mr. *Swift*, [a leſſer Canon] do examine the Skill in the Singing of
" the Vicars, Singing Men, and of the Choriſts; and do certify my Lord. And
" all this before *Friday* next.

At another Day the Archbiſhop gave theſe Injunctions alſo for the Church.

More Injunctions for the Church. *Park.* Regiſt.

I. " THat the View of covenient Rooms for Houſes and Lodgings within
" the Precinct of the Church, be perfectly certified unto the ſaid moſt
" Reverend Father before the Feaſt of *All Saints* next coming; to the end the
" ſame may be executed with Effect.

II. " That Order be taken for the better and ſpeedier Levying of the Church
" Debts and Arrerages.

III. " That the Prebendaries do hereafter uſe moreDiligence in often Preach-
" ing.

IV. " That none being a Miniſter be admitted an Almoſe Man of this Church,
" And that *Rob. Hood* being already admitted, be not ſuffered to ſerve any Cure
" after *Michaelmas* next coming.

V. " That ſuch as ſhall claim Dividends for the time of their Abſence, as ne-
" ceſſarily letted and abſent, ſhall make ſufficient Teſtimony before the Dean
" and Chapter of the Cauſes of their Abſence.

VI. " That the Prebendaries do foreſee the Inconveniences of receiving of
" Strangers, to ſojourn with them in their Houſes.

VII. " That Order be taken that the Church and Cloiſter be no Highway or
" Paſſage for Market Folks.

VIII. " That before *Michaelmas* next the Common Garden be cleanſed and
" cloſed, and ſo from thenceforth to be cleanly kept. And all Burials to be ut-
" terly forbidden to be made in the Sanctuary.

IX. " That the Common Schools for the Grammarians be boarded within
" convenient Time.

X. " That every one of the Church that hath any Writings or Evidences of
" the ſame Church, bring in the ſame to be repoſed and kept in the accuſtomed
" Place, appointed for that purpoſe, before *Michaelmas* next.

XI. " That Buying and Selling of Offices and Rooms of the Church, be from
" henceforth looked unto, and the Inconvenience thereof avoided.

XII. " That the Dean, calling unto him Four of the Eldeſt Prebendaries at
" home for the Time, do cauſe all and ſingular Houſes and Dwellings of the
" Church, to be bounded and butted. And to Certify the ſame unto the moſt
" Reverend Father diſtinctly in writing before *Chriſtmas* next coming.

XIII. " That the Orders to be taken by the Dean and Prebendaries for the
" Preſervation of the Church Woods, and better ſparing of the Store of the
" Church, be certified likewiſe to the ſaid moſt Reverend Father before *Chriſtmas*
" next coming.

XIV. " That in the placing of Scholars hereafter in the Grammar School, the
" Choriſts in the ſaid Church, and others born in the Dioces of *Canterbury* be
" preferred.

XV. " That the Dean and Prebendaries do reſtore to the Church ſuch Goods
" and Ornaments, as they have of their private Authority taken away from the
" ſaid Church.

XVI. " The Reſtors to be moniſhed, upon Pain of removing from their Of-
" fices, to ſhut the Gates at ſuch Hours as by the Statutes are limitted. And
" ſo to keep them ſhut according to the ſaid Statute.

More Injunctions for the Dean and Canons. Fol. 283. *b.*

At another Meeting, an Order was taken for the appeaſing certain Controver-ſies between the Prebendaries. There were alſo Fourteen Injunctions more in *Latin* given to the Dean and Canons. Which I paſs over for Brevity ſake, and may be found in this Archbiſhop's Regiſter. But the laſt was this Chriſtian and

Grave

Grave Admonition: *Quod ſupereſt, ſalem in vobis, & Pacem habete inter Vos. Diligitote invicem; ut ne ſint in vobis diſſenſiones: Voſmetipſos exercete ad Pietatem, ut a veſtro grege benè audiatis: hoc pro certo ſcientes, nos ſeveriſſimè animadverſuros in omnem hominem in dicta Eccleſia rixas aut diſſidia ſeminantem cujuſcunque Conditionis aut ſexus fuerit.* ANNO 1570.

The Six Preachers of the Cathedral Church at this Time, were, Regiſt. *Park.*

Richard Beſely, *Edward Barker*, *Simon Clark*, } S. Th. B B. *Robert Pownald*, Clerk. *John Igleden*, S. T. B. *William Wood*, Clerk.

John Greſſop, School Maſter.

On the 11th of *July*, being Aſſize-time, the Judges, the High Sheriff, the Gentlemen, and the Common Sort, all dined with the Archbiſhop at a moſt liberal and ſplendid Entertainment in his great Hall, according as he had treated them ſome Years before. Feaſts the Judges.

On the *Thurſday* after came *Sandys*, Biſhop of *Worceſter*, Elect of *London*, to *Canterbury*, to viſit the Archbiſhop, who received him with brotherly Kindneſs and Reſpect. And having ſtayed two Days with him, on *Saturday* the ſaid Biſhop, after he was Confirmed, took his leave and departed. Confirms the Biſhop Elect of *London*.

Then the Archbiſhop removed, and came to *London* ſafe with his whole Family, the firſt Night lodging at *Sittingborn*; and the Day after dining at *Grave*'s End: and ſo came ſafe to *Lambeth* that Night in Barges by *Thames*, with all his Family. Removes to *London*.

There was one particular Quarrel now among the Prebendaries, which the Archbiſhop by his Authority took care to put an end to. Which was concerning a Controverſy and Demand of Mr. Dr. *Ruſhe*, Mr. *Willoughby*, and Mr. *King*, the Queen's Majeſty's Chaplains. The Decree for the Determination of which, was made by the moſt Reverend Father in God, *July* 24. and ran in this Tenor; A Decree of the Archbiſhop concerning a Conteſt among the Canons. Regiſt. *Park.*

" Whereas the ſaid Mr. *Ruſhe*, Mr. *Willoughby*, and Mr. *King*, alledged, that du-
" ring the Time of their Attendance, as Ordinary Chaplains to the Queen's
" Highneſs, they are denied their Dividends of certain Fines then taken for
" Leaſes paſt by the Dean and Prebendaries, being at home, and Reſiant in the
" ſaid Church of *Chriſt Church* in *Canterbury*; foraſmuch as the Statutes of the
" ſaid Church do account ſuch Service a neceſſary Impediment, and that the
" Cuſtom is confeſſed, that any Canon in the ſame Church being neceſſarily
" letted, as by Sickneſs, or other Commandment of Superiors, ought to partake
" ſuch Dividends; the Caſe ſo being, We think it good Reaſon that every
" of them, making firſt Oath, that they were at that time in their ſaid alledged
" Service, be allowed their Portions of the ſaid Fines, according to the Rate of
" the ſame.

Theſe were his good Deeds and Pains towards his Church. To ſet down here alſo ſome other of his good Works, and well deſervings this Year. He repaired (for he was a great Builder and a great Repairer) the great Hall at *Lambeth* Houſe, and covered it with Shingles, and made the long Bridge into the *Thames* near the Palace. In the Garden, where his Predeceſſor, Archbiſhop *Cranmer*, had ſet up a very elegant and curious Summer Houſe of elaborate Work, framed by the Skill of *Ponet* his Chaplain, (afterwards Biſhop of *Wincheſter*) which Summer Houſe was now ruined by Age; this the Archbiſhop repaired and reſtored to its ancient Form and Workmanſhip. And this Year he made the *Regent Walk*, that leads from the Weſt of St. *Mary*'s Church in *Cambridge* to the Publick Schools, paving it, and building a Brick Wall on each ſide. In a certain Part of which Wall, in my Time, was the Coat of Arms of the Archbiſhop to be ſeen. Which Walk was taken out of St. *Mary*'s Oſtle, where he once ſtudied, when firſt admitted a Scholar in *Cambridge*, and after purchaſed of *Benet* College, to which it had belonged. His good Deeds this Year. Makes the Regent Walk in *Cambridge*.

ANNO 1570.

The Office of Keeper of the Prerogative Court confirmed on *Yale* and *Parker*.

The Archbiſhop granted a Patent, dated *July* 12. to Dr. *Thomas Yale*, and *John Parker*, the Archbiſhop's Son, granting them the Office of Keeper of the Prerogative Court, *Cant.* Which was confirmed by the Dean and Chapter, *July* 15. 1571. And *John Parker* by Articles of Agreement between him and Dr. *Yale*, dated two Months before, *viz. May* 2. 1571. did Covenant that Dr. *Yale* ſhould ſolely execute all the Office, and receive all the Fees, paying to *John Parker* 40*l.* every Quarter of a Year.

The Biſhop's Wife dies.

Auguſt the 17th, the pious Matron, Mrs. *Parker*, having taken her leave of *Canterbury*, (her Heart miſgiving her ſhe ſhould never ſee it more) about 12 at Noon died of a Fever, in the Fifty firſt Year of her Age, after the Archbiſhop and ſhe had lived One and twenty Years together, and upwards, in Wedlock. The Loſs of her he took very heavily, ſhe having been always a moſt faithful Companion to him, with a conjugal Love, both in his Adverſities and Proſperities. Biſhop *Ridley* coming to *Cambridge* upon the King's Viſitation, would Viſit Dr. *Parker* ſometimes at *Corpus Chriſti* College, where he could not but take notice of Mrs. *Parker*'s comely Features; and withal with what becoming and prudent Behaviour all her Speeches and Actions were comported. And at length was heard to ask the Queſtion, *Whether ſhe had a Siſter like her:* Either thereby congratulating Dr. *Parker* in ſuch a Wife, ſuggeſting few of that Sex to arrive to her Qualifications, or as though he himſelf, notwithſtanding his Purpoſe of living in the ſingle State, had been minded to change his Reſolution, if he might meet with ſuch a Woman as ſhe was. The Loſs of all his Poſſeſſions, Preferments and Dignities, under Queen *MARY*, was made light and eaſy to him by the ſweet Society and Converſation of this excellent Woman. Her Children ſhe brought up both piouſly and liberally; inſomuch that it was noted, how Papiſts themſelves, who otherwiſe hated ſuch as were Prieſts Children, yet had a great Love and Affection for them. It was ſomewhat extraordinary in her, that though ſhe had Children, which might have prompted her to have called upon her Husband to be Thrifty and Sparing, yet whenſoever he was minded to do any thing magnificently, beſeeming his high Place, (to which indeed he was propenſe by his Nature, and often practiſed the ſame) ſhe would earneſtly ſtudy to pleaſe him therein by her Counſil and her Pains; by contriving and conſulting, and joining with him, that things might anſwer his generous Inclinations. And in thoſe moſt ſplendid and noble Buildings and Feaſtings of his beforementioned; neither was her Will nor Induſtry wanting in the ordering and managery thereof. Soon after her coming home from *Canterbury* to *Lambeth*, ſhe was taken with a feveriſh Diſtemper, which about this time prevailed much among the People. Her Sickneſs ſhe bore Patiently and Chriſtianly, and comforting her ſelf with the ſure and certain Hopes of the Reſurrection and Eternal Life, ſhe ſurrendred her Soul chearfully into the Hands of God. She was buried in *Lambeth* Church in a Chapel, or Dormitory there, called, *The Duke's Chapel*, ſituated on the North ſide of the Church. The legal Inheritance of whoſe Houſe (called the Duke of *Norfolk*'s Houſe) in the ſaid Pariſh, ſhe had bought in her Life-time, by the Permiſſion of the Archbiſhop her Husband. And ſo having a Right of the Houſe, ſhe had alſo a Right of Burial in that Chapel. Upon her Tomb was written in Golden Letters by the Appointment of her Husband, *Qui credit in me non morietur in æternum.* Of her Death thus did the Archbiſhop write in his Memorial, *Hæc* Magareta *Ux. mihi Chariſſima & Caſtiſſima mecum vixit annos plus minus* 26. [a Miſtake of his Pen, or the Tranſcribers for 23.] *Et obiit chriſtianiſſimè*, 17. *Auguſti*, *Anno* 1570. *circa undecimam ante Meridiem: Et ſepulta eſt in Sacello Duc. Norfolciæ apud* Lambhith.

Her Commendations.

Or Roll in Biblioth. C. C. C. C.

Where but lately, (if not ſtill) her Grave ſtone remained, being a plain Stone, and about it written theſe Words, in *Latin*, *Hic jacet* MARGARITA *caſtiſſima & integerrima Conjunx quondam* MATTHÆI *Archiep. Cantuarien. Quæ obiit* XVII. *Auguſt. Anno* 15—, the reſt not legible.

Her Monument.

This pious Gentlewoman did by her laſt Will, ſhew her Kindneſs to the Pariſh where ſhe and her Father were born, *viz. Mattiſhal* in *Norfolk*, by leaving Fifty Shillings, to be paid Yearly for ever; one chief part thereof for the Uſe and Relief of the Poor of the ſaid Pariſh; another Part for the preaching of an Anni-

Her Legacy to the Town where ſhe was born.

verſary

verſary Sermon in the Pariſh Church, to the People there; and a third part for a Gratification of the Vicar, or ſome other that ſhould teach School there. All which the Archbiſhop himſelf, after her Death, ſaw perfofmed, and made good. By this charitable Gift, regard was had to all Ranks, and Degrees of Perſons in the Town; that is, to the Poor, to the Youth, and in general to all the Pariſhioners; for whom a pious and profitable Diſcourſe was provided, for them to hear once a Year, as will appear more particularly by and by. *Robert Harleſton*, Mrs. *Parker*'s Brother, or Kinſman, bound certain Lands of his for the due Payment of the foreſaid Gift. And an Indenture Tripartite was made, dated *November* 15. 11 *Eliz.* for the better Confirmation of the ſame, between *Robert Harleſton*, of *Matteſhal*, in the County of *Norfolk*, Yeoman of the one part, *Edward Watts*, *Andrew Denne*, *William Ricks*, *&c.* Pariſhioners of *Matteſhal*, of the other Part, and the Maſter of *Corpus Chriſti* College in *Cambridge*, of the third Part. Which witneſſed, that whereas *Robert Harleſton*, for, and in Performance of the Will and Requeſts of *Margaret Parker*, Daughter to *Robert Harleſton*, late of *Mattiſhal*, aforeſaid, made and deviſed in her Lifetime, for the erecting and Continuance of certain Deeds of Charity, to be done and performed, to continue for ever in the ſaid Pariſh, where ſhe and her Father were Born; was ſeized in his Demeſne, as of Fee-ſimple, of and in certain parcels of Land, lying in that Pariſh; that is to ſay, one piece of Land lying in *Eaſt-field*, containing by Eſtimation, two Acres, and three other parcels of Land; *viz.* Two Acres, and half an Acre, two Acres, one Acre, and one Acre and half, (Nine Acres in all) did give, and grant for himſelf, and his Heirs, unto *Edward Watts*, *Andrew Denne*, *&c.* one Annuity, or Yearly Rent, of Fifty Shillings, to be taken Yearly out of the ſaid Parcels of Land, and their Appurtinences, at and upon the Firſt Day of *May*: To have, take, and enjoy, the ſaid Annuity for ever, to the uſes and intents hereafter expreſt: That is to ſay, that the ſaid *Edward*, *Andrew*, *&c.* ſhall Yearly pay, and diſtribute at ſuch time, as to the Churchwardens of the Church of *Mattiſhal*, aforeſaid, and the Collectors of the Poor, and in their Default, unto the Vicar, or Curate, ſhall ſeem convenient, to Thirty of the pooreſt, and moſt needy Perſons of the Pariſh, Thirty Shillings; and to one *Thomas Sparrow*, and the pooreſt of his Name, and Kindred after him, for ever, Five Shillings of the ſame Money. And to the Preacher, which ſhall for the time make a Sermon in manner, as is hereafter expreſſed, Eight Shillings and Four Pence, And to the Vicar, Curate, or Pariſh Clark, which ſhall take pains to teach Children, as hereafter ſhall be declared, Six Shillings and Eight Pence. But if none of them will take it upon them, then Six Shillings of the ſame to the moſt needy of the poor People aforeſaid, and Eight Pence to the Pariſh Clark. ANNO 1570.

Which ſaid Payments the ſaid Pariſhioners covenanted and granted for them, and their Heirs, to the within Maſter and Fellows of the ſaid College aforeſaid. And they further covenanted with the ſaid College, that if they, the Maſter and Fellows of the ſame, would Yearly, on *Tueſday* and *Wedneſday* in the Rogation Week, ſend one of the Preachers, Scholars, or Fellows of the ſaid College, which were lawfully Licenſed to preach; and in the default of their Sufficiency, one of *Gunvil* and *Caius* College; who ſhould take in hand to intreat, either of one or two Petitions of the Lord's Prayer; or one or two of the Articles of the Faith; or one or two of the Ten Commandments; and thereupon make a Sermon in the ſaid Church of *Mattiſhal*; in which Sermon he ſhould make ſome honeſt Remembrance of the ſaid *Robert Harleſton*, the Father, and *Margaret* the Daughter; and of the ſaid Diſtribution: Then the ſaid Preacher ſhould have Eight Shillings and Four Pence for his Charges and Pains. And in their Defaults at the Days aforeſaid; then the ſaid Grantees, or their Heirs or Aſſigns, ſhould againſt *Midſummer* next, following, provide a ſufficient Preacher, Licenſed, who ſhould make a Sermon in the ſaid Church, upon the ſame Texts, and with the like Remembrance: Which ſaid Preacher ſhould have the ſaid Eight Shillings and Four Pence, for that time only.

And the ſaid *Edward Watts*, *&c.* further Covenanted to and with the ſaid Maſter and Fellows, that as long as the Vicar of the ſaid Pariſh of *Mattiſhal* ſhould teach Children, they ſhould allow him Six Shillings and Eight Pence. And in his default, to the Pariſh Clark ſo teaching.

ANNO 1570.

The ſaid Grantees, when there ſhould be left but three or four alive of them, ſhould by Indenture Tripartite, made between them, that ſo ſhould ſurvive of the one part, and the ſaid Maſter and Fellows of the ſecond part, and Twelve others of the ſaid Pariſh, of the third Part; grant, and aſſign the ſaid Rent, or Annuity, to the ſaid Twelve others of the Pariſh, and their Heirs, to the ſame Uſe as herein was expreſt.

Harleſton ſeals the Indenture.

Robert Harleſton, aforeſaid, wrote a Letter, dated the Sixth of *April*, 1570, to *John Parker*, the Archbiſhop's Son, declaring, that he had done according to his Grace's Deſire, and ſealed the Indenture at the Vicar's Houſe of *Marſhal*, a great Number of the beſt of the Pariſhioners, with the Feoffes, preſent.

Pariſhioners of *Matſhal*'s thankful Letter to the Archbiſhop.

And not long after the Town of *Mattiſhal*, to ſhew their Gratitude for this Benefit granted to their Pariſh, wrote a very humble Letter of Thanks to the Archbiſhop, which was to this Tenor.

To the Right Reverend Father in God, my Lord, the Archbiſhop of Canterbury *his Grace, Metropolitan, and Primate of all* England, *the Inhabitants, and whole Townſhip of* Mattiſhal, [*Pray*] *for his long Continuance in Health, both of Body and Soul, to the Glory of God, and Comfort of the whole Body of the Church, and Congregation of all good Chriſtians.*

MSS. D. Joh. Ep. Elitn. N.

'WHEREAS it hath pleaſed your Honourable Grace, tenderly to conſider the poor Eſtate and Condition of the Inhabitants, and Townſhip of *Mattiſhal*, with ſo free, ſo honourable, ſo merciful, and charitable a Gift, and Deed of Charity, and Almes, to the great Glory, Honour, and Praiſe of God, your Grace's Honour, and immortal Fame, the great Comfort, Succour and Relief, of your Grace's ſaid poor Orators, and daily Interceſſors, the whole Body and Townſhip of *Mattiſhal*; We, your Grace's ſaid poor Orators, ſhall never be able, worthily to expreſs, and declare, with condigne and worthy Thanks, that ſo moſt gracious, honourable, merciful, and charitable a Fact; whereby an immortal Fame and Praiſe, ſhall redound to your ſaid Grace's Honour, and a perpetual Relief and Succour to your ſaid poor Orators. Beſeeching your Honour, that the ſame may proceed, and go forward, according to this your Graces, good and charitable Beginning. And as we underſtand, that it is your Grace's Pleaſure, to know your ſaid poor Orators Minds concerning the ſame; We certifie your Grace's Honour, that we have ſuch good Liking in the ſame, as we are not able, either in Writing or Words to expreſs. But as it is our moſt bounden Duty, moſt humbly, moſt thankfully, and moſt entirely beſeech your Graces Honour, to accept theſe our ſimple and rude Letters, in good part, according to your Graces accuſtomed Goodneſs; whereunto part of us, in the name of the whole, have ſubſcribed, not only with our Hands, but alſo with our Hearts: Moſt fervently, and inſtantly, praying the Almighty God for the long Continuance of your Graces proſperous Health, to the Glory of God, and the Comfort of all your Graces poor Orators. From *Mattiſhal*, aforeſaid, the 19th Day of *January*, *Anno* 1570.

By your Graces poor Orators,

Nicolas Cooke, *Clerk*, *Vicar there*. *By me*, John Allen. *By me*, John Wicks. *By me*, Edward Hall.

The Form of the Sacramental Bread, various.

But now to paſs to more publick Matters. There was now in the Churches of the Kingdom, great Variety uſed in the Sacramental Bread, as to the Form of it. As in ſome (and they the moſt) the Form of it was round, Wafer-like: In ſome the Form was otherwiſe, as ordinary Bread: Tho' the Wafer-Form of the Bread to be uſed in the Communion, had been before agreed upon, upon good Deliberation between the Archbiſhop, and the Biſhop of *London*; yet this Order about the Bread, would not prevail to bring in an Uniformity therein. The Tidings of

of this Variety came new to the Court, and gave great Offence. Of this the Secretary informed the Archbiſhop; and withal, deſired him to certify him, of what Form it was agreed the Bread ſhould be. The Archbiſhop, in Satisfaction to the Secretary, gave him this Anſwer. *ANNO* 1570.

The Archbiſhop to the Secretary thereupon. *MSS. G. Petyt. Armig.*

" AS you deſire, I ſend you here the Form of the Bread uſed, and was ſo appointed by Order of my late Lord of *London* [now Elect of *York*,] " and my ſelf, as we took it, not diſagreeable to the *Injunctions*. And how ſo " many Churches have of late varied, I cannot tell; except it be the Practice of " the common Adverſary, the Devil, to make Variance and Diſſenſion in the " Sacrament of Unity. For where we be in one Uniform Doctrine of the ſame, " and ſo cut off much Matter of Variance, which the *Lutherans* and *Zwinglians* " do hatefully maintain; yet becauſe we will have ſome Matter of Diſſenſion, " we will quarrel in a ſmall Circumſtance of the ſame: Neither regarding God " in his Word, who earneſtly driveth us to Charity, neither regarding the Love " and Subjection we ſhould bear to our Prince, who zealouſly would wiſh the de- " vout Adminiſtration of the Sacrament; nor yet conſider what Comfort we " might receive our ſelves in the ſaid Sacrament, if Diſſenſion were not ſo great " with us. Sir, I pray help to pacify it, whether by Proclamation, or by any " other way: as in Wiſdom of Government, you ſee, ſometimes things muſt be " forced, or remitted.

Controverſy about the kind of Bread.

And as there was this ſtir at this time about the Form of the Bread, ſo there was not long before, as great about the Kind of it, whether Wafer Bread, or Loaf, or common Bread. The Archbiſhop had appointed it to be Wafer Bread; and ſo he enjoyned it in his Injunctions to his Clergy. And it was generally ſo uſed; tho' ſome would rather make Uſe of the Loaf Bread; which did not pleaſe the Archbiſhop: And of the ſame Mind ſeemed the Secretary to be, the particular ſort of Bread not being preſcribed by the Rubrick. And even in the Court they were come to the uſual Bread. The Archbiſhop was pretty indifferent which Bread ſoever it were, and was ready to follow Orders that ſhould be ſent him thereabout. But he thought it might breed ſome Diſturbance, ſeeing the other, that is, the Wafer-Bread was already appointed. But this Matter occaſioned this Letter to the Secretary, written either this, or perhaps the laſt Year.

The Archbiſhop to the Secretary hereupon. *MSS. G. P. Armig.*

SIR,

" WHERE, upon the Return of my Lord of *London* from the Court, we had Communication of the common Bread; and he ſeeming to ſignify to me, " that your Honour did not know of any Rule paſt by Law in the Communion " Book, but that it may be ſuch Bread as is uſually eaten at the Table with other " Meals, *&c.* I thought it good to put you in Remembrance, and to move your " Conſideration in the ſame. For it is a matter of much Contention in the " Realm, where moſt part of Proteſtants think it moſt meet to be in Wafer " Bread, as the *Injunction* preſcribes. Divers others, I cannot tell of what Spi- " rit, would have the Loaf Bread. And hereupon one time at a Seſſions, would " one Maſter *Fogg*, have indited a Prieſt for uſing Wafer Bread, and me indi- " rectly, for charging the Wafer Bread by Injunction: Where the Judges were " Mr. *Southcotts*, and Mr. *Gerrard*, who were greatly aſtoniſhed at the exhibiting " of the Book. And I being then in the Country, they Counſelled with me, and " I made Reaſons to have the *Injunctions* prevail.

" Firſt, I ſaid, as her Highneſs talked with me once or twice in that Point, " and ſignified, that there was one *Proviſo* in the Act of the Uniformity of the " Common Prayer, that by Law is granted unto her, that if there be any Con- " tempt or Irreverence uſed in the Ceremonies, or Rites of the Church, by the " Order appointed in the Book, the Queen's Majeſty may, by the Advice of " her Commiſſioners, or Metropolitan, ordain and publiſh ſuch further Cere- " monies, or Rites, as may be moſt for the Reverence of Chriſt's Holy Myſteries, " and Sacraments. And but for which Law, her Highneſs would not have " agreed to divers Orders of the Book. And by Virtue of which Law, ſhe Pub-

" liſhed

ANNO 1570.

" liſhed further Orders in her *Injunctions*, both for the Communion Bread, " and for the placing of the Tables within the Choir. They that like not the " *Injunctions*, force much the Statute in the Book, I tell them that they do ill " to make odious Compariſons betwixt Statute and Injunctions. And yet " I ſay, and hold, that the Injunction hath Authority by *Proviſo* of " the Statute. And whereas it is ſaid in the Rule, That to take away " the Superſtition which any Perſon hath, or might have, in the Bread " and Wine, it ſhall ſuffice, that the Bread be ſuch as is uſually to be eaten at " the Table with other Meats, *&c.* it ſhall ſuffice I expound, where either " there wanteth ſuch fine Bread, or Superſtition be feared in the Wafer " Bread, they may have the Communion in uſual Bread; Which is rather " a Toleration in theſe two Neceſſities, than a plain Ordering, as is in the " Injunction.

" This I ſay, to ſhew you the Ground, which hath moved me, and others, to " have it in the Wafer Bread. A Matter not greatly material, but only obeying " the Queen's Highneſs; and for that the moſt part of her Subjects diſliketh " the common Bread for the Sacrament. And therefore, as her Highneſs and " you ſhall determine, I can ſoon alter my Order; altho' now quietly received " in my Dioces; and I think would breed ſome Variance to alter it. I hear, " that in the Court you be come to the uſual Bread. The great Diſquiet bab- " bling, that the Realm is in in this Matter, maketh me thus long to babble, and " would be loth, that now your Saying, or Judgment, ſhould be ſo taken, as ye " ſaw a Law that ſhould prejudice the Injunction.

" Sir, I thank your Honour for your prudent Secreſy, that you did uſe to- " ward that Party, that laboureth to know who did write Letters to the Queen, " to ſignifie ſuch Innovation. He ſaith, he is promiſed to know, *&c.* it would " breed but Unkindneſs. And therefore I left him in his Suſpenſe; as in my " laſt long Letter, I would I had ſpared one Word written, which might work " Unkindneſs, but that, I ſay, your Wiſdom will rather make Charity, than " break it.

But beſides this, there was another matter created ſome Trouble to the Archbiſhop; namely, this that follows.

The Cruciſix now brought into the Queen's Chapel.

The *Crucsfix*, which had been before removed out of the Queen's Chapel, was now of late brought in again; which gave great Diſguſt among the People, and cauſed much Diſcourſe. And this was preſently laid to the Charge of the Archbiſhop, as tho' he had been the Queen's Counſellor herein. Which Report was made, it ſeems, by ſome Noble Men. Tho' the good Prelate, but ſome Years before, had earneſtly, with ſome other Biſhops, perſuaded her Majeſty not to allow that Image in her Chapel. By which means it ſeems to have been then removed thence. This Report coming to his Ears, he writ thus to the Secretary, complaining, " That any Noble Man in *England* ſhould impute it to " his doing, that the Croſs was brought into the Chapel again. So that I per- ceive (ſaith he) they will load me with Envy. But certainly I never knew of it: Nor yet, in good Faith, I think it expedient it ſhould be reſtored. And there- " fore I think; *Eſt modus in rebus:* Not ſo much to exaſperate Mens Hearts, [as " this Crucifix ſet up again in the Chapel did, and was, as he thought, a Step " too far, and beyond the *Modus.*]

Diſorders in the Cathedral of *Norwich* come before the Archbiſhop.

A great Diſturbance happened in the Month of *September*, in the Cathedral Church of *Norwich*. Which being our Archbiſhop's Native Place, he had the more Regard, and took more care to redreſs things amiſs there. In this Church (the Biſhop, as it was thought, rather winking at it, than being ignorant of it) were certain Innovations attempted, contrary to the Laws and Orders eſtabliſhed in the Church. And further, certain of the Prebendaries themſelves, and others with them, *viz.* Dr. *Walker*, Dr. *Gardiner*, *Fowle*, *Chapman*, entred into the Quire of the ſaid Church, and brake down the Organs, with other Outrages. The Biſhop was ſeverely taxed for ſuffering this, (the Dean being now abſent) without taking ſome notable Puniſhment upon the Offenders, and not reforming Paper Office. thoſe Diſorders. This occaſioned the Queen to write a Letter to the ſaid Biſhop, dated *September* 25. reproving him, and ' Requiring him ſpeedily to enquire ' hereof; and whom he ſhould find, that had in any of the Rites of the Church,

' as

ANNO 1570.

‘ as in the Miniſtration of either of the Sacraments, or other Ceremonies, uſed ‘ any Innovation, by making Alterations from the Orders preſcribed and eſta- ‘ bliſhed by the Statutes and Ordinances of the Realm, or explained by the Queen's ‘ *Injunctions*, or that had committed the foreſaid Diſorders, in breaking down ‘ the Organs; to call them before him; and both by Bond and Injunction, in ‘ her Majeſty's Name, upon pain of Deprivation of all their Livings Eccleſiaſtical, ‘ to charge and command them to appear before the Archbiſhop of *Canterbury*, ‘ the Metropolitan. And that he, the ſaid Biſhop, ſhould ſend to him all ſuch ‘ Matters as any ways he ſhould have, by Inquiſition, to charge them withal: ‘ And to ſend to him alſo the Copies of the Queen's Letters, whereby he might ‘ perceive, how her Pleaſure was to have ſuch lewd diſordered Attempts to be ‘ puniſhed and reformed. She added, that ſhe did the rather commit this Fact ‘ to be ordered by the ſaid Archbiſhop, than by himſelf, becauſe ſhe had ‘ heard heretofore, that he, the Biſhop, had been very remiſs in Obſervation of ‘ the Orders of the Church, on his Part; and eſpecially, not careful in prefer- ‘ ring to Offices under him, Men meet for Gravity, Learning, and Dexterity ‘ in Government. And ſo, in Concluſion, ſhe admoniſhed him to be the more ‘ circumſpect and careful in Examination of the Premiſſes, as he minded that ‘ ſhe ſhould conceive well of him.

Here was another Care fallen upon our Archbiſhop; which he alſo willingly took upon him, both for the Diſcharge of his publick Office in the Church, as alſo for the private and nearer Concern he had for his beloved City of *Norwich*.

CHAP. IV.

New Statutes for the Univerſity of Cambridge. *Novelty there.* Cartwright's *new Diſcipline. The Archbiſhop's Thoughts of it. His Letter to the Queen concerning the State of the Clergy and Univerſity. Sued in the Exchequer for felling Wood in* Long Beach Wood. *Writes to the Queen concerning his Right there. Conſecrates* Cooper *Biſhop of* Lincoln; *His great Character: And* Bradbridge, *Biſhop of* Exeter. *Dr.* Cradock. *Dr.* Yale, *the Archbiſhop's Chancellor, his Collections.*

A Draught of New Statutes for Cambridge.

ABOUT *November*, Dr. *May*, the Vicechancellor, Dr. *Whitgift*, and other Heads of the Univerſity of *Cambridge* obtained of their Chancellor, a Body of new Statutes for the Univerſity; having found the old ones defective, and not fortible enough to reſtrain the younger Sort there, who now ran upon Novelties, and made great Diſturbances in the Colleges, for the Alteration of the Government of the Church: The chief Patron whereof was *Thomas Cartwright*, Fellow of *Trinity* College, and now lately choſen the Lady *Margaret* Profeſſor. Dr. *Whitgift* had been ſome Months before with Secretary *Cecil*, the Chancellor of that Univerſity; and took occaſion to acquaint him with certain things in the Statutes and Orders of the Univerſity, fit to be reformed; and of other things neceſſary to be added, for the better Government of the ſame. Concerning which, the Chancellor willed him at that time to confer with other Heads; and then to draw out a Draught of the ſame, as they ſhould agree upon, that he might ſee them. Upon this, at his Return to *Cambridge*, he, with the Vicechancellor, Dr. *Pern*, Dr. *Hawford*, Dr. *Harvey*, and Dr. *Ithel*, laboured therein: And having finiſhed them, they moved the Chancellor, that conſidering his other weighty Buſineſs of State, he would ſend his Letters to the Archbiſhop, or ſome other, whom he

ANNO 1572. he pleased, to take the pains to look them over carefully, and make report unto him thereof. And they hoped they would be found very necessary and profitable for the State of the University, and the good Government of the same.

Reviewed by the Archbishop.

The Archbishop was the fittest Man in the Realm to have the Inspection of them, who had so much, and long Experience of University-Matters, and Manners. This Request was made in *August*, and in a Quarter of a Year after, the new Statutes were allowed and confirmed by the Chancellor: For which

November 7. Dr. *Whitgift*, then his Vicechancellor, and the rest of the Heads, by an Epistle signed with all their Hands, returned him their Thanks: "Acknowledging his "singular Goodness to them in general, and particularly for their last Statutes: "Which, by that little and short Experience they had of them, (they said) they "had proved to be necessary. Nevertheless, the younger Sort did much murmur and grudge at them, which had restrained their Liberties, of which they made but an ill use before. So that without these new Laws, the Governours would hardly have been able to have kept the Vniversity in good Order; the Stomachs of some (as they told the Chancellor in their said Letter) were so great, and the common Sort so inclined to Novelties, and contentious Dealings.

Cartwright's Lectures;

For I find this Year great strugling and striving in *Cambridge* about *Discipline*, as they called it: Which *Cartwright* did teach a Model of, and boldly and zealously urged it in his publick Lectures; condemning the present Ecclesiastical Constitution of the Church of *England*. Dr. *May*, the Vicechancellor, did inform the Chancellor of him, according to his Duty: And so did Dr. *Chaderton*, who had been the Lady *Margaret* Professor before him: Shewing the Chancellor particularly, that *Cartwright* had Taught, That *in the Church of* England *there was no lawful and ordinary Calling of Ministers, nor any Ministry:* And, That *the Election of Ministers and Bishops at this Day, was Tyrannous*; And, That *Archbishops, Deans, and Archdeacons, were but Offices and Names of Impiety.* He added, that he doubted not, but that other godly and wise Men, that tendred the State of the Commonwealth, Church, and University, had written unto his Honour hereof. And that he that carried his Letter, *viz.* Mr. *Ramsden*, [Chaplain to the Secretary, if I mistake not] a learned and godly Man, could let him understand of the Doings of *Cartwright*, and others, as *Chapman* of *Trinity College*, and some Adherents to him; who had disputed, and preached hotly about these Matters; and the common Bruit in *Cambridge*, touching these Irregularities: and that their Minds were to overturn and overthrow all Ecclesiastical and Civil Governance that now was: And to ordain and institute a new fond Policy.

And Tenets.

His Letter to the Chancellor.

Cartwright was not wanting to write also to the said Chancellor in his own behalf. In the Month of *August*, he told him in a Letter, that he stood up only for *Discipline*; which, he said, he recommended to him, the Chancellor. And that *Discipline* was not only in *England*, but in Foreign Nations accompanied with the daily Prayers of pious Men. That he, in the Speech of some Men, was suspected νεοτεροπείας [*i. e.* of affecting new Things] but that which some suspected of *Novelty*, was the most antient, and that began with the Churches of Christ and his Apostles. He assured the Chancellor that he was no νεοτεροποιὸς, [*i. e.* Practiser of Novelty] and yet he would not be affrighted from the Truth, by the Envy of Novelty. This was the Sum of his Letter. But the Vicechancellor, not long after inhibited him to read his Lectures; and a little after he was deprived.

Danger apprehended from the Novellists.

January 21.

This sort of Men, which the Archbishop stiled *Precisians*, were come to that Pass at this Time, that Danger was apprehended from them; and that the Queen should be forced to restrain them with the Sword of Justice. For they held Disobedience to Governours in Things indifferent. Which caused a Letter of more Concern than ordinary from the Archbishop to the Secretary, his constant Correspondent, with whom he used freely to communicate his careful Thoughts, and to consult in the Affairs of the Church and Religion. The Queen and the Secretary had signified to him, that they would willingly have heard a set Discourse from some of this Party upon this Question, *An Principibus sit potius resistendum*

tendum quam obediendum in rebus adiaphoris. But the Archbiſhop in his ſaid Letter, writ in *January*, anſwered, that this Argument he was informed theſe buſy Men declined, in ſome publick Diſputation or Challenge made, as it ſeems, by them, and that no ſuch Matter was applied: Telling the Secretary farther in *Latin*, *That he feared they nouriſhed ſome Monſter, and dealt in pretended fair Appearances.* And he doubted, becauſe they loved more the Glory of Men than the Glory of God, they feared the People. For they would not openly ſpeak of it [*i. e.* that Queſtion of obeying Magiſtrates in things indifferent] for fear of the *Jews*; and by reaſon of the *Phariſees*, they did not confeſs, *&c.* He added, if this Matter were thus begun, and ſlyly with a flouriſh paſſed over [he ſeems to mean, in giving Satisfaction to the Government of Obedience in indifferent Things,] he thought it would breed that Inconvenience, that Mr. *Mullins*, [Archdeacon of *London*, as it ſeems, in his Viſitation] ſhould openly tell the *Preciſians*, as he the Archbiſhop was informed, *That her Highneſs's Sword ſhould be compelled to cut off this ſtubborn Multitude, which daily grew.*

ANNO 1570.

The Archbiſhop ſignifies as much to the Curate. Pap. Office. *Quod aliquid Monſtri alunt, & fucis res agunt*, &c.

Upon the Secretaries Motion, the Archbiſhop wrote to ſome leading Perſon of this Party, [*Cartwright* I ſuppoſe] to moderate him, and perſuade him by his grave and fatherly Admonitions, to forbear ſtirring any longer theſe Coals of Contentions, which were like to make ſuch Breaches of Peace in this godly reformed Church. This the Archbiſhop did, but with little or no Succeſs. And how this Man liſtened to him, the Archbiſhop expreſt it thus to the Secretary: 'You can tell how well he followed your Counſil or mine. But 'ſurely, Sir, (as he concluded) it is a Matter of great Importance. And ſo I 'leave the Contemplation thereof to your Wiſdom.

He writes to one of them.

Some of this ſort, (by the Intereſt it ſeems of ſome of their Friends at Court) were put up to preach the enſuing Lent before the Queen. But the Secretary doubted ſome of them would fail. The Archbiſhop deſired the Secretary to return their Names to him: ſaying, that he truſted what one would not, another would; meaning to provide for any Failure of ſuch, by other and better Men. And he reckoned to have ſome Reflections made upon him in their Sermons before Her Majeſty: Such Freedom, it ſeems, did they take in their Sermons.

Some of theſe put up for Lent Sermons.

The penſive Thoughts of theſe Differences, and his Compaſſion for the low and poor Eſtate of the Clergy, and likewiſe the Slanders and ill Will he underwent for oppoſing theſe Novelliſts, made him privately apply himſelf in a Letter to the Queen: Wherein he thus lamented himſelf, and the preſent Condition of the Church:

He writes to the Queen of theſe Matters.

'WHether in this Place, wherein your Highneſs hath ſet me, (more la-'menting mine Unworthineſs, than rejoycing in the Solemnity there-'of) I have had too much of worldly Joy, God knoweth; bearing yet all 'manner of Griefs and Obloquies for doing Juſtice and your Commandment, 'with very good Will. At which Place ſome learned, ſome of other private Re-'ſpects, do ſo much bear at, that they conclude plainly in Doctrine, and hold in 'Affection, *Quòd Archiepiſcoporum Nomina ſimul cum muneribus ſuis & Officiis, ſunt 'abolenda.* [*i. e.* That the Names of Archbiſhops, together with their Places and Offices, are to be aboliſhed.] 'Which Practice, when they have brought 'about, (as in your Majeſties time of your gracious Conſideration, I doubt not 'of) that this Room ſhould be either too low abaſed, or quite aboliſhed, I think 'your Highneſſes Council ſhould have too much ado, beſides their other great 'Affairs, in ſtaying of the Unrulineſs of ſome Part of the Miniſters of Religion, 'and in ſome others of the Laity, for their inſolent Living, and withſtanding 'the Inſatiableneſs of many Patrons in giving of their Benefices in theſe Times; 'conſidering the wonderful Impoveriſhment of the moſt of the Clergy, partly 'by the great and interminable Exactions of theſe Arrerages for Tenths and 'Subſidies; many paid afore by their Predeceſſors, and yet called for again, 'even from your Fathers Days. I ſee them in ſuch extreme Poverty, that of 'pure Conſcience I am driven to forbear of my antient Rights, to eaſe them of 'their Burdens, for the better Maintenance of Chriſts Holy Religion: Which, 'as it may be choaked overmuch in unconſcionable Mens Hands, ſo it will

Pap. Houſe.

ANNO 1570.

'fall to ground among Beggers: Which ſhall ſet their whole Care and Force of 'Mind, not to Study, but to live: Which at this Day Experience ſheweth. As 'in your Univerſity of *Cambridge*, not Two Men in the whole able, or willing 'to read the Lady *Margaret* Lecture; altho' Preachers they have many; but I 'fear divers of ſmall Conſideration, [for ſolid Learning, he meant, in Di-'vinity.]

'Thus praying your Majeſty at the Reverence of God patiently to hear theſe 'Words, of your poor Prieſt, and well-meaning Chaplain, referring all toge-'ther to your Graces Contemplation, as I ſee how Almighty God worketh in 'your Heart, far above much Wiſdom of the World. Whoſe Majeſty in you 'thus oftentimes appearing, I do reverence with lowly Humility, referring all 'to your divine Prudence: How, in what, and when your Highneſs will have 'me obedient, *ſecundum Deum & Jeſum Chriſtum Servatorem noſtrum.* To 'whoſe fatherly Protection I will never ceaſe in Prayer to recommend Your 'Majeſty.

From *Lambhith*, the 27th of *December*.

Your Majeſties moſt bounden Orator,

MATTHUE CANTUAR.

The Archbiſhop ſued in the *Exchequer*, for felling the Queen's Wood;

This Concluſion of the Archbiſhops, of referring himſelf to the Queen, hath relation to an unhappy Suit commenced againſt him in the *Exchequer*, for his felling of ſome Timber in *Long Beach Wood* in *Weſtwell*: which yet was no more than what had been cuſtomary for the Archbiſhops of *Canterbury*, his Predeceſſors to do. But ſome belike had informed, that he had made havock of the Woods for his own private Benefit; and that indeed they belonged to the Crown: So that he was ſummoned to ſhew his Title.

But he was in quiet Poſſeſſion.

Before this Matter came to an Hearing, the Archbiſhop conferred with the Secretary by Letter, concerning this tickliſh Matter: Saying, he knew not how the Queen was informed thereof; but that he had been in quiet Poſſeſſion; howſoever he was called into Court to anſwer for his Right. His Council told him, it was moſt certain. He added, that he never otherwiſe purpoſed, but by the help of that Wood, to finiſh the Ruins of *Canterbury* Palace, and to have reſtored the Chancel of *Weſtwell*, in great Decay; and that ſome of the Queen's Officers was privy to this his Purpoſe. That he made offer to Mr. Attorney, a good while ago, for a Pacification of this Controverſy; wherein ſome grudge was taken by the oft and vain reſorting of the Queſt out of *Kent*, in this Cauſe. Thus he writ to the Secretary in *January*, a little before the Term, when the Queſt was appointed to come up again.

Refers himſelf to the Queen.

But the Queen was miſinformed concerning the Archbiſhop's Doings, and Right. So he ſhewed his Title by his learned Council. But having no mind to contend further with the Queen (he found it too hard for him ſo to do) he was reſolved to refer himſelf wholly to her. And ſo he did in a private Letter; wherein he cleared himſelf, by explaining to her what he had done; and withal, took this occaſion to ſpeak his mind freely to her, in other Matters that concerned him and his Eſtate, and hers too; and how ſhe was impoſed upon ſometimes in drawing away from the Church. The Letter deſerveth to be read; it was to this Tenor:

He writes to the Queen in excuſe of himſelf.

'MOST humbly ſubmitting my ſelf to your excellent Majeſty; I crave 'your Pardon of this my Boldneſs, praying your Highneſs not to be 'offended with my plainneſs herein uttered: Which I open in moſt Secretwiſe 'to your ſelf, in Conſcience to Almighty God: To whoſe Sacred Majeſty, at 'his fearful and reverend Judgment, we all ſhall once ſtand, The Inſufficiency 'of my Speech, the Weakneſs of my Mind have hitherto ſtayed me, not in Per-'ſon to ſay ſo much: partly in conſideration of mine own Unworthineſs, and 'partly in fear of Diſpleaſure, whereinto willingly, and wittingly I would not 'fall, to win the whole Realm, I have very ſeldom purged my ſelf to your 'Highneſs of whatſoever Information hath been made; referring mine Inno-

'cency

ANNO 1570.

'cency to Almighty God, and to your good Nature and Credit, wherein I have repoſed my ſelf quietly.

'I have been informed, that ſome Unkindneſs might have been thought in 'me, for that my learned Counſil hath by Commandment opened before your 'Highneſs, what could be alledged for the Title of that unluckly Wood of '*Long-Beach*. O Madam, I never meant to ſhew any Wilfulneſs or Ingrati-'tude to your Highneſs, of whom I have received all that I have, as God 'knoweth my Heart. I was called into your Court of *Exchequer*, (after three 'or four Years quiet Poſſeſſion, ſerving the Country there with Wood of the 'Fall of 40 or 50 *l.* by Year, as hath been uſed by my Predeceſſors) to anſwer by 'what Title I have holden the ſame. I never meant, as God knoweth my 'Conſcience, to make Havock thereof, to improve it to the Benefit either of 'Wife or Children (yet it hath been ſo judged) but to reſerve and to reſtore 'it again to the Diſpoſition of the Crown; or in extreme Neceſſity, for Caſu-'alty of Fire falling on ſome one of my Houſes, to uſe ſomewhat for the re-edi-'fying, as certain of your Officers hath known my Purpoſe. The Truth is, 'your Highneſs may be, I fear, compaſſed therein. As once I ſaw the likeli-'hood. It pleaſed Sir *Richard Sackvile*, when I was at my firſt coming in *Kent*, 'to come to me, as to viſit me: He moved to Communication. And I, as an unex-'pert Man, prayed him to be a means to your Highneſs, that I might be your 'Farmer and Tenant in Rent to the Houſe of *Charing*, ſometime my Predeceſſors, 'being decayed and very ruinous: Which I would have repaired, and being as 'it were in the midſt of the Dioces, I would ſometimes have dwelt there; to 'the Stay and Comfort, I truſt, of that ſtout People of that Country; as at this 'Day, God be praiſed, the whole Shire is both Quiet, Reverent and Obedient, 'and in Conſcience ready to ſerve, both in Body and Goods; and I truſt will 'ſo continue. He upon the diſcloſing of my Deſire, (to prevent me) ſued to 'your Highneſs for the Leaſe thereof to himſelf; and charged your Highneſs 'with ſome Reparations, and intending, as I was credibly informed, in this 'Wood, being very nigh to that Houſe of *Charing*, to erect up certain Iron 'Mills. Which Plague, if it ſhall come into that Country, I fear it will breed 'much Grudge and Deſolation. To the avoidance whereof, my Friends, and 'learned Counſil adviſed me to ſhew mine Intereſt, being called thereto. Not 'minding, by this my Speech, moſt Gracious Lady, to gain-ſay your Pleaſure 'or Title, either in this, or in any thing that your Highneſs hath given me: 'Whereof I anſwer the Fruits, the Tenths and Subſidies. Which came to my 'See, as they informed me, by ſeveral Values; and being no Member of the 'Manour of *Weſtwell*, which is of the Rent of 20 *l.* by Year; now, in this late 'Exchange, (among other things of the Sum of One thouſand Pounds) recom-'penced in a Rectory of 20 *l.* by Year.

Sir *Rich. Sackvile.*

Charing.

'And whereas your Majeſty may be informed, that this late Exchange is but 'Penny for Penny, ſome wiſe Men think, that of 4 or 5 Hundred Mark, which 'might be encreaſed, your Revenues are not augmented ſo many Shillings. 'Altho' now I hear, that by the Leaſe that may be of this Wood, a better Rent 'is advanced to the Crown: Which yet, if it had pleaſed you, might have been 'much more to your Poſſeſſions beneficial, if it had been ſo ſought: Except your 'Highneſs meaneth of your Princely Liberality, this way to advance the Service 'of ſome other of your Subjects ſo beneficially. Whereunto I am ready to ſubmit 'myſelf in all that I have, in any Title whatſoever: Proteſting here before your 'Highneſs, knowing your Pleaſure, my ſelf, and all I have to be at your Com-'mandment: To tarry, or to forego the Vocation your Highneſs hath called 'me unto. Better content for myſelf to live with the Tenth part, than with 'that whole, if it may be to the Glory of God, and to the Honour and quiet 'Governance of your Realms.

By this it appears, the Archbiſhop was fain to relinquiſh his Right, whatſoever it was, to thoſe Woods: And it is to be ſuſpected, this Hardſhip happened to him, becauſe of ſome Courtier who was to be gratified by the Leaſe of it.

ANNO 1570.

Long Beach Wood gained back to the See.

But I must add, that this was gained back again to the See by Archbishop *Whitgift*, soon after his Advancement thither; now (while in great Favour and Countenance) he attempted the Recovery of it. A great and seasonable Service it was to the Archbishoprick. For this Wood contained above a Thousand Acres of Land; and had been detained a great while by Sir *James Crofts*, Knt. Comptroller of her Majesties Household, being Farmer thereof to her; as we are told by Sir *George Paul*, the said Archbishop's Comptroller.

Life of *Whitgift* by Sir G. *Paul*. p. 38.

An Advowson given to his Son.

The Archbishop this Year conferred another Favour upon his Son *John Parker*, Esq; *Febr.* 25. Which was the Advouson of the Parsonage of *Hollingborn*.

Cooper made Bishop of *Lincoln*.

Nicholas Bullingham, Bishop of *Lincoln*, being translated to *Worcester*, and confirmed *Jan.* 26. by the Archbishop; *Thomas Cooper*, Dean of *Christs* Church, *Oxon*, a learned and well deserving Man of the Church, was *February* the 24th, consecrated Bishop of the said See of *Lincoln*. And in the year 1572, the Archbishop granted him a Dispensation to hold his Prebend of *Buckden*.

His Character.

He was first Schoolmaster of *Magdalen* College *Oxon*, and for a good while, but of mean Circumstances and slender Fortune. But because of his excellent Knowledge in the *Latin* Tongue, and in all Humane Arts, he became highly valued, beloved, and commended of all learned Men. And by reason of his Fame, he was at length known to the Queen. He was first preferred to be Dean of *Christs* Church, *Oxon*, and of the Church of *Glouceſter*. Then the Earl of *Leiceſter*, Chancellor of that University, deputed Dr. *Cooper*, his Vice-Chancellor. And by his most prudent Management of that Place, extirpated the Popish Faction, that had lurked a great while in that University, and excited many to the Study of Divinity. The lazy and slothful Scholars, and such as were given to Intemperance, he banished and expelled the Universty; and having taken upon him the Ministry, he shewed Diligence, Eloquence and great Knowledge, in declaring and setting forth the Word of God.

Bradbridge Bp. of *Exeter*.

March the 18th, *William Bradbridge*, D. D. Dean of *Sarum*, was Consecrated by our Archbishop, Bishop of *Exeter*.

Dr. *Cradock* preferred.

The Archbishop took now into his Care, an eminently learned Man of *Oxford*, and that had been a Member of the Synod, *An.* 1562, *viz. Edward Cradock*, D.D. who *April* 7. was collated by the Archbishop into St. *Mary Aldermary* Church, *London*. And *Aug.* 4. was admitted to be one of the Preachers in the Cathedral Church of *Canterbury*.

Others preferred this Year. Reg. *Park*.

These Persons besides, were this Year preferred by the Archbishop, *viz. May* the 4th, *John Wolton*, Clerk, was admitted to the Vicarage of *Braunston*, in the Dioces of *Exon*, who was afterwards Bishop of that See. *Aug.* the 20th, *Thomas Watts*, D. D. was admitted to the Parochial Church of *Bocking*, in *Essex*. *October* the 10th, *George Joy* was admitted to St. *Peters*, *Sandwich*. *October* the 13th, *John Bullingham*, D. D. was admitted to a Prebend in the Church of *Wigorn*. He was afterwards Bishop of *Glouceſter*.

Dr. *Yale's* Collections.

Dr. *Tho. Yale*, our Archbishop's Chancellor, was a great Reader, and a great Collector out of antient Records and Registers. In a Volume belonging to the *Cotton* Library, there be vast Excerptions gathered by him out of the Registers of the Archbishops of *Canterbury*, Which he might be put upon searching by Archbishop *Parker*, for the finding out antient Customs, Privileges, Orders and Injunctions; for the better informing and inlightening of his Grace in the present Dispensation of his Office, and probably too, in order to the Writing his *Antiquities*. The like Historical Collections did *Joscelin* his Secretary make. There be Extracts out of the Registers of *Reinolds*, *Islip*, *Peckham*, *Courtney*, *Arundel*, &c. I place this Notice under this Year, because the Date of the Year 1570, is set to these Collections: (not that he died this Year, for I find him alive Three Years after.) They are intituled, *Collecta ex Registro Archiepiscoporum* Cantuar. *in custodia principalis Registrar. notatu digna, per* Tho. Yale, *L L. Doctorem, Cancellarium* Matth. *Archiep.* I have made some *Collections* out of these *Collections*, which may be read, if the Reader is pleased with such Antiquities, in the *Appendix*.

Numb. LX.

CHAP.

ANNO 1571.

CHAP. V.

Bishop Jewel *dies: Whom the Archbishop had made his Commissary for* Bristol. *Appoints other Commissaries for that Dioces. A Convocation. Matters done there. The Bishop of* Gloucester *excommunicated; and Absolved. The Thirty Nine Articles subscribed; and enjoined anew; The Archbishop's MS. of them considered. A Book of Canons of Discipline. The Archbishop of* York's *Thoughts of it. Preachers Licenses called in. A Bill in Parliament for Ecclesiastical Laws. Protestation to be taken by* Papists; *and by* Puritans. *The Queen's Command to the Archbishop, for restraining them.*

THE Dioces of *Bristol* being vacant, the Archbishop gave a Commission to *John*, Bishop of *Sarum*, to be Keeper of the Spiritualty, and his Commissary General for that Dioces, dated *May* 18. 1571. But this Excellent Bishop lived but three or four Months after, dying *Sept.* 23. in a certain Village in *Wilts*, called *Monckton Farly*, being aged 50. and was buried at *Salisbury*. The Death of one so very dear to the Archbishop was extremely afflictive to him. He had a Brother *John*, to whom he made Bequests, and to other Friends. But he bequeathed his Estate chiefly for the Maintenance of Students. Dr. *Laurence Humfrey*, Professor of Divinity at *Oxford*, was sent to, to preach at his Funeral; but this being a Plague Year, *Humfrey* was removed from the University, so that the Messenger that came to *Oxford* could not find him, to deliver the Message. But *Giles Laurence*, another learned Man, did the Office. And in the Afternoon preached *William Holcot*, a Gentleman of good Quality, living not of the Church, but of his own Estate, and who preached the Gospel *gratis*; but I suppose in Orders. His Loss was greatly resented abroad, where he had formerly lived, and his Learning and Zeal well known. And *Gualter*, that great Light of *Zuric*, lamenting his Death in an Epistle to certain *English* Bishops, had these Words, "That "they esteemed it a Wound not given to *England* alone, but to the whole "Church of Christ, of which he was a notable Luminary: That now his blest "sed Spirit lived with the Lord Christ, to whose Service he had wholly conse"crated himself; and here on Earth he left a dear Want of him, and an im"mortal Reputation to his Name.

The Bishop of *Sarum* dies.

Præfat. ad Hom. in 1 Ep. ad *Corinth.*

The Archbishop and the Bishop of *London*, knowing the Eloquence of Dr. *Laurence Humfrey*'s *Latin* Pen, sent to him to *Oxon*, recommending the Writing of *Jewell*'s Life to him: Who finished and published it *Anno* 1573. and dedicated his Work to those two Venerable Prelates. It bore this Title, *JOANNIS JUELLI* Angli *Episcopi* Sarisburiensis *Vita & Mors; Ejusque veræ Doctrinæ Defensio: Cum refutatione quorundam objectorum*, Thomæ Hardingi, Nicol. Sanderi, Alani Copi, Hieronymi Osorii Lusitani, Pontaci Burdegalensis. To which are subjoined at the End, many Copies of *Latin*, *Greek*, and *Hebrew* Verses in *Jewell*'s Commendations, composed by the most Eminent Men, as Dr. *Wylson*, Master of the Request: *Wolley*, the Queen's Secretary for the *French* Tongue; *Bickley*, *Westphaling*, *Toby Matthew*, afterwards Bishops; and many other learned Men of this, and other Nations.

Soon after *Jewell*'s Death, the Archbishop sent a Commission, dated *Sept.* 29. to Dr. *Cottrell*, Archdeacon of *Dorset*, to be Commissary for *Bristol*. And *Nov.* 21. the Archbishop issued another Commission for *Bristol* to the Bishop of *Bath* and *Wells*. Yet was *Cheny*, Bishop of *Gloucester*, and sometime Commendatory of *Bristol*, alive all this while, not dying till 1578. Hitherto, I suppose, enjoying the Revenue of this Bishoprick, but now intrusted with the Cure of it no longer. The *Commendam* he had not obtained till 1563 or 1564. For in *May*, 1563. the Archbishop granted a Commission to Dr. *Cottrell* to be his Commissary

Commissary for *Bristol.*

ry

ANNO 1571. ry and Delegate for this Dioces, who continued ſo ſome time. Matters relating to this Biſhop, were touched before under the Years 1562 and 1568.

A Convocation. Extract of Syn. Penes. Rev. *F. Atterbury*, Dean of *Carliol.*

This Year, about the beginning of it; was a Convocation of the Clergy of the Province of *Canterbury*, convented at St. *Paul*'s, *London*; the firſt Seſſion whereof was *April* the 3d. When the Archbiſhop landed at *Black Friars*, and then took Horſe, by reaſon, as it ſeems, of his Inability to walk on Foot, and ſo rode to the ſaid Church, attended, as was cuſtomary, by the Doctors, Advocates, and the reſt of the Civilians, of *Doctor's Commons*. He was met in the Way by *Edwin*, Lord Biſhop of *London*; and at the *South* Door by the Dean and Prebendaries in their Surplices and Habits. The Litany and Hymn of *Veni Creator* being ſung, Dr. *Whitgift* made a *Latin* Sermon to the Venerable Auditory, taking for his Text, *Apoſtoli & Presbyteri convenerunt*, &c. i. e. *The Apoſtles and Elders came together for to conſider of this Matter*, Acts XV. 6. Where the learned Man aptly diſcourſed of the Inſtitution of Synods; of the Enemies of the Church, Puritans and Papiſts; of the Garments and Ornaments uſed in the Church; of divers Things to be reformed in the preſent Synod. Sermon being done, the Archbiſhop and Biſhops repairing into the Chapter Houſe, after the Diſpatch of things cuſtomarily to be done, the Moſt Reverend called for the Inferior Clergy, and willed them to make choiſe of a Prolocutor. And on the 7th of *April*, being the next Seſſion, the Archbiſhop came again in Perſon, and himſelf ſaid the Prayers in *Latin*, with other proper Collects. Then *Goodwin*, Dean of *Canterbury*, and *Goodman*, Dean of *Weſtminſter*, preſented Dr. *Ælmer*, Archdeacon of *Lincoln*, for Prolocutor, the ſame that was afterwards Biſhop of *London*. Then the Moſt Reverend accepting and confirming him, willed and comanded all the Company of that Lower Houſe, that had not yet ſubſcribed the Articles made in Convocation, *Anno* 1562. now to do it. And that all that would not ſubſcribe them, but refuſed ſo to do, (if any ſuch ſhould be) ſhould be wholly excluded the Houſe.

The next Seſſion was held in St. *Mary*'s Chapel, commonly called King *Henry* VII. his Chapel in *Weſtminſter-Abby*. Where after Mr. *Latymer* an Archdeacon, and Mr. *Perkyns* Subdean of *Weſtminſter*, in the ſtead and room of *Goodman* the Dean, had made the uſual Proteſtation, in reſpect of the Privlieges of their Church and themſelves; then did the Archbiſhop begin the Seſſion with the Prayers, which he read himſelf. And then falling upon Buſineſs, he produced an Inſtrument for a Grant of a Subſidy to the Queen. Which being read, was preſently aſſented to by that Houſe; and then tranſmitted to the Prolocutor, and by him to the Lower Houſe; where it alſo paſt.

Biſhop of *Glouceſter* excommunicated;

Notice was taken at this Third Seſſion, (which was *April* 23.) that *Richard*, Biſhop of *Glouceſter*, had not appeared, neither in Perſon nor Proxy, in any of theſe Three Seſſions; and that he had been that Day in *Weſtminſter*, and was gone out of Town without any Leave asked of the Preſident (whatever was the Cauſe, whether being Popiſhly affected in ſome Things, he liked not what was to be done this Convocation, or whether he cared not to ſubſcribe to the Thirty nine Articles, which was to be done by all the Members of the Synod) is unknown. This was taken into Conſideration by the Houſe; and having been ſummoned, and not appearing neither in Perſon nor Proxy, and before declared Contumacious for Abſence, it was unanimouſly agreed by the Archbiſhop and his Brethren, that he ought to be excommunicated; and conſequently the Archbiſhop read the Sentence of Excommunication againſt him. The Form whereof may be found in the *Appendix*. *Numb.* LXI.

And denounced.

The next Seſſion, being *April* 27. the Denouncing of this Sentence was committed to *Guy Eaton*, Archdeacon of *Glouceſter*, with the Aſſiſtance of the Queen's Purſevant; the Biſhops commanding him the ſaid *Eaton*, that he ſhould effectually cauſe the ſaid Letters of Excommunication to be denounced in the Cathedral of *Glouceſter*, with all ſpeed convenient, in the Time of Sermon there; and to return the Certificate of Execution thereof with as much haſte as might be.

Is abſolved.

Now to take up together how this Matter againſt the Biſhop proceded, and how it concluded. Two or Three Seſſions after, *Anthony Higgins*, his Chaplain came, and exhibited his Proxy from the ſaid Biſhop, and made himſelf a Party for the ſame, and inſtantly petitioned for the Benefit of Abſolution; which

which by the Direction of the Archbiſhop was indulged to him. And Dr. *Yale*, the Archbiſhop's Vicar General, abſolved him until a certain Day; namely, the 25th of the preſent Month of *May*; and after that, on Excuſe of Sickneſs, until *June* the 15th. But though the Convocation broke up before that Time, *viz.* *May* the 30th, yet *June* the 15th being come, *Higgins* appeared again, alledging the Biſhop's Sickneſs ſtill to continue, and offering to make Oath of it, and petitioning he might be abſolved accordingly. He made Oath of the Truth of his Allegation; and the Moſt Reverend, with the Conſent of his Brethren, *Winton*, *Ely*, and *Sarum*, ſitting now, I ſuppoſe, in Eccleſiaſtical Commiſſion, abſolved the ſaid Biſhop of *Glouceſter*, in the Perſon of the ſaid *Higgins*; but yet only to, and until the 14th of *October* next, to which Time the Convocation was continued and prorogued. *ANNO* 1571.

But now to turn back a little, and to ſee what was done in this Convocation. In the Fifth Seſſion, being *May* the 4th, the Convocation having been adjourned to *Lambeth*, becauſe of the Archbiſhop's Indiſpoſition, as it ſeemeth, the Biſhops aſſembled, and Prayers being ſaid, ſome Diſcourſes were privately held between the Archbiſhop, and the reſt of the Biſhops. And at laſt it was unanimouſly conſented to: Reſolution taken about the Articles of Religion.

Firſt, That when the Book of Articles, touching Doctrine, ſhould be fully agreed upon, then the ſame ſhould be put in Print by the Order and Direction of the Biſhop of *Sarum*; and a Price ſet on the ſame as it was to be ſold.

And *Secondly*, That the ſame being printed, every Biſhop to have a convenient Number of them, to publiſh throughout their Dioceſes, and to be read in every Pariſh Church throughout the Province, Four Times in the Year.

The Effect of this was, That the ſame Articles were in this Synod put into *Engliſh*, and printed, and ſo they were in *Latin* alſo: And the Members of the Upper Houſe did receive, profeſs, and acknowledge them to be certain, true, and ſound Doctrine, and did approve and ratify the ſame by their Subſcriptions. Only (which muſt be noted) here were but Thirty Eight Articles, as I have obſerved in an authentick Copy of them, if not the very Original. But the reaſon was this, becauſe the Fourth and Fifth Articles, *viz.* That of the *Reſurrection of Chriſt*, and that of the *Holy Ghoſt*, were digeſted under One, which ought to have been Two: Occaſioned (as it ſeems) by the Careleſneſs of the Scribe, who forgot to add the Figure 5. to the *Article* of the *Holy Ghoſt*. And ſo the next *Article*, *viz.* of the Doctrine of the *Holy Scripture*, which indeed is the Sixth Article) is made the Fifth. And the ſame is done in the 34th and 35th Articles, which are joined without any Diſtinction. But otherwiſe they are the ſame with the *Latin* Articles. Theſe Articles, thus tranſlated into *Engliſh*, were ſigned (as was ſaid before) by *MATTHEW*, Archbiſhop of *Canterbury*, and the Biſhops of *Winton*, *Ely*, *Wigorn*, *Salisbury*, *Rocheſter*, *Banger*, *Chicheſter*, *Lincoln*, and *Exon*. Put into *Engliſh* and printed. *MSS.* C.C.C.C.

In the above mentioned Manuſcript Book of Articles, the Clauſe concerning the *Authority of the Church* in the Twentieth, or Twenty firſt Article, (as there numbred) is wanting. Yet it muſt be obſerved here, that there are Three different Editions of the Book of the Thirty nine Articles in *Engliſh*, printed in this Year, 1571. by *Jugg* and *Cawood*, all which have this Clauſe, (and perhaps there were more.) Which Three Editions, with the ſaid Clauſe, I my ſelf ſaw, as well as other inquiſitive Perſons, at Mr. *Wilkins*, a Bookſeller, in St. *Paul*'s Churchyard. And at the End of one of them was the Subſcription of a Miniſter. Nor (by the way) need any to wonder at ſo many Editions of the Articles in one Year, ſince ſuch an Order was made at this Synod, that they ſhould be read in every Pariſh throughout the Province Four Times a Year, whereby it came to paſs that every Pariſh Prieſt ſhould have Occaſion for one at the leaſt. The Clauſe of the *Churches Authority* not in the *MS.* in *Benet* College.

But concerning the ſaid Manuſcript Articles in *Benet* College among Archbiſhop *Parker*'s Papers, I will take leave to mention the Conjecture of a very judicious Perſon, and well verſed in theſe Antiquities; *viz.* That they ſeem to be adapted Rever. *T. B. B. D.*

to

ANNO 1571.

to King *Edward*'s Articles, 1552. And to be only a firſt Draught, (as it was Archbiſhop *Parker*'s way to preſerve the firſt Draughts.) Not that it could ever be intended for a Record; being writ in a ſmall pale Hand, and not very Correct; and further the Subſcriptions being imperfect, namely, but Ten Biſhops, beſide the Archbiſhop, ſubſcribing, and none of the other Province. Whereas there was another Book of *Diſcipline* (by and by to be mentioned) ſigned in this ſame Synod with the Hands of almoſt all the Biſhops of both Provinces.

The Manuſcript Articles in *Benet* College not a Record.

Therefore this Manuſcript of the Articles, which remains in the *Benet* College Library (as likewiſe that of the Articles there, of the Convocation, *Anno* 1562.) ought not to be lookt upon as the Original Record of them, but rather as a firſt Scheme, or Draught Preparatory; Drawn up and fitted for the Synod to conſider and deliberate upon, and to receive Emendations, Alterations or Additions, according to the Judgment and Debates of the learned Members of the Synod; as may be plainly ſeen in the Archbiſhop's Manuſcript Articles of 1562. where ſo many Strokes of his Red Lead Pen throughout the Book appear; which is not fair enough for a Record. And further, this Manuſcript is in Paper in a ſmall pale Letter, not engroſſed in Parchment in a large black Character, as Records ought to be. And moreover, neither have theſe written Articles (nor thoſe in 1562.) the Royal Aulhority annexed: Which all Acts, approved of and finally paſt the Royal Conſent, muſt have, by affixing the Broad Seal to them, as is uſual in all Inſtruments ratified by the Prince. To which may be added, that Records of Convocation were always repoſited ſafely in St. *Paul*'s Church, *London*, in the Archbiſhop's Regiſtry, there to remain. Nor could, nor would, our Archbiſhop take any thence into his own private Poſſeſſion, and afterwards convey them away to his College; he was too ſtrict an Obſerver of good Orders ſo to do.

Vid. Annal of the Reform. p. 288.

Vindicat. of the Church of *England*, &c. p. 79, &c.

For theſe and ſuch like Reaſons (as a late learned Author hath at large very ſatisfactorily ſhewn, to whom I refer the Reader) Recourſe cannot be had to theſe Manuſcript Articles, ſometime belonging to Archbiſhop *Parker*, and now preſerved in the aforeſaid College, unleſs only as previous Draught for the Uſe of thoſe Synods; which he the ſaid Archbiſhop, as Preſident of the Convocation, might keep, together with the Subſcriptions thereunto; which imported, that they had been read and allowed, though not finally concluded on, and perfected.

The Clauſe of the *Churches Authority* allowed in this Synod.

But to conſider a little further, by the Light the foreſaid Author gives, concerning the Clauſe of the *Churches Authority*, which is not found in the ſaid Preparatory Draught of the Articles of this Year 1571. as it was likewiſe wanting in the like Draught of 1562. being both Tranſcripts of King *Edward*'s Articles, 1552. where that Clauſe was not. That firſt Synod of 1562. in all probability, framed the Twentieth Article with that Addition of the Churches *Power of decreeing Rites, and Ceremonies, and Authority*, &c. as we have it now; as is evident from Two *Latin* Copies of the Thirty Nine Articles, printed by *Reynold Wolf*, 1563. ſoon after the Concluſion of that Synod: both which have it. One is ſtill extant in the *Bodley* Library, at *Oxford*, among Mr. *Selden*'s Books; with this Remark, that as it was printed it was read over in the Synod of 1571. and allowed and confirmed by the Subſcription of above an Hundred Names of the Lower Houſe. And among theſe, are the Names of *John Elmar*, Archdeacon of *Lincoln*, and Prolocutor; and *Alexander Nowell*, Dean of *Paul*'s, Prolocutor in the laſt Synod. Which original Subſcriptions, in a long Roll, are tacked to that printed Book, and remain in the ſame Library; being found in Archbiſhop *Laud*'s Library, from whence Mr. *Selden* immediately had it.

And beſide the Two former in *Latin*, there were ſeveral *Engliſh* Editions of this Book of Articles with the Clauſe, printed by *Jugg* and *Cawood*, in this ſame Year 1571. as was ſhewn before.

The Edition of the Articles without it, ſpurious.

So that at length an Edition that appeared abroad in the ſame Year, printed by *John Day*, wanting the Clauſe, hath been judged (and that upon good Grounds) to be ſpurious: and the Raſure of the *Churches Power and Authority*, to be owing to the Intereſt and Cunning of a Faction, that then prevailed much, and had not a few Favourers at Court. Which indeed we ſee abundantly in this preſent Hiſtory, and by the Labours and Troubles our Archbiſhop continually underwent on that Account.

The

The laſt Paragraph of this Book of Articles in *Latin* contained the Confirmation of them; and was as follows: *Hic Liber antedictorum Articulorum jam denuo approbatus eſt per Aſſenſum & Conſenſum Sereniſſ. Reginæ* ELIZABETHÆ *Dominæ noſtræ, Dei gratiâ*, Angliæ, Franciæ, & Hiberniæ, *Reginæ, Defenſoris Fidei*, &c. *retinendus, & per totum regnum Angliæ exequendus. Qui Articuli & lecti ſunt & denuo confirmati ſubſcriptione Domini Archiepi. & Epiſcoporum Superioris Domus, & totius Cleri inferioris Domus in Convocatione, Anno Dom.* 1571. And to the ſame Tenor is the Ratification of them in *Engliſh*.

ANNO 1571.

The Queen's Confirmation of theſe Articles.

At this Convocation was alſo a Book of *Canons* made, and agreed to by the Archbiſhop and Biſhops, for *Diſcipline*, (a Thing now much talked of) entituled, *Liber quorundam Canonum Diſciplinæ Eccleſiæ* Anglicanæ. And it is ſaid to contain, 'Certain Articles concerning the Sacred Miniſtry, and providing for the 'Churches: Upon which it was fully agreed in the Synod by the Lord *MATTHEW*, Archbiſhop of *Canterbury*, and all the reſt of the Biſhops of his Province, partly perſonally preſent, and partly ſubſcribing by the Hand of their 'Proxies in the Synod, begun at *London* the 3d of *April*, 1571. Theſe Canons wiſely and piouſly directed and regulated the Duties of the Biſhops, of Deans of Cathedral Churches, of Archdeacons, of Chancellors, Commiſſaries, Officials, of Church Wardens, and other ſelect Men, of Preachers, of Reſidence and Plurality, of School Maſters, and laſtly, of Patrons and Proprietaries. To which is added a grave Form of denouncing an Excommunication in the Congregation againſt an Adulterer; and might be uſed againſt any other notorious Sinner. This Book of Diſcipline was alſo thought fit to be printed for more publick Benefit; and ſo it was this Year by *John Day*, and is extant in Biſhop *Sparrow*'s Collections. In it were many uſeful and good Orders for the promoting Piety, Virtue and Learning, both in Miniſters and their Flocks. For, to give a Taſte of them.

A Book of Canons made; for Diſcipline.

It began with *Biſhops*, requiring them diligently to teach the Goſpel, not only in their Cathedral Churches, but alſo through all the Churches of their Dioceſes; where they ſhould think moſt expedient. That they ſhould in the firſt place exhort the People to Reading and Hearing of the Holy Scriptures; and that at the ſet Times they repair to their Churches, and carefully harken to the Sermons, and meekly to hear the godly Prayers which be ſaid by the Miniſter; and that they pray together; and that they ſhould partake of the heavenly Myſteries, as then they were lawfully and godly provided in our Churches by the Authority and Command of the whole Kingdom. That every Biſhop ſhould before *September* next, call to him all publick Preachers, that ſhould be in their reſpective Dioceſes, and require of them their Faculties for Preaching under authentick Seal; and either to keep them or annul them. And then making a prudent Choice, whom he ſhould find, by Age, Learning, Judgment, Innocency, Modeſty and Gravity, fit for ſo great a Function, freely to give new Licenſes; yet firſt to ſubſcribe the Articles of Chriſtian Religion, and promiſe to defend and maintain the Doctrine contained in them, as being moſt agreeable to the Truth of God's Word. That the Biſhop ſhould conſider again, what ſort of Men he took into his Family. Since it fell out ſometimes, where this Caution was not taken, that they admitted ungodly Perſons, Enemies to true Religion, Criminals, and Men of impure and wicked Lives: Whence the Adverſary would eaſily take the Advantage of ſpeaking Evil of them. That their Servants ſhould wear modeſt and ſober Apparel; that ſo they offended not their Brethren, whom St. *Paul* called, *The Houſe of Faith*. That they ſhould lay their Hands on none, but ſuch as were inſtructed in good Learning, either in the Univerſity, or ſome lower Schools, or who well underſtood the *Latin* Tongue, and was converſant in the Scriptures, and of lawful Age according to the Statutes, and whoſe Life and Behaviour was commended by the Teſtimony of grave and pious Men, well known to the Biſhop; not brought up in Husbandry, or ſome other mean Trade or Calling; and that had a Title, whence he might maintain himſelf, if by the Permiſſion of God, he fell into Blindneſs, or ſome other great bodily Infirmity, or durable Diſeaſe; and who ſhould exerciſe his Miniſtry within his Dioces; nor ever, but when ſome ſacred Miniſtry happened to fall void in the ſame

The Canons for *Biſhops*.

ANNO 1571. Dioces. But that he ſhould receive no Stranger, or unknown Perſon, either to any Benefices, or Eccleſiaſtical Miniſtry: Unleſs he brought with him commendatory (which they call *Dimiſſory*) Letters from that Biſhop, out of whoſe Dioces he departed. That no Biſhop ſhould give the next, the ſecond or third Advouſons of their Prebends and Benefices. For that they were contrary to good Manners, and Chriſtian Charity: Nor demiſe to many Perſons, the Fruits or Rents of any Rectory, or Eccleſiaſtical Benefice. That he ſhould ſuffer none, who by an idle Name called themſelves *Readers*, and received not Impoſition of Hands, in the Miniſtry of the Church. And laſtly, that every Archbiſhop, and Biſhop, ſhould have at home the Holy Bible, in the largeſt Volume, as it was lately Printed at *London*, and all that Hiſtory which was called, *The Monuments of the Martyrs*, and ſome other like Books, belonging to Religion. Which Books ſhould be placed, either in the Hall, or in the great Dineing Room, for the Uſe of the Servants and Gueſts. This is the Sum of the Article for Biſhops: The reſt of the Book is of this good Strain; which I need not repeat more of.

Synodo alia p. 455. Theſe Canons in Latin are extant in *Benet College* Library, under this Title; *Sequuntur in hoc libello certi quidam Articuli de Sacro Miniſterio & Procuratione Eccleſiarum; in quos plenè conſenſum eſt in Synodo à Dno.* MATTHÆO *Archiepiſcopo* Cantuarienſi, *& totius* Angliæ *Primati & Metropolitano, & reliquis omnibus ejus Provinciæ Epiſcopis, partim perſonaliter præſentibus, partim procuratoriâ manu ſubſcribentibus, in Synodo inchoatâ Londini in æde Divi* Pauli *tertio die Aprilis* 1571. Signed by all theſe Biſhops.

Matthæus Cantuar.
Edwinus London.
Robert. Winton.
Jo. Heref.
Richardus Elien.
Nic. Wigorn.
Edmundus Peterburg. per Nic. Wigorn.
Jo. Sariſburien.
R. Meneven.
Edm. Roffen.
Gilb. Bathon. & Welen.
Thomas Coven. & Lich.
Joannes Norwic.
Ni. Bangor.
Thomas Aſaph, & Hugo Landaff. per *N. Bangor. Procur. ſu.*
Richard. Ciceſtren.
Thomas Lincoln.
Willielmus Exon.
Edmundus Ebor. per *Matth. Cant. Procuratorem.*
Jacobus Dunelm. per *Robert. Winton, Procuratorem.*
Guliel. Ceſtren.

The Pramers of this Book. In the framing of this foreſaid Book of Canons, the Archbiſhop, and the Biſhops of *Ely* and *Winton*, had the main Hand: But all the Biſhops of both Provinces in Synod, in their own Perſons, or by Proxy ſigned it: but not the Lower Houſe. And the Archbiſhop laboured to get the Queen's Allowance to it; but had it not: She often declining to give her Licence to their Orders and Conſtitutions, reckoning that her Biſhops Power and Juriſdiction alone, having their Authority derived from her, was ſufficient. In the Month of *July*, or *Auguſt*, the Archbiſhop ſent this Book to *Grindal*, Archbiſhop of *York*, recommending it to the Obſervation of the Clergy in his Province: And for his Judgment of it,

Archbiſhop of *York*'s Judkment concerning theſe Canons. *Auguſt* 28. *MSS. G. Petyt. Armig.* Vol. A What that Archbiſhop's Thoughts of it was, is worth obſerving; which appears from his Anſwer he ſent to the Archbiſhop of *Canterbury*, as follows: 'He 'thanked his Grace for the Book of Articles, and Diſcipline. But he ſtood in 'doubt, whether they had *Vigorem Legis*, unleſs they had either been concluded 'upon in Synod, and after ratified by her Majeſty's Royal Aſſent in *Scriptis*; (fine 'Words, added he, fly away as Wind: And will not ſerve us, if we were 'empleaded in a Caſe of *Premunire*,) or elſe were confirmed by Act of Parlia'ment. He ſaid, he liked the Book very well: And that if hereafter he ſhould 'doubt in any Point, or wiſh it enlarged in any reſpect, he would ſignify to his 'Grace hereafter. And if there were at preſent want of ſufficient Authority; 'yet it was well that the Book was ready, and might receive more Authority at 'the next Parliament, yet we ſee, he and his Provincial Biſhop ſigned it.

Let

ANNO 1571.

Let me add here, what I find our Archbiſhop further ſpeaking concerning the Book, when he was about putting it into Print; That he did it for further Inſtruction; 'And if it pleaſed not, *Faciet Deus quod bonum eſt in oculis ſuis.* And 'that for his Part, he was at a Point in theſe worldly Reſpects. And yet ſhould 'be ready to hear, *Quid in me loquatur Dominus.*

Preachers Licences called in.

But notwithſtanding theſe Doubts and Suſpicions, which did not without Reaſon ariſe in the Minds of theſe, and other of the Biſhops, (knowing what watchful Back-friends they had) yet they proceeded according to the above-ſaid Book of Diſcipline; eſpecially in what concerned their Clergy in their reſpective Dioceſſes. And whereas one of the Articles was, to require all Licenſes for Preaching to be brought in to the Biſhop before *September*, and new ones to be given, the Biſhop of *Ely*, the Month before, ſent forth his Inſtructions and Commands to his Chancellor, or Commiſſary, to this Tenor:

Regiſter *Cox.* Fol. 55. Rev. *Tho. Baker.* D. *Joan. Col. Socij, Collectan.*

'THAT foraſmuch as it was ordained for ſundry and weighty Conſidera-'tions, that no Miniſter ſhould preach, neither in his Cure, nor out of 'his Cure, without lawful Licence unto him granted: And therefore, that it 'was further ordained, that all Preachers having Licenſes to preach at any time 'before the laſt Day of *April* laſt paſt, muſt render up the old Licenſe unto the 'Biſhop of the Dioces; to the Intent the ſame might be renewed orderly: This 'therefore was to Will and Require him, to give in Commandment to all 'Preachers within his Dioces, that they ſhould bring in unto him, [the Chan-'cellor, or Commiſſary] without Delay, all their Licenſes, which before the 'ſaid Day they had obtained; to the Intent they might be ſpeedily renewed 'either by the Queen's Majeſty, or by my Lord of *Canterbury* his Grace, or by 'him, [the Biſhop] or by the Univerſity of *Cambridge*. Which things he in-'tended (God willing) ſpeedily to bring to paſs. And that in caſe any of the 'Preachers, being admoniſhed, did neglect to bring in their Licence, that his 'Name ſhould be ſignified unto him [the Biſhop.] And further, he required 'him [the Chancellor] to ſignify unto him all the Licenſes which he, or the 'Commiſſary, ſhould receive; and all the Names of them that were Preachers 'within his Dioces. And this without Delay. This was dated from his Houſe 'at *Stanton*, *Auguſt* 28. 1571.

Signed,

RICHARD ELY.

The *Reformation* of the Eccleſiaſtical Lawsbrought into the Parliament.

In this Parliament was the laſt Effort, I think, made to bring into Practice in this Realm, by Authority of Parliament, a Body of Eccleſiaſtical and Civil Laws, that had been carefully framed by Archbiſhop *Cranmer*, Biſhop *Goodrick*, Dr. *Cox*, now Biſhop of *Ely*, Dr. *May*, afterwards Elect of *York*, Dr. *Peter Martyr*, Dr. *Rowland Taylour*, afterward a holy Martyr, and ſome other Civilians, and common Lawyers: And the Rubbiſh of the old Popiſh Canons and Conſtitutions being laid aſide, this, as a juſt and compleat *Codex*, to be uſed in the room thereof. Acts of Parliament were paſt for this end, both in the Time of King *Henry* VIII. and King *Edward* VI. The Work was cloſely plied and finiſhed by the foreſaid learned and excellent Men, under King *Edward:* and put into very elegant *Latin* by the Pens of Dr. *Haddon*, and Sir *John Cheek*. And had certainly been ratified, had God ſpared that King's Life till another Parliament. Such a Body of Laws to ſucceed the old ones, had been many Years deſired by the learnedeſt and beſt Men of the Reformed Religion. And now in the preſent Parliament, ſo active for the reforming of Religion, it was moved, as was thought, ſeaſonably. And Care was taken to have it Printed againſt the ſitting of the Parliament. Which was done by *John Fox*, from two Original *MS.* Copies: The former, Archbiſhop *Cranmer*'s own Book; (which afterwards fell into *Foxes* Poſſeſſion) wherein was much of his own Hand, as likewiſe of *Peter Martyr*'s; and other the Aſſiſtants: The other a Copy belonging to Archbiſhop *Parker*. Who, I verily believe, employed and encouraged *Fox*, in preparing this Book for the Preſs. And that he made uſe of our Archbiſhop's Copy, appears by what *Fox* wrote in his own on the Head of the Page, that contains the Titles of the

ANNO 1571. whole following Book; *viz. Ordo Titulorum in Cod. D.* Matth. *Cant.* placing those Titles according to the said Archbishop's Copy, communicated to him.

The Success of it. *Dew's Journal, p. 157.*

April 6. Mr. *Norton*, a stirring Member of the House, (characterred *a wise and bold Man, and eloquent*) in a Speech there, mentioned this Book, and propounded, that Consideration should be had of it: And that Mr, *Fox* had taken pains about it, and Printed it; *Norton* then, and there, producing it. And a Committee was thereupon appointed for Redress of sundry Defects in Religion. But instead of reviewing and furthering the Establishment of this excellent and elaborate Book, the Parliament fell rather upon examining other Matters of Religion already established, which gave the Queen great Offence.

This Book thus set forth, had a large Preface, written by *John Fox*; and the reason of the Edition of it at this Time, appeared by the Conclusion, *viz. Interim Illustrissimi, &c.* The purport whereof was, 'That he could not sufficiently commend that so Pious and Christian Care of that most Illustrious Prince: And he thought the Diligence of those learned Men deserved no less Praise, who were employed in compiling these Laws, that had been received with the highest Approbation and Applause of those Times. And no doubt was to be made, that they had been established by Authority of Parliament, and decreed for publick Use, had that good King lived a little longer. Which, as it gave Matter of great Grief, so now it were to be wished, that the Happiness denied the Church by his too early Death, might be supplied in the more happy Days of Queen *ELIZABETH*, the Authority of the present Parliament concurring, and the Favour and Countenance of learned Men accompanying. And them he earnestly beseeched to construe in good part the Boldness he had taken in publishing this Book at this time. But all that good Pains is lost, and fallen to the Ground.

A Protestation to be taken,

Among the Papers of the Archbishop, late in Possession of *William Petyt*, of the *Middle Temple*, Esquire, deceased, there is a Ptotestation drawn up for *Papists*, and another for *Puritans*: Both which agreed in this one point, however, disagreeing in others, *viz.* concerning Allegiance to the Queen. These Protestations being framed about this time, I conclude to be done by this Synod.

By Papists; *MSS. G. P. Armig.*

The Protestation to be taken by the *Papists*, ran in this Tenor: "I do profess, "and confess before God, that I do firmly believe in my Conscience, that Queen "*Elizabeth*, my Sovereign Lady, now reigning in *England*, is rightfully, and "ought to be and continue Queen, and lawfully beareth the Regal Crown and "Power of this Realm: And so to be obeyed, notwithstanding any Act "or Sentence, that any Pope or Bishop hath done or given, or can do or give: "And that if any Pope or other say, or judge the contrary, whether he say "it as Pope, or howsoever, he erreth, and affirmeth, holdeth and teacheth "Error.

By Puritans.

The Protestation to be taken by the supposed *Puritan*, was this: "I do pro-"fess, and confess, before God, that I do firmly believe in my Conscience, "that Queen *Elizabeth*, my Sovereign Lady now reigning in *England*, is, and "ought to be and continue lawful Queen, and lawfully beareth the Regiment, "Crown, and Power of this Realm, and so to be obeyed; notwithstanding any "Act or Sentence, that any Church, Synod, Consistory, or Ecclesiastical Assem-"bly hath done or given, or can do or give. And that if any say, or judge the "contrary, in what respect soever he saith it, he erreth, and affirmeth, holdeth "and teacheth Error and Falshood.

The Puritans complain;

This Convocation gave new occasion to the Puritans to make Complaints: For the Ecclesiastical Garments were now again pressed. And the News thereof was by them spread abroad unto the Reformed Churches.

The

The *Puritans*, (for ſo were they now commonly called, that would not comply with the eſtabliſhed Orders of the Church, unleſs there were a further Reformation therein) however they were not allowed to officiate in Publick, and had their Licenſes (if they had any before) diſallowed and annulled, yet did ſtill in their own, or other Churches, or in private Houſes, read Prayers different from the eſtabliſhed Office of Common Prayer: Uſing the *Geneva* Form, or mangling the *Engliſh* Book; and preached without Licenſes. The Queen hearing of this, to put a ſtop to it, ordered the Archbiſhop, and the reſt of her Eccleſiaſtical Commiſſioners, to iſſue out an Order to all Church Wardens, not to ſuffer any to read, pray, or preach, and miniſter any Sacraments, in any Churches, Chapels, or private places, without Licenſe from the Queen, the Archbiſhop, or Biſhop of the Dioces. And in this they were required to uſe all Diligence at their Peril. This was dated in *June*. But behold the Inſtrument faithfully exemplified in the *Appendix*, with the Archbiſhop's Hand, and divers other Commiſſioners ſet to it.

ANNO 1571.

Their Worſhip.

The Queen's Order to the Archbiſhop concerning them.

Num. LXII.

CHAP. VI.

The Archbiſhop acting in the Eccleſiaſtical Commiſſion. Divers leading Puritans dealt with there. Robert Brown. Robert Johnſon. *The Archbiſhop's Complaint of the Inns of Court. The Queen's Command to him to proceed in reforming Diſorders. Proſecutes the Book of Articles and Diſcipline. The* Dutch *Church. The Archbiſhop preſents* Bullinger's *Book to the Queen. The 29th Article of Religion. Repairs* Lambeth *Houſe. Confirms the Biſhop of* Sarum. *Conſecrates the Biſhop of* Rocheſter. *Grants Diſpenſations to Dr.* Whitgift, *&c.*

OUR Archbiſhop, having thus both the Command and Countenance of his Sovereign Miſtreſs, was very buſy this Summer, together with the Biſhops of *Winton* and *Ely*, in the Execution of the Eccleſiaſtical Commiſſion, in order to reduce all the Queen's Subjects to a quiet Uniformity in the publick Worſhip of God, legally eſtabliſhed. And for that Purpoſe, he thought it expedient that all the Heads in both the Provinces that obſtructed this, ſhould be called before the Commiſſion; that if they intended to continue their Miniſtry, then to take new Licenſes, and ſubſcribe certain Articles, according to a new Act of Parliament for reforming certain Diſorders in Miniſters: Or upon Refuſal to reſign quietly, or be deprived. And this Proceeding he reſolved upon. But becauſe he knew in this Work he ſhould have Eyes enough upon him, with his Reſolution he mixed Prudence, and thought it adviſable to have as many other Biſhops to join with him, as he might; as *Winton*, *Ely*, *Worceſter*, and *Chicheſter*. *Sarum* was abſent in his Dioces, but promiſed to ſtand by him. Of the Biſhop of *London* he doubted, if it came to Suſpenſion, or Deprivation, whether he would be concerned. 'But for his own Part, as he wrote in a Letter to *Grindal*, 'Archbiſhop of *York*, that howſoever the World might judge, he would ſerve 'God, his Prince, and her Laws, in his Conſcience; as it was high time to ſet 'upon it. And yet, he ſaid, he would be glad to be adviſed, to work pru-'dently, rather to Edification than to Deſtruction.

The Archbiſhop in the Eccleſiaſtical Commiſſion.

Eliz. 13. *c.* 12.

Now therefore were cited up to *Lambeth* theſe chief Puritans, *Goodman*, *Lever*, *Sampſon*, *Walker*, *Whiborne*, *Gouff*, and ſome others. Theſe came under the Archbiſhop's Examination in the beginning of *June*. What was done with them I find not; but that *Lever* this Year reſigned a Prebend, which I think he had in the Church of *Durham*. And *Goodman* [or *Gudman*] remained in Town

Puritans cited.

Goodman.

ANNO 1571.

Town till *Auguſt*. Out of whoſe Book (that I ſuppoſe writ againſt the *Government of Women*) the Archbiſhop had gathered many Articles, with which he was to be charged. The Archbiſhop of *York*, to whom our Archbiſhop had ſent a Copy of them, judged them very dangerous, and tending to Sedition; he added, that he could never ſee the Book but once beyond Sea. [No, to be ſure, under a Womans Government, it was thought fit to be concealed as much as could be.] And then he thought, when he read it, that the Arguments were never concludent; and that he always found more in the Concluſion, than in the Premiſſes. But *Goodman* was by the Commiſſioners demanded to ſubſcribe to a Revocation of thoſe Articles, which as yet he would not; but deſired to go home. Which they would not permit hitherto.

Dering's Aſſertions.

Dering, another leading Puritan was now before the Archbiſhop, and the other Commiſſioners. And certain Aſſertions laid down, either in ſome Book, or Sermon of his, or perhaps by Word of Mouth, were charged upon him: which he maintained and ſubſcribed to before them, *viz.*

Sexto die Junij, 1571.

IN violata lege Principis, peccatum eſt Scandali, non Facti.

Chriſtus deſcendit ad inferos virtute paſſionis, nullo neq; Corporis, neq; animi itinere.

Juramenta ſunt licita, libris tanquam teſſaris conſignata. Librum vero ipſum ad juramenti fidem adhibere, omnino eſt Sacrilegum.

Veſtes, quas verè Papiſticas vocamus, mihi videntur plenæ offenſionum, ac mihi ſecus ad veritatem perſuadere libentiſſimè cupiverim. [Here is ſomething miſwritten, or omitted.]

Edward Deringe.

Whittingham.

Of the other Province were *Whittingham* and *Gilby*, two other obnoxious Men. The Archbiſhop had his Eye alſo upon them: And had deſired the Archbiſhop of *York* to deal with them. And that when he ſhould have conferred with the former, to ſend him Word, how he ſhould find him. That Archbiſhop accordingly ſent for him to appear before him at *Cawood*; aſſuring our Archbiſhop that he would not fail to advertiſe him what his Anſwer ſhould be to the Matter objected. But he truſted, he ſhould find Conformity in him; becauſe he had

Gilby.

ſubſcribed concerning Apparel in his Predeceſſors Days. But as for *Gilby*, he now dwelt at *Leiceſter*; and ſo being out of his Province of *York*, as he informed our Archbiſhop, he left him rather to him.

Robert Browne.

Another great Ringleader of Schiſm from the Church eſtabliſhed, was now cited alſo to appear before Commiſſioners, by one of the Queen's Meſſengers. And he was *Robert Brown*, famous for that Denomination of Diſſenters, called *Browniſts*. And ſuch it ſeems was his Parts, or his Intereſt, (being the Son of a Gentleman of good Quality in *Rutlandſhire*) that he was (however but young) entertained as Domeſtick Chaplain with the Duke of *Norfolk*. Who ſo far now took his part, as to deny to obey the Meſſage, and to defend *Brown*, as living in a Place of Privilege. When this News was brought to the Archbiſhop, he ſhewed indeed his Reſpect to that Noble Perſon, but withal his Reſolution to proceed in his Office with this Man: As knowing, there was no Place exempt from the Commiſſion; and letting his Grace know as much: and that in caſe he perſiſted to detain him, he muſt and would uſe other Methods. And to this Purpoſe his Letter to the Duke ran; Signed by himſelf, and the other Commiſſioners. Which may not be unworthy the peruſing. The Minutes whereof were to this Tenor.

The Archbiſhop to the Duke of *Norfolk*, concerning *Browne*. *MSS. G. Petyt. Armig.*

'WHereas upon juſt Cauſe, and according to the Truſt that her Majeſty hath 'put in us, we ſent for one *Brown*, your Graces Chaplain, (as he ſaith) 'by a Meſſenger of her Majeſty's Chamber, appointed for that Purpoſe; We are 'given to underſtand, that your Grace would not ſuffer him to come unto us, 'alledging a priviledged Place for his Defence: Our Commiſſion extendeth to 'all Places, as well exempt as not exempt, within her Majeſty's Dominions, 'and before this time never by any called into Queſtion. We are per-'ſuaded that your Grace knowing the Authority of our Commiſſion, and how

'ſtraitly

ANNO 1571.

'ſtraitly we are charged to proceed in redreſſing Diſorders, will not ſtay your 'ſaid Servant contrary to the Laws of this Realm; but will ſend him unto us, 'to anſwer ſuch Matters as he is to be charged withal. We would be loth to 'uſe other means to bring him to his Anſwer, as we muſt be forced to do, if 'your Grace will not like hereof. Thus we bid your Grace heartily 'farewel.

From *Lambhith*, *June* 13.

Your Loving Friends,
Gabriel Goodman, *Matthue Cantuar.*
Richard Wendeſly, *Edm. London*, *R. Monſon.*

Some Account of him.

Whatſoever Cenſure *Browne* underwent from the Archbiſhop at this Commiſſion, afterwards he went beyond Sea, as divers others of theſe new Reformers commonly did. Then he, and one *Harriſon* a Schoolmaſter, writ a dangerous Schiſmatical Book, Printed at *Zealand*, which was diſperſed over *England*, condemning this Church, as no Church. In the Year 1581, I find him a Preacher in *Norwich*. Where by *Freke*, the Biſhop, and the Eccleſiaſtical Commiſſioners there, he was committed to Cuſtody, and was a Priſoner of the High Sheriffs of the County, for ſomewhat he had preached. Thence he was ſent up to the Archbiſhop of *Canterbury*; who brought him to ſome Compliance, and ſo diſcharged him. This was about the Year 1585. He went then to his Father's Houſe at *Tolethorp*. But ſtill retaining his former Devices, upon the Diſpleaſure of the old Gentleman, he departed from him, and went to *Stamford*. *Anno* 1589, he conformed, but continued ſtill very freakiſh; and his Sect and Tenets remained long after himſelf had renounced them, even to our days.

Full. Church Hiſt.

Rob. Johnſon appears before the Commiſſioners.

On this occaſion ſome Trouble alſo happened to one *Robert Johnſon*, Domeſtic Chaplain to the Lord Keeper *Bacon*, at *Goramburie*; who uſed to preach and adminiſter the Sacrament in his Family there: and as it ſeems, had ſome Place of Miniſtry at St. *Albans*. This Man appeared before our Archbiſhop, and the Biſhops of *Winton* and *Ely*, at *Lambeth*, in *July*: Where he was required to Sign the Three Articles, in order to the having Licence granted him to officiate and miniſter in the Church. But he refuſed, being not ſatisfied in every Particular of thoſe Articles. And ſo he departed ſuſpended. But how far he afterwards offered to comply, and where he ſtuck, may be ſeen by his humble Letter ſent to the Commiſſioners, dated *Aug.* 14. petitioning to be reſtored, to his Miniſtry, Importing,

His Letter to them. MSS. *G. Petyt* Armig.

'THAT whereas the 4th of *July* laſt, being before their Lordſhips, to anſwer to their three Articles, he did forbear to ſubſcribe to the Firſt of 'them, [*viz.* concerning the Book of Common Prayer, to be agreeable to the 'Word of God] eſpecially for that it ſeemed to him ſecretly to contain a Licence 'of miniſtring Baptiſm by Women; a thing forbidden by the Word of God. 'And that ſince that time, he had ſtood by that only occaſion ſuſpended and 'ſequeſtred by their Order, from Preaching and Miniſtring the Sacrament: And 'thereby my Lord and his Family had wanted, longer than their accuſtomed 'manner had been, thoſe moſt neceſſary, comfortable and Chriſtian Helps and 'Exerciſes of Religion; eſpecially regarding the Number of their youthful Retinue: Among whom all manner of Vices did increaſe apace, and Zele, Vertue, and the true Fear of God decreaſt through lack of due Admonition and 'Inſtruction: That therefore, his Duty herein to his Lordſhip's Houſhold, particularly conſidered, and to thoſe Parts of the Church, whereby he had ſome 'Maintenance, moved him with all due Humility and Submiſſion, to beſeech 'them to reſtore him to his former Liberty.

'And that touching the Articles, he truſted this ſhould ſuffice, and would 'content them, and fully anſwer their meaning contained in them: that is, by 'this his Letter ſubſcribed with his own hand, he did promiſe, that he did not 'mean to vary from the ordinary Book of Service in his Miniſtry: Neither by 'publick Speech, expreſly, wittingly, or maliciouſly to inveigh againſt it, but 'to move the Auditory to hold the Truth in Matters of Faith and Body of Re-

'ligion

ANNO 1571.

'ligion; and in the Feat of God to live thereafter. And that he thought that 'the Contents in the Service Book expreſly mentioned, and according to their 'Expoſition unto him made, were ſuch as were not defective, nor expreſly con-'trary or againſt the Word of God. And that the Imperfections thereof might 'for Unity and Charity-ſake be ſuffered, till God grant a time of perfect Re-'formation. Whereunto every Man in his Vocation, ought diligently to 'labour.

'To the Second, That the Miniſters Apparel, as it was not wicked and direct-'ly againſt the Word of God, being by the Prince appointed only for Policy, 'Obedience, and Order ſake, might be uſed; yet not generally expedient, nor 'edifying.

'To the Third, That the Articles of Religion, which only concerned the Con-'feſſion of the true Chriſtian Faith, and the Doctrine of the Sacraments, com-'prized in a Book imprinted, Entituled, ARTICLES, *whereupon it was 'agreed by the Archbiſhops and Biſhops of both Provinces, and the whole Clergy in the 'Convocation holden at* London, *in the Year of our Lord,* 1562. *according to the Com-'putation of the Church of* England; and every of them, contained true and godly 'Chriſtian Doctrine.

'And for that he perceived that it was offenſive to his Grace, upon ſome for-'mer occaſion conceived, that he had by his Lord, [Lord Keeper] the Gift 'of a Prebend in *Norwich*, he let him underſtand (thus adviſed) that he meant 'to relinquiſh the ſame in one half Year next enſuing, at the fartheſt. And 'thus truſting, that upon the receipt of this his humble Submiſſion, in Form 'aforeſaid, they would releaſe him; and grant him new Licence to preach, yiel-'ding up his old. And ſo committed their Lordſhips in all their godly zealous 'Attempts, to the Bleſſing and Tuition of Almighty God. Subſcribing himſelf,

From the Lord Keepers Houſe at *Gorham-bury*, beſide St. *Albans*, the 14th of *Aug.* 1571.

Their Lordſhips moſt humble Orator.

ROBERT JOHNSON.

Johnſons Miſdemeanor in *King's* College. MSS. *penes me.*

This *Johnſon* was a Fellow of *King's* College in *Cambridge*; where, ſome Years after, (*viz.* 1576.) he was engaged with *Lileſs*, and two more Fellows of that Houſe, in an Accuſation of Dr. *Goad*, their Provoſt, for Miſgovernment, a great number of Articles being by them forged and drawn up againſt him. Which Articles *Robert Johnſon* was the Man, that repaired up to the Chancellor of that Univerſity, *viz.* the Lord *Burghley*, (being known to him) and preferred them. The Buſineſs had a full Hearing before the ſaid Chancellor; and the Provoſt was cleared; and theſe falſe Accuſers committed to the *Gate-houſe* in *Weſtminſter*. Afterwards, their Submiſſions and Recantations for raiſing falſe and ſlanderous Articles againſt their Provoſt, were made by Subſcription and Word of Mouth, both before the Chancellor and the Provoſt. The ſaid Chancellor, (who knew *Johnſon* better than the reſt) reproved him ſharply, and charged him with want of Shame. He wrote Letters to that Lord, expreſſing his Repentance, and confeſſing his Conſent to, and Delivery of many malicious and falſe Articles, ſet forth and penned with many unſeemly, raſh and undiſcreet Terms and Words, to the impairing of their Provoſts Name, and many moſt Untruths concerning the State of the College. This Man ſoon after, being minded to leave the College, had the Confidence to requeſt the ſaid Lord *Burghley*, to admit him his Chaplain and Domeſtick.

Farther Account of him.

I find one *Robert Johnſon*, M. A. (which I believe to be the ſame) to be Chaplain to the Biſhop of *Lincoln*. Who in the Year 1609, *Sept.* the 3d, preached a Sermon at *Paul's Croſs*, upon 119th *Pſal. v.* 33. *Teach me, O Lord, the way of thy Statutes*, &c. And printed it with a Dedication to the ſaid Biſhop. In which Sermon it appears he was fully reconciled to the eſtabliſhed Church's Uſages; reflecting, 'upon many of his Brethren of the Miniſtry, that had excellent Parts 'and Gifts, and were called into the Lords Harveſt; and notwithſtanding ra-'ther than they would wear a Surplice, or ſubmit themſelves to Authority com-'manded by God's Ordinance, left that *Magnum Opus*, that great Work of 'preaching the Goſpel undone; yea, utterly diſclaimed, and renounced their 'Callings.

ANNO 1571.

'Callings. And ſome of the Laity he alſo blamed, (whom he called the *Roes and Hinds of the Field*, which ſtarted aſide at the cracking of a Stick) 'for re-'fuſing their own Pariſh Churches, and to hear their own Paſtors, were they 'never ſo learned, or well habited in Speech, becauſe they wore a Surplice, 'or made a Croſs upon a Child; and would run after, and get them a Heap of 'Teachers, that ſpake evil of them that were in Authority,—— and that would 'rail againſt Biſhops, *&c.* There was another Sermon of his Preached at the *Croſs*, *Anno* 1620. upon 2 *Theſſ.* 2. 14. and printed, B. D. being now added to his Name; and as tho' he were of ſome Account with *George* Archbiſhop of *Canterbury*, he dedicated it to him. And in this Sermon he ſpake of '*Schiſma-*'*tical Spirits*, who under colour of Zeal, *&c.* would, if they could, baniſh thoſe 'Biſhops, which Chriſt and his Apoſtles appointed, and would turn all Diſcipline 'and Government upſide down, Churches into Chambers, Biſhops into Syn-'dics, *&c.*

Thus we have ſeen *Brown* and *Johnſon*, both in their Youth and Heat; and what they were in their maturer Years.

The Archbiſhop's Eye upon the Inns of Court.

But to obſerve farther our Archbiſhop's Cares at this Time, in the Diſcharge of the Eccleſiaſtical Commiſſion. In the Month of *June*, he had his Eye upon the Gentlemen of the Inns of Court. Many whereof, Popiſhly affected, were admitted to Degrees there, and ſome that had been put out of Commons or expelled were received again: when about Two Years ago, Notice was taken of them; and they became reduced to better Order in Religion, by means of a Decree or Ordinance made by the Lords and others in the *Star* Chamber, touching the Correction of the ſame Houſes, for ſundry their Contempts, and Obſtinacy in that behalf. The careful Archbiſhop, in a Letter reminded the Lord Treaſurer of this; and withal informed him, that now of late they of thoſe Inns of Court grew very diſordered, and licentious in overbold Speeches and Doings, touching Religion; and that without Controlement. Which happened, as he took it, for want of due Execution and Obſervation of the Lords ſaid Decree and Ordinance; the ſame having not been ſo effectually and ſeverely conſidered by the Antients and Governors of the ſaid Houſes, as were convenient. He therefore deſired his Lordſhip to obtain a Letter (the Minutes whereof he now had ſent) from the Lords of the Council to them, the Commiſſioners Eccleſiaſtical. And by verture thereof, and of the Commiſſion, he hoped, there would ſoon be better Order and Reformation therein, to the furtherance of Religion. This he wrote from *Lambeth*, *June* 17.

The Minutes of the abovementioned Letter follow:

The Counſil to the Archbiſhop for the Reformation of them. MSS. G. P. Armig.

'AFTER our harty Commendations. There was an Order taken in the '*Star Chamber* about Two Years ſithence by the Lords of the Privy Coun-'ſil, your Lordſhips, the Judges and others there, for the putting out of Com-'mons, Expulſion and Reformation of ſundry corrupt, and perverſe ſorts in 'Religion, in the Inns of Court; and for the Reſtraint of that ſort to be prefer-'red to the Degrees and Callings there. Whereupon, Letters were directed 'from us to the Benchers and Governors of the ſaid Houſes for the Execution 'thereof accordingly, as by the ſaid Order and Letters more at large appeareth. 'Nevertheleſs we are now of late credibly informed, that the ſaid Benchers and 'Governors have been ſomewhat remiſs and careleſs in the Execution of the ſaid 'Orders and Letters: And chiefly, in that they have ſithence received again cer-'tain Perſons there, that be expulſed, or put out of Commons; and prefer others, 'ſome to Degrees and Callings there, contrary to the true meaning of the ſaid 'Order and Letters.

'We do hereby require your Lordſhips, that You, and ſuch others of the 'Commiſſioners Eccleſiaſtical there, as your Lordſhips ſhall think moſt meet, 'will carefully peruſe and conſider the ſaid Order; and thereupon to call be-'fore you ſuch of the Benchers or Governors of the ſaid Houſes, as you ſhall 'think fitteſt, and beſt affected in Religion: and by their good Advice and Fur-'therance, to ſearch and ſift out the manner of the Execution, Breach, and Obſer-'vation of the ſaid Order and Letters. And thereupon to take ſuch Order, as

ANNO 1571.

'Well for the Reformation of that that hath, or may be done, contrary to the 'true meaning of the ſaid Order; as alſo to make ſuch further Order and Orders 'againſt the corrupt and obſtinate ſort, both in the ſaid Houſes of Court, as alſo 'in the Houſes of Chancery, as to your good Conſiderations ſhall from time to 'time be thought convenient. Wherein, as Occaſion ſhall ſerve, upon your 'Advertiſement, our good Aſſiſtance ſhall be always ready in that behalf. And 'ſo fare you hartily well. From *Weſtminſter*, the 17th day of *June* 1571.

Your Loving Friends, &c.

Thus warily did the Archbiſhop procede in the Commiſſion, getting his Doings ſtrengthned by Authority, and Orders from above.

He argues about the danger of a *Premunire*.

He and his Brethren in the Eccleſiaſtical Commiſſion, went on to proſecute the late Book of Articles and Diſcipline before ſpoken of. And whereas we heard how tender the Archbiſhop of *York* was of acting in it, leſt it might plunge him and them into *Premunire*, if they ſhould put it in force without the Queens expreſs Order, or an Act of Parliament; the Archbiſhop told him now, after a Month or Two, that he was too timorous: And further, that himſelf, and the Biſhop of *Ely*, had applied to the Queen about it; and ſo repreſented the Matter, that ſeeing there was no new Doctrine in it, ſhe ſeemed to be contented. He added, that in caſe it were repealed hereafter, yet that there was no fear of *Premunire*-matter, (as he, the Archbiſhop of *York*, might better conſider the Statute,) but only Fining at her Pleaſure; as he was perſuaded Her Majeſty would not do.

He proſecutes the Commiſſion.

The Biſhop of *Ely*, one of the Archbiſhop's Aſſiſtants, now in *Auguſt*, went home upon Command, taking along with him in Cuſtody the Biſhop of *Roſſe*, a dangerous *buſy* Agent of the *Scots* Queen. But Biſhop *Horn* ſtayed with him. And for the Supply of *Elies* Abſence, the Queen ordered the Biſhops of *London* and *Sarum* to be ſent for, to ſit with the Archbiſhop in the Commiſſion. And ſo he with his Aſſiſtants went on earneſtly, both againſt Papiſts and Puritans: And, as he ſaid, doubted not at length, to *bring them to ſome better Stowage*, (as he bluntly expreſt it.) And although, as he added, they had many great Letters from great Folks, yet they proceeded, and had laid aſide Fear and Favour, according to a Letter Her Majeſty had writ to him. A Copy of which, he communicated to the Archbiſhop of *York*; whereby he might ſee, (as our Archbiſhop told him) how ſhe relented, [meaning, not at all.] And was as follows:

ELIZABETH,

The Queen to the Archbiſhop to preſs uniform Order.

MSS. G. P. *Armig.*

'MOST Reverend Father in God, Right Truſty and Right Wellbeloved, 'We greet you Well. Where we required you, as the Metropolitan 'of our Realm, and as the principal Perſon in our Commiſſion, for Cauſes Ec'cleſiaſtical, to have good regard that ſuch uniform Order in the Divine Service 'and Rules of the Church, might be duly kept, as by the Laws in that behalf 'is provided, and by our *Injunctions* alſo declared and explained: And that you 'ſhould call unto you, for your Aſſiſtance, certain of our Biſhops, to reform the 'Abuſes and Diſorders of ſundry Perſons, ſeeking to make Alteration therein: 'We underſtanding, that with the help of the Reverend Fathers in God, the 'Biſhops of *Winton* and *Ely*, and ſome others, ye have well entred into ſome 'convenient Reformation of Things diſordered; and that now the Biſhop of '*Ely* is by our Commandment repaired into his Dioces, whereby ye ſhall want 'his Aſſiſtance, we minding earneſtly to have a perfect Reformation of all 'Abuſes, attempted to deform the Uniformity preſcribed by our Laws and In'junctions, and that none ſhould be ſuffered to decline, either on the Left, or 'on the Right Hand, from the direct Line limited by Authority of our ſaid 'Laws and Injunctions; Do earneſtly by our Authority Royal, Will and Charge 'you by all means lawful, to procede herein, as you have begun. And for 'your Aſſiſtance, we Will, that you ſhall by Authority hereof, and in Our 'Name, ſend for the Biſhops of *London* and *Sarum*, and communicate theſe Our 'Letters with them; and ſtraitly Charge them to aſſiſt you from time to time, be-

'tween

'tween this, and the Month of *October*; to do all manner of things, requiſite to reform ſuch Abuſes as afore are mentioned, in whomſoever ye ſhall find the ſame. And if you ſhall find in any of the ſaid Biſhops, (which We truſt ye ſhall not) or in any other, whoſe Aid you ſhall require, any Remiſſneſs to aid and aſſiſt you; if upon your Admonition, the ſame ſhall not be amended, We charge you to advertiſe Us. For We mean not, that any Perſons, having Credit by their Vocation, to aid you, ſhould for any reſpect forbear, or become remiſs in this Service, tending to the Obſervation of our Laws, Injunctions and Commandments. ANNO 1571.

Given at our Manour of Hatfield, *the Twentieth Day of* Auguſt, *in the* 13*th Year of Our Reign.*

This Letter, ſo roundly penned, put Life and Vigour into the Archbiſhop, in this troubleſome Buſineſs.

A Matter of the *Dutch* Churches comes before the Commiſſion.

Another Matter now in *Auguſt* or *September*, came before the Commiſſion Eccleſiaſtical. Some Endeavours there had been to bring the Proteſtant *Dutch* Churches, particularly thoſe in *Norwich* and *London*, under the Biſhops of the reſpective Dioceſes, wherein they were: At leaſt, that they ſhould have a Superintendency over them. And *Sandys* the preſent Biſhop of *London*, inſiſting as it ſeems, too much upon his Juriſdiction, and claiming to be their Superintendent, as indeed his Predeceſſor, Biſhop *Grindal* was, (but as I think by their Conſent and Deſire) had the leſs Eſteem among them. The Biſhop of *Norwich* ſeemed to err as much on the other hand, as though he diſclaimed all Overſight over them. The Miniſters of thoſe Churches, and ſome of their Members (it ſeems) pleaded earneſtly before the Commiſſioners for their Liberty, and Exemption, by Vertue of their Priviledges granted them by Charters.

Theſe ſhort hints did the Archbiſhop give of this Matter, in a Letter to the Archbiſhop of *York*, *viz.* 'That they, the Commiſſioners, had much ado with 'the Miniſters of the *Dutch* Church, eſpecially with the *Dutch* Folks at *Norwich*. 'The Biſhop there, he feared, prejudiced too much his own Juriſdiction. That 'his Succeſſor, [he meant the preſent Biſhop of *London*] as he was informed, 'was contemned by them: But that of Charity, they of the Commiſſion muſt 'help him, if he regarded not too much his Superintendentſhip.

The Archbiſhop ſends the Queen *Bullinger*'s Book againſt the Pope's Bull.

The Archbiſhop did join with the reſt of his Brethren the Biſhops, in giving all Deference to *Henry Bullinger*, Chief Paſtor of the Church of *Zurick*; who had ſhewn great Tenderneſs and Regard to many learned Exiles there, under Queen *Mary*'s Reign: And who rejoiced at the Reformation in *England*. This Reverend Man had lately in his Zeal for the Queen, and the Religion by her eſtabliſhed, compiled a learned Anſwer to the Pope's Bull againſt her: And had ſent it over here to ſome of his Correſpondents, the Biſhops. Which was taken exceeding well by them: And *Cox*, Biſhop of *Ely*, aſſured him that the Queen ſhould ſoon be acquainted with his Good Will, and that ſhe ſhould have his Book to read, and that it ſhould be put into the Preſs for common Good. And in the Month of *September*, the Archbiſhop cauſed it to be fairly bound, and ſent to her, and further procured the Printing of it in *Latin*, not without the Advice of the Lord Treaſurer: And had it tranſlated, and printed in *Engliſh* too. The *Latin*. Printed by *John Day*, had this Title, *Bullæ Papiſticæ ante Biennium contra Sereniſſ.* Angliæ, Franciæ *&* Hiberniæ *Reginam* ELIZABETHAM, *& contra inclytum* Angliæ *Regnum promulgatæ, Refutatio, Orthodoxæque Reginæ, & univerſi regni* Angliæ *Defenſio* HENRYCHI BULLINGERIS.

St. *Auguſtin* properly alledged in the 29th Article by him.

I cannot omit here the mentioning of an Argument diſputed between the Lord Treaſurer and the Archbiſhop, eſpecially becauſe it relates to one of the Nine and Thirty Articles of Religion, *viz.* the Twenty Ninth Article, *Concerning the wicked, that eat not the Body of Chriſt.* Which was not among the Articles of Religion, eſtabliſhed under King *Edward*, *Anno* 1552. Some it ſeems had raiſed a Scruple of the Sentence of St. *Auguſtin*, alledged there, put in for Proof of it by the Archbiſhop himſelf, And in the firſt Draught of the *Articles* remaining in *Benet College*, in the Margin, againſt this Father's Sentence, is the

ANNO 1571. Place thereof written by the Archbiſhop's Pen, *viz. Super Joann.* Tract. 26. The Sentence was, *That although they* [the Wicked] *do carnally and viſibly preſs, with their Teeth, the Sacrament of the Body and Blood of Chriſt, yet are no ways Partakers of Chriſt, &c.* that it rightly and properly was cited to his Purpoſe, he told the ſaid Treaſurer occaſionally in a Letter to him ſoon after; *viz.* 'That he was 'adviſedly ſtill in his Opinion, concerning ſo much as it was alledged for in the 'Article. And that for further Truth of the Words beſides St. *Auguſtin*, both he 'in other Places, and *Proſper* in his Sentences out of *Auguſtin*, *Senten.* 338, and '339, did plainly affirm this Opinion in that Article to be moſt true: However, 'ſome Men, he ſaid, varied from it.

It ſeems ſome Papiſts had been nibbling at this new Article, and at the ſaid Allegation, and in Diſcourſe with the Treaſurer, had declared it to him. The Archbiſhop ſoon after being with the Treaſurer, he had told him the Cavil by Word of Mouth. Which running in his Mind, the Archbiſhop being returned home, wrote what is aboveſaid.

The Aschbiſhop repairs *Lambeth* Houſe.

Antiq; Brit. MATTHÆUS.

This Year the Archbiſhop repaired and beautified his Palace at *Lambeth*. The great Hall he covered with Shingles. He made intirely the long Bridge, that reacheth into the *Thames*. The famous Solar [*i. e.* Summerhouſe] in the Garden, which Archbiſhop *Cranmer* made at his own Coſt, and therein uſed the exquiſite Skill and Device of his Chaplain, *John Ponet*, D. D. (afterwards Biſhop of *Winton*) but now by length of Time, almoſt quite decayed, the Archbiſhop reſtored to its ancient Form and Beauty. He repaired alſo two Aqueducts for the Conveyance of Water, one in the Garden, and another for the common Uſe of the Houſhold in the inner Cloiſter. To which I add, what he did for the Conveniency of his Houſe the Year following: When he made Conveyances under Ground, to cleanſe and keep his Houſe ſweet, by Sinks to carry away the Filth into the *Thames*, by its ebbing and flowing. Which coſt him no ſmall Sum of Money: But tended much to the Health of his Family, and Sweetneſs of his Houſe.

Finiſhes the new Street in *Cambridge*;

The ſame Year he finiſhhed the *New Street*, or Walk, from St. *Mary*'s Church in *Cambridge*, to the publick Schools, and paved it, and cauſed a Brickwal to be built on each ſide.

Confirms the Biſhop of *Sarum*.

In the Month of *March*, at *Lambeth*, he confirmed *Edmund Gheſt* Biſhop of *Rocheſter*, and Commendatory of the Archdeacon of *Canterbury*, to the Biſhoprick of *Salisbury*. And becauſe the Archdeaconry was now vacant, (which Archdeacon's Office was to Induct the new Biſhops into the Poſſeſſion of their Biſhopricks) he was inducted by the Archbiſhop himſelf, by his Procters.

Conſecrates the Biſhop of *Rocheſter*.

The 13th of the ſame Month, being the third *Sunday* in *Lent*, he Conſecrated *John Freak*, D. D. Dean of *Salisbury*, a pious, learned, and grave Man, Biſhop of *Rocheſter*. At which Conſecration were preſent and aſſiſting *Robert*, Biſhop of *Winton*, and *Edmund*, biſhop of *Sarum*. He held by Diſpenſation from the Archbiſhop, the Archdeaconry of *Canterbury*, as his Predeceſſor had done, together with the Rectory of *Purleigh* in *Eſſex*.

Diſpenſation to Dr. *Whitgift*; *Ex MS. Eccleſ. Chriſt. Cant.*

Dr. *Whitgift*, Maſter of *Trinity College* in *Cambridge*, and now Dean of *Lincoln*, for his Learning, and oppoſing of the Puritan *Cartwright*, both in verbal Diſpute, and Writing, was well known to the Archbiſhop. Who to encourage him (having further Work for him to do) gave him a Diſpenſation, *Ut cum Decanatu de Lincoln. Prebend. in Eccleſia Cathedr.* Elienſi. *Cuſtod. Collegij SStæ* Trinitatis *in* Cantabrigia, *& Rectoria de* Teverſham Elien. *Dioceſios, quoddam Beneficium tertium teneat* cum clais. permutand. *& Reſidend. Dat. ult. October*, 1571.

And to *Saliſbury* Biſhop of *Man*.

The like Favour of Diſpenſation was granted by the Archbiſhop to *John*, Biſhop of *Soder*, or *Man*: Who held therewith the Deanry of *Norwich*, the Rectory of *Thorp Super Montem*, in the Dioces of *Lincoln*, and *Dys* in the Dioces of *Norwich*, and laſtly, the Archdeaconry of *Angleſey*.

CHAP.

ANNO 1571.

CHAP. VII.

Marlorate's *Comment upon St.* Matthew, *Printed in* Engliſh. *Conteſt between the Miniſters of the Strangers Church in* Norwich. *The Archbiſhop's Concern therein. The Biſhop of* Norwich *interpoſeth. He refuſeth to inſtitute certain ſcandalous Miniſters. The Archbiſhop's Directions to the ſaid Biſhop about ſome Preachers.*

Marlorate's Comment in *Engliſh* recommended to the Clergy.

IT was uſual now a Days, to Tranſlate the *Latin* Works and Labours of good Proteſtant Authors into *Engliſh*, for the better Inſtruction of the honeſt People of the Nation in ſound Religion, and Knowledge of the Scriptures; and eſpecially the Clergy, who then were none of the beſt Scholars; and ſcarce half of them underſtood *Latin*. So this Year was Printed a Tranſlation of *Marlorate's* Comment upon St. *Matthew:* And partly for the Re-emburſing of the Proprietor, but chiefly for the Profit and Benefit of Miniſters, the Lords of the Council appointed the Archbiſhop of *Canterbury*, and the Biſhop of *London*, to deal with the Province of *Canterbury*, that each of the Clergy might purchaſe this Book. Which gave occaſion to *Edwin*, Biſhop of *London*, to ſend this Letter to *Parkhurſt*, Biſhop of *Norwich*.

The Biſhop of *London* to the Biſhop of *Norwich*. *E MSS.* R. P. *Joh. Ep. Elien.*

" SAL. *in Chriſto. Auguſtin Marlorates* Comment upon *Matthew*, is tranſlated
" into *Engliſh*, a Book very neceſſary for all ſorts of People, but eſpecially for
" ſuch as be in the Miniſtry. The Lords of the Privy Council willed my Lord
" of *Canterbury*, and me, to deal with the Clergy of this Province for the having
" of them. We thought it not convenient to compel Men, ſeeing that the
" whole Charge lighteth upon thoſe of the Clergy, whom we would not gladly
" overburthen. My Requeſt ſhall be to your Lordſhip, to conſider of the Clergy
" of your Dioces, and to entreat ſo many of them as be of good Ability, for to
" buy this Book, the Price whereof, being well bound, is Ten Shillings and
" Four Pence the Carriage of it into the Dioces. And leſt the Owner ſhould
" ſend down more Books than can be uttered with you, I ſhall pray you, with
" ſuch Speed as you conveniently may, to ſend me Word how many of them
" you can beſtow among the Clergy of your Dioces, or any other, and where
" they may be conveniently delivered. And according to that Number, the
" Books ſhall be conveyed down unto you. And when you deal with any Of-
" fenders, it were a good Part of Penance for them to buy the ſaid Book, either
" for their private Uſe, or elſe to be laid in the Church for the common Uſe.
" Thus expecting your Anſwer, I bid your Lordſhip farewel. From *London*,
" *November* 28. 1571.

Your Lordſhips in Chriſt,

EDWIN *London.*

The Biſhop of *Norwich* his Order thereupon.

In Purſuance of this Letter, the Biſhop of *Norwich* ſent to his Chancellor, *Will. Maſter:* Who diſpatched Letters, dated *Jan.* 12. to every of the Biſhop's Commiſſaries; Certifying them, that the Biſhop had willed him to direct his Letters to them, requiring them earneſtly and effectually to deal with the Clergy in their reſpective Circuits, for the Purpoſe aboveſaid; and to certify the Biſhop, as ſoon as they could, how many of the Clergy were able, and upon this Motion were willing to buy the ſaid Book.

In

ANNO 1571.

A Conteſt in the Strangers Church in *Norwich.*

In the Summer of this Year, was the Archbiſhop alſo concerned in another Matter in the ſame Dioces. There had lately ſprung up a great Conteſt in the *Dutch* Strangers Church at *Norwich*, about certain Doctrines, which they could not decide among themſelves, and occaſioned great Diviſions and Factions among them. The Preachers in this Church contending, were *Antonius*, *Theophilus*, and *Isbrand.* Theſe Differences were made known to the Archbiſhop; who, out of his Care for preſerving Peace and Concord among Proteſtants, and eſpecially in his own Native City of *Norwich*, earneſtly ſtirred up the Biſhop of the Dioces to look after this Buſineſs, and to take ſome Order in it, the Biſhop being then at *Ludham*, and grievouſly afflicted with a Diſeaſe in his Leg. This his Indiſpoſition, and Abſence from *Norwich*, obliged him to manage this Buneſs by Commiſſion, of which he ſent the Archbiſhop Word, and promiſed him to inform him of the Progreſs. To give ſome more particular Account of this Affair.

They refuſe the Biſhop's Juriſdiction.

The Biſhop had granted to this Church a Conſiſtory, to determine and make Orders, as well relating to their Miniſters and Members, as to other Church Matters, but yet reſerving to himſelf a Power of Superior Juriſdiction in the Government. By Virtue of which Power, upon theſe Contentions ariſing in that Church, he iſſued a Commiſſion to *Green*, Maior of *Norwich*, and to *Maſters* his Chancellor, to take Cognizance of their Quarrel, and to make Peace among them, and to procede in his Name, and to puniſh with Baniſhment, if there were Cauſe. When they came to execute their Commiſſion, the Church would by no means ſubmit to it; urging, that it was an Intrenchment upon their Government; and eſpecially *Theophilus* and *Antonius*, who proteſted to depart the City rather than ſuffer it: Tho' the Commiſſioners went not to the Extent of their Commiſſion, to take Cognizance of the Quarrels among them, but only to enjoyn them Peace. They therefore urged to them on the other hand, that the Buſineſs they had now in hand with them, did not infringe their Priviledges, but related only to the Temporal State, and was not a Spiritual, but a more Temporal Concern. So that the Matter came to this Iſſue, that they muſt either obey the Commiſſion, or elſe ſuffer Baniſhment, beſide the expoſing themſelves to other Penalties. For the Biſhop's Authority herein was ſtruck at, which his Commiſſioners did hold themſelves now eſpecially bound to maintain. The Biſhop underſtanding theſe Proceedings by his Commiſſioners, did appoint, and that under his Hand, that the Church ſhould obey his Commiſſion, or otherwiſe, that the Commiſſioners ſhould proceed, not only to puniſh the Offenders by other Ways, but alſo to decree their Baniſhment. Which accordingly they did, requiring certain of them within Two Months, to depart the City. But the gentle Biſhop, it ſeems, relented, and ſent to have the Execution ſtopped. But the Commiſſioners ſtood to it; urging to him, that the Honour of his See required it to be done, and that it was needful that thoſe Offenders ſhould be ſent away from the reſt, the whole Company depending on them.

One of their Miniſters challenges to diſpute.

In the mean time *Theophilus* made a great Cry hereat, ſaying, it was againſt the Word of God, a good Conſcience, and a Reformed Church, and challenged to diſpute it. The Maior looked upon this as a great Reflexion, both upon the Biſhop and himſelf, and the Juſtice of their Doings. And three of the Biſhop's learned Preachers being then in *Norwich*, *viz.* Dr. *Walker*, Dr. *Gardiner* and Dr. *Nevynſon*, he prayed the Biſhop they might enter the Liſts with this vain Challenger. But Dr. *Walker* brought Word from the Biſhop, that he would meddle no more in this Matter. Which diſpleaſed the Maior, who ſaid it was ſuffering this Man to paſs with Victory. But the prudent Biſhop knew, that this kind of Oſtentacious Diſputations, was not the way to end Controverſies and Contentions, but rather encreaſe them. In the *Appendix* we ſhall find *Green*'s Letter to the Biſhop.

N. LXIII.

They are Baniſhed.

The laſt Iſſue was, that the Miniſters of this Church, *viz.* *Antonius*, *Theophilus*, and a Third, named *Isbrandus Balkins*, were all baniſhed. Whereupon followed a Pacification among the Members. But ſuch was the Kindneſs of the Biſhop, that not long after he gave to the laſt an ample Teſtimonial under his Hand and Seal, of his Learning, and godly Converſation; and that notwithſtanding the

the late Contentions, he thought him worthy of the like Charge in any other Place which he had in *Norwich*. And we may ſee hereafter where he was placed. *ANNO* 1571.

The thruſting and crouding upon the Biſhops for Pluralities was a Piece of Importunity that created much Diſturbance to them in theſe Times. If the Perſon that craved a Plurality was ſuſpected in his Religion, or Ignorant, or Scandalous, or Simoniacal, or ſome time all theſe, the Biſhop could not with a good Conſcience accept him. But then, what ill Will and Trouble ſhould he raiſe to himſelf from the Party that was to enjoy the Plurality, or the rich Patron, or ſome potent Man that made Application in the Clergy-man's behalf? So that either the Biſhop muſt be frowned upon, and threatned, or elſe the Pariſh muſt have an unworthy Man ſet over it; and as many Souls as were therein miſerably neglected. This was Biſhop *Parkhurſt*'s Caſe (among others) more than once. One or two Inſtances whereof happened to him this Year, which I will relate, becauſe the Archbiſhop was concerned in it. *Thomas Atkinſon*, a North Country Man, and a Well-willer to the late Rebellion there, as he was Popiſhly affected, ſo he was very Ignorant, as the Biſhop found by Examination of him: He was Parſon of *Farnham All Saints*, and was preſented alſo to the Benefice of *Farnham Geneſeva*, by one Mr. *Kitſon*. But the Biſhop rejected him becauſe of his Ignorance, and Diſaffection to Religion, and for other Reaſons. Whereupon a double Quarrel was ſerved on the Biſhop, and the Matter was brought by *Atkinſon*, or his Friends, to the Archbiſhop. He was upheld by ſome great Men, and he gave out that he would have the Living, whether the Biſhop would or no. The Archbiſhop wrot to the Biſhop to know the Reaſon why he would not admit him. Whereupon the Biſhop ſent up the Examination of *Atkinſon*, together with a Letter, wherein he ſhewed the Archbiſhop, that there was further Matter declared unto him of this Man: which he added in a Scedule encloſed.

The Biſhop of *Norwich* will not accept of one to a ſecond Benefice.

But to ſet down here the juſt Exceptions the Biſhop took againſt this Clerk, as he repreſented them to the Archbiſhop. When the Biſhop asked him his Name, and he had anſwered *Thomas*, he bad him decline it, which he could not, though he pretended to underſtand *Latin*. The Biſhop asked him the Contents of the Third Chapter of *Matthew*: He anſwered nothing: And the Contents of the Eleventh Chapter. Neither could he anſwer that. He asked him, what *Faith* was; He could not tell. He asked him, How many Chapters the Epiſtle to the *Romans* contained, and what the Subject of that Epiſtle was. To neither of theſe could he anſwer. And when he adventured to anſwer, he ſhewed his Ignorance as much as by his Silence. For he ſaid, that in the Firſt Epiſtle to the *Corinthians* were but Thirteen Chapters, and in the Second Twenty ſix. Then the Biſhop to ſee how he ſtood affected to Popery, asked him, Whether there was a Purgatory after this Life. He ſaid, It was for higher learned Men than he to anſwer that Queſtion. The Biſhop perceiving him ſuch an Ignorant, was weary to talk to him any more. And ſeeing he knew nothing in the Scripture, he told him finally, he could not in Conſcience admit him to this Second Living. To which the Clerk in excuſe of himſelf ſaid, That every Man could not be a Text-man.

The Ignorance of this Perſon;

His Ignorance was not all, but the Biſhop enquiring after the Honeſty of his Life and Converſation, he underſtood by Perſons of good Credit, that his time was ſpent in Bowling, Dicing, Carding, and ſuch like Games of Wickedneſs. Beſides that upon the *Sundays* and *Holidays* after Even-prayers, he was the beſt Companion at *Baſe*, *Barley-break*, and ſuch like, with the Maids and Youth of the Pariſh. He was made Prieſt in Queen *Mary*'s Days by Dr. *Ogleſthorp*, Biſhop of *Carlile*; and came out of the Country without Teſtimony, and ſerved ſome Time at *Sparham* near *Norwich*, under one *Dixon*, a wicked Papiſt. All this the Biſhop let the Archbiſhop know for Juſtification of himſelf, in the Refuſal of this Clerk for a Plurality. And yet for ſuch a Wretch did ſome Men of Quality interpoſe with the Archbiſhop againſt the Biſhop. Who thought that one Living was ſufficient, and too much for this blind Guide, being worth 40 *l. per Annum*. Which nevertheleſs he let out to a Serving-man, and he became a Servant to the ſame for Twenty Mark by Year. So that the Biſhop plainly wrot to the Archbiſhop,

And his evil Manners.

ANNO 1571.

biſhop, that if there were nothing elſe, but that he was known to be an Enemy of Religion, together with the ſtout Brags that he made to recover it, whether the Biſhop would or no, (wherein, ſaith he, I would be very loth to take a Foil) he thought it ſufficient Matter to diſcharge him. He ſubjoined, that if he might have his Grace's Favour, he was determined to put this *Clarke* in hazard of both Livings, wherein he had uſed ſome Advice; being certain this Stomach of his roſe not of himſelf only, which nevertheleſs was full of Northern Blood, but of others that ſet him on; and the ſame no ſmall ones, as he was perſuaded; implying; that he ſhould therefore have the greater need of the Archbiſhop's Countenance. This I have related at this length, to leave it to be conſidered how illy ſerved the Church now was with Miniſters, and how corrupt the Gentry, and averſe to Virtue, to prefer ſuch unworthy Perſons to the Cure of Souls, and to ſide with them againſt the Biſhops, diſcharging conſcientiouſly their Offices, for which they were ſet over the Church.

The Biſhop of *Norwich* put into the Archbiſhop's Court; and why.

I ſhall here mention another Paſſage of the ſame Nature. The ſame Biſhop of *Norwich* was complained of in the Archbiſhop's Court; being brought into the Arches near about this time alſo, for refuſing a Clerk preſented by *Hubbart*, Patron of the Living of *Morlay*. The Cauſe was this, Mr. *Owen Hubbard*, three Weeks, or thereabouts, before the Living fell into Lapſe, preſented Sir *John Norton*, Prieſt, to the ſame, whom the Biſhop refuſed, for that he was an infamous Perſon. And *Hubbard* not preſenting any after, upon the Lapſe the Biſhop collated Dr. *George Gardyner*, a learned Preacher thereunto. When this Caſe came into the Arches by *Hubbart*, Plaintiff, the Biſhop put in certain Notes and Articles there in Juſtification of what he had done. And among many other things that he could certify concerning this *Norton*, (but ſpared them) he choſe only to touch at Three, and they foul enough:

A ſcandalous Miniſter.

I. This *Norton* and a Common Harlot, with whom he was found in Bed, had been carried through *Norwich* in a Cart for their Whoredome, to the Shame of the Miniſtry.

II. Within Three Years laſt paſt, the ſaid *Norton* had been accuſed to the Judges of Aſſize for a counterfeit Licenſe he had given to a Begger. For the which the Judges awarded him to ſtand upon the Pillory, and to leeſe his Ears.

III. When Mr. *Cod*, an Alderman of *Norwich*, was dead, this *Norton* being his Servant, forged an Annuity for himſelf of Five Mark by Year; and ſet his Maſter's Seal unto it. After, when ſome ſuſpected his Falſhood in Forging the ſame, he offered to ſell the ſame to one *Benet* for Ten Shillings.

The Biſhop of *Norwich* deſires the Archbiſhop's Advice.

There happened yet one thing more this Year between the ſaid Biſhop of *Norwich*, and our Metropolitan. Several Preachers there were in this Dioces, who for their reſolute Non-Compliance with the Ceremonies, were now laid aſide and diſcharged their Miniſtry. Some of theſe offered the Biſhop to Preach to ſome Congregations, where he ſhould appoint them, if they might be ſo allowed, and promiſed not to meddle with Matters of Controverſy. And whereas by reaſon partly of the putting out of theſe Preachers, and partly of the want of ordained Miniſters, to ſerve the Cures of this great Dioces, many Churches remained void, the Canons or Injunctions made ſome Proviſion: Which was that vacant Pariſhes ſhould reſort to others that were ſupplied, But in ſome Places the Pariſhoners refuſed to repair to other Pariſhes, ſaying they would provide Perſons to officiate in their own Churches at their own Expence. This occaſioned the Biſhop to addreſs to his Metropolitan with two Errands. The one was, Whether he did approve or no, of the Offer of the Preachers beforementioned? And the other, What was to be done with thoſe that refuſed to go to the neighbouring Pariſhes? In anſwer hereunto his Grace gave this Letter to the Biſhop:

The Archbiſhop to the Biſhop of *Norwich*. *E MSS. R. P. Joh. Epiſc. Elien.*

" *Salutem in Chriſto.* Where your Lordſhip writeth, that you would know " mine Opinion, partly for certain Preachers which be in your Country; " I take it, that neither your Lordſhip, nor my ſelf, can without great Partiality " ſet them a Work to trouble the Commonwealth; and the State of good Reli-

" gion

" gion, whatever they Talk. And therefore you may uſe your Authority as " you think good, not meaning to write in their Favour. ANNO 1571.

" And whereas you find by Experience that ſome Pariſhes will not be brought " out of their own Pariſhes, being able to find a ſufficient Curate, I think they " ſpeak Reaſon. For it is not intended by our Canons, that every thing ſhould " be ſo preciſely kept, but for the moſt part, and as Occaſion of Edification " ſhould require. And thus I wiſh your Lordſhip a proſperous Year following. From my Houſe at *Lambhith* this 2. *Jan.*

Your loving Brother,
MATTHEW CANTUAR.

CHAP. VII.

The Archbiſhop gives away much Plate; To Benet *College,* Caius *College, and* Trinity *Hall, and the* Arches. *Other Gifts to thoſe Colleges. An* Irenicum, Anno, 1353. *between thoſe Colleges. A Letter of Thanks from* Norwich *to the Archbiſhop. He ſets forth* Matthew Paris.

LET me conclude this Year, with the Mention of ſome Kindneſſes the good Archbiſhop ſhewed to his own College of *Corpus Chriſti*; as alſo his peculiar Regard and Benevolence to Two other Colleges in the ſame Univerſity, on account of their having ſome Relation to one another, and to his Native City of *Norwich*.

July the 4th, 13. *Regin.* he obtained the Queen's Grant to *Benet* College to purchaſe to the clear Value of 100 *l.* beſides all Burthens and Repriſals. And paid the Charges for Writing and Enrolling; which was then 2 *l.* 6 *s.* 8 *d.* with other incidental Charges. Procureth for his College a Charter of *Mortmain.*

This Year he alſo gave Plate to a conſiderable Value to the ſaid College, and likewiſe to *Gonvil* and *Caius* College, and to *Trinity* Hall; as I find in an Inventory Tripartite, dated *Auguſt* the 6th, 13. *Regin.* between *Thomas Aldrich*, Maſter of *Benet* College, Dr. *Caius*, Maſter of *Gonvil* and *Caius* College, and Dr. *Harvey*, Maſter of *Trinity* Hall: Witneſſing, That the Archbiſhop had given certain Silver Plate, to be kept and reſerved within the ſaid Three Colleges for ever, without any manner of Alienation, Impignoration, or Tranſportation of any Part of the ſame out of the ſaid Colleges; excepting it were under ſuch Conditions or Caſes, as he had mentioned in a certain Indenture Tripartite thereof, made the 6th of *Auguſt*, 1569. 11. *Regin.* A *Particular* of the ſaid Plate ſo given was as followeth, *Viz.* Give Plate to Three Colleges, *viz.*

To the Maſter and Fellows of *Corpus Chriſti* College,

One great Baſin with the Ewer of Silver, whole Gilt, with the Arms of the Archbiſhop, weighing 122 *Oun. di.* To *Benet* College.

Item, One great Standing Cup with the Cover, double Gilt, weighing 53 *Oun.*

Item, One great Standing Cup with the Cover, whole Gilt, commonly called, *A Communion Cup*, with the Appurtinences, 43 *Oun.*

Item, One great Salt with the Cover, 40 *Oun.*

Item, Two drinking Pots pounced, whole Gilt, with one Cover, 24 *Oun. qr. di. qr.*

Item, Thirteen Spoons gilt with Knops, of Chriſt and his Twelve Apoſtles: for the Uſe of the Maſter and Twelve Fellows for the time being, weighing 26 *Oun. qr. di. qr.*

Sum Total is	309 *Oun.* 3 *qrs.*		
	l.	*s.*	*d.*
Which after 6 *s.* 8 *d.* is	103	06	03
After 7 *s.* the *Oun.* is	108	09	04

ANNO 1571.

To *Caius* College.

To the Masters and Fellows of *Gonvil* and *Caius* College, and their Successors for ever,

One standing Cup of Silver, with the Cover, whole Gilt, 40 *Oun.*

To *Trinity* Hall.

To the Master and Fellows of *Trinity* Hall, and their Successors for ever,

One other Standing Cup of Silver with the Cover, whole Gilt, and of like Fashion, 37 *Oun.*

More Plate by him given.

The Archbishop gave also this Year to the said Three Colleges, at the ensealing of a Deed Testimonial, dated *Febr.* 1. 1571. more Silver Plate, as followeth, *Viz.*

To *Corpus Christi* College, one gilt Pot covered, weighing 16 *Oun. qr.* So that he gave to this College in all 32 *Oun.*

To *Gonvil* and *Caius* College, One Standing Cup, 40 *Oun.*

One gilt Pot covered of the like Fashion, 15 *Oun. di.*

To *Trinity* Hall, One gilt Cup with the Cover, of like Fashion, 34 *Oun.*

To the *Arches.*

One Basin and Ewer gilt and graven; for the Use and Behoof of the Table and Commons of the *Arches* in *London*, 70 *Oun.*

One gilt Pot covered, of the like Fashion, 15 *Oun.* 3 *qurs.*

Lastly, That I may here at once lay all his Gifts of Plate together. By the Archbishop's last Will, as a Legacy, he gave

To *Gonvil* and *Caius* College, one Nest of gilt Bowls, with a Cover, all weighing 42 *Oun. qr. di. qr.*. And to their Library 26 Books.

And to *Trinity* Hall, one other Nest of Bowls, Silver, and double Gilt, with their Cover, 42 *Oun. di.* And 26 Books. Which Legacies *John Parker*, Esq; the Archbishop's Son and Executor, accordingly made good.

A Note upon the Archbishop's Love to these Colleges.

Here one may perceive by these Gifts, that as *Corpus Christi* College, had the primary Place in the Archbishop's Affections, and that deservedly, so the Two other Colleges were much in his Esteem: Insomuch, that he seemed to study to bestow his Kindnesses so equally to these last, that it might appear he made no difference in his Love and Regard to them. And by these his Respects to all Three, that he endeavoured to unite the Members of them together in close mutual Affection. And for that Purpose he once produced an old Record of an *Irenicum* between *Corpus Christi* College and *Trinity* Hall, which *Will. Bateman* of *Norwich*, and a Bishop of *Norwich*, Founder of both, very Christianly enjoined. Which our good Archbishop made use of for the same Purpose, as shall be seen by and by. It was an Indenture made *Anno* 1353. between the Masters and Fellows of those Two Colleges, there called, The Keeper and Fellows of the College of the Scholars of the Hall of the *Holy Trinity* in *Cambridge*, and the Keeper and Fellows of the College of the Scholars of the Hall of the *Annunciation* of the Blessed Virgin *MARY* in the same Town.

Irenicum between *Corpus Christi*, and *Trinity* Hall, *Anno* 1353. *MSS.* Jo. D. Ep. Elien. Numb. 757.

THis Indenture witnessed, *Quod dicti Custodes*, &c. 'That the said Keepers 'and Colleges, and all and singular the Fellows of both Colleges and Halls, 'for them and their Successors for ever, with the Consent and Assent of the Reve- 'rend Father and Lord, Lord *William*, by the Grace of God, Bishop of *Norwich*, 'Founder of both Halls and Colleges; Met together and agreed expressly, that all 'and singular the Fellows of both Halls and their Successors for ever, as most 'friendly Brethren, proceding from one Stock of Foundation, will love one 'another, and friendly Treat each other; and in all and singular their Necessities 'and Affairs to be done, when they shall be required, shall faithfully by all ho- 'nest and lawful ways love one another, and shall on one side and the other, 'procure the Profit and Honour as well of the Colleges as the Fellows, which for 'the time shall be, and not the contrary, as long as they live. And to assist each 'other in their Causes and Businesses; and, being required, faithfully to counsil 'each other what to do. And in all Processions, Inceptions of Masters, in Masses, 'in the University Sermons, and in all other publick Acts of the University, that they

'they be preſent, and go ſucceſſively together along the Streets: Thoſe yet of *ANNO* '*Trinity* Hall, as the firſt-born Brethren and more Honourable, to go firſt, and in 1571. 'all publick Acts to have the Preference, except in reſpect of Degree. And as a 'ſign of this mutual Love, it was then agreed that they of both Colleges ſhould 'wear the ſame Garments, or at leaſt the ſame kind of Hood, of the ſame Shape 'and Cut, as well in the Schools as without. This was dated at *Cambridge*, and ſigned and ſealed by both Colleges. And it had the ſolemn and formal Approbation and Ratification of the Biſhop, dated at *New Market* in the Eve of St. *Matthew* the Year above, and the Tenth of his Conſecration.

And this Agreement the ſaid Biſhop did not only Ratify and Approve, but appointed and ordained as the Statutes of each College incorporated, and perpetually and inviolably to be obſerved. And all and ſingular things ſo agreed and covenanted, he adjoined and added, to the incorporate Statutes of both Colleges, and decreed them to have the Force and Vigour of the ſaid Statutes in all Things: To which he ſet his Seal.

This old amicable Inſtrument our Archbiſhop revived; and after the manner of the ſame Agreement and Covenant he exhorted to the ſame Friendſhip, to be maintained between the three Colleges.

Other Benefactions of the Archbiſhop to *Benet College*.

Now we proceed to mention other Benefactions of the liberal and generous-hearted Archbiſhop to his College, ſettled this Year alſo: Namely, a Proviſion for a Fire in the Common Hall in the Winter Seaſon; and for the Encreaſe of College Commons, on ſome particular Days, as when their Statutes were to be viewed, and when the Maſters of *Caius College*, and *Trinity Hall*, ſhould come to their College, according to the Archbiſhop's Ordinance, to take a View of the Books in the Libraries of the College; together with other Gifts, both to this of *Corpus Chriſti*, and *Caius College*; as appears at large in an Indenture following, made *January* 1. 1571, *quadripartite*, between the ſaid Archbiſhop of *Canterbury*, *Thomas Aldrich*, Clerk, Maſter of *Corpus Chriſti College*, Dr. *Caius*, Maſter of *Gonvil* and *Caius College*, and *Henry Harvey*, Doctor of Laws, Clerk, Maſter of *Trinity Hall*: Witneſſing, That the ſaid Archbiſhop had paid *Corpus Chriſti College* at that time One Hundred Pounds. And for that Sum did Covenant and Bind them to him, and his Succeſſors, and to the two ſaid Maſters, to pay Yearly out of the Lands, Houſes, and other Poſſeſſions of their ſaid College, the Sum of Five Pound, to maintain a Fire in the Common Hall at every Dinner and Supper, on *Sundays*, and ſuch times as there was no wonted Allowance by the College, from the firſt of *November*, till the ſecond of *February*: And to beſtow after the Rate of Six Pence for every Fire: Which was eſtimated Yearly at the Sum of Four Pound. And about the 6th of *Auguſt* yearly, (the Day of his Birth) at the View of the Ordinances and Foundations of the ſaid moſt Reverend Father, in any Reſpect in the ſaid College, for the Encreaſe of the Diet and Pittance then, and for the better Entertainment of the two Maſters of *Gonvil* and *Trinity Hall*, at their common Table in the Hall, the Sum of Three Shillings and Four Pence. And to either of the two Maſters for their Pains ſo taken, Thirteen Shillings and Four Pence; and for their coming every Year, at or about the ſaid Day, to view the Books given by the ſaid moſt Reverend Father, and contained within their two Libraries.

An Indenture ſpecifying the ſame.

And whereas *John Pory*, D. D. late Maſter of the ſaid College of *Corpus Chriſti*, had given to *John Baker*, Gentleman, a Leaſe of certain Demeſne Lands in *Landbeach* in *Cambridgeſhire*; with other Things belonging to the ſaid College, bearing Date the laſt day of *April*, in the Fourth and Fifth Years of the Reign of *Philip* and *Mary*, paying for the ſame the old Rent of Eight Pound Nine Shillings and Four Pence: And whereas *Henry Gotobed*, of *Landbeach*, Gent. Farmer of the ſaid Demeſne Lands, did now hold, pay, and ſhould pay, for the Term of certain Years, over and above the ſaid Sum of Eight Pound Nine Shillings and Four Pence, of accuſtomable Rent, the Sum of Fourteen Pound, Eight Shillings, improved, Quarterly, to be paid by even Portions: Now the Owner of the ſaid Leaſe, of meer good Will and Favour towards the Maſter and Fellows, and Scholars of the ſaid College, was contented, and agreed, that the ſaid Rent improved of Fourteen Pounds, Eight Shillings, ſhould be Yearly diſtributed in the Form following, *viz.* The Maſter of the ſaid College to have thereof Yearly, Thirteen Shillings and Four Pence. Twenty Scholars, now founded and

ANNO 1571. eſtabliſhed in the ſaid College, to have Thirteen Pound Six Shillings, and Eight Pence, to be paid Quarterly for the Diſcharge of their Tutorſhip which is for every one Thirteen Shillings and Four pence Yearly. Two Students Founded by the ſaid *MATTHEW*, Archbiſhop of *Canterbury*, in the two ſaid Colledges of *Gonvil* and *Caius College*, and *Trinity Hall*, to have each of them Twelve Pence, and Twenty Pence to be allowed for the ſaid two Scholars, and for Seventeen Scholars of the New Foundation, to the Encreaſe of their Pittance at Dinner. The Clerk of the Chapter of *Corpus Chriſti* to have Twenty Pence, the Butler Twenty Pence, the Cook Twelve Pence, the Under-Cook Eight Pence. Which Twenty One Shillings and Four Pence, is to be paid Yearly on the Sixth of *Auguſt*, or within Three or Four Days next before or after.

Further, whereas the ſaid Maſter and Fellows of *Gonvil* and *Caius College*, had received of the moſt Reverend Father, the Archbiſhop of *Canterbury*, the Sum of Sixty Pounds, Thirteen Shillings and Four Pence; they covenanted and agreed, and bound themſelves for ever unto the ſaid moſt Reverend Father, and his Succeſſors, and to the Maſter of *Corpus Chriſti*, to find, ſupport, maintain, and keep wit hin their ſaid College, one Scholar or Student, at ſuch Study firſt as ſhall appertain to Phyſick, and after to Phyſick it ſelf: And to give and pay to him yearly, for his Salary and Stipend, Three Pound and Eight Pence, without Deduction of any part for his Chamber, or his Domeſtical Reading: To be choſen by the Archbiſhop, or (in the Vacancy) the Dean and Chapter, out of the Common School at *Canterbury*, and born within the ſaid City, ſuch as may be moſt fit for the Study of Phyſick.

And where the Maſter and Fellows of *Trinity College*, or Hall, have received of the ſaid moſt Reverend Father, Sixty Pound Thirteen Shillings and Four Pence, they covenanted likewiſe, and bound themſelves to the ſaid moſt Reverend Father, and to the Maſter and Fellows of *Corpus Chriſti College*, from time to time, to find, ſupport, maintain, and keep one Scholar or Student at the Law; and to give, pay, and allow unto him for his Salary and Stipend, Four Pound Eight Pence, without deducting any part thereof, either for his Chamber, or Domeſtical Reading. And when the Room or Place of that Scholarſhip ſhould be void, the ſaid Maſter and Fellows of *Trinity Hall*, at their Choice, ſhould Elect, to ſupply the ſaid room, any one of the Scholars of *Corpus Chriſti*, (if any of thoſe Scholars ſo would) which were ſent thither by reaſon of one certain Indenture thereof ſeverally made, bearing Date the 24th of *June*, 9. *Eliz.* Or elſe the ſaid Maſter and Fellows of *Trinity Hall*, to ſignify by their Letters to the Maior of *Norwich*, the ſaid Room or Place to be fallen void, and to require them to ſend one other within a Month, out of their School from *Norwich* to ſupply the ſame.

Letter of Thanks from *Norwich* to the Archbiſhop.

This, with other ſingular Favours of the Archbiſhop towards the City of *Norwich*, the Maior and Aldermen thought fit to acknowledge ſome Months after, in an humble Letter of Thanks to him, when they had underſtood the ſame by Dr. *Harvey*, Maſter of the ſaid College. Which Letter was to this Tenor.

MSS. *Joh.* D. Ep. *Elicn.* Numb. 757.

'MOST humbly our Duty to your Grace premitted. Whereas we have not only heretofore had your honourable Favour, and Furtherance in 'Caſes touching the quiet State of this City, and in beſtowing and giving a piece 'of Plate for a continual Memory, to go from Maior to Maior; and in giving 'both Fellowſhips and Scholarſhips to certain taken from hence, and placed 'in *Corpus Chriſti College*; But alſo of late we have Intelligince by Letters from 'Mr. Doctor *Harvey*, of your Graces further Liberality in Founding a Scholar-'ſhip in *Trinity Hall*, to ſtudy the Civil Laws. Which, as we have advertiſed 'us, is to be taken out of our School, and to be nominated within one Month: 'For all which we yield unto your Grace, our humble and lowly Thanks. 'And likewiſe ſince we do not know the Order of your Lordſhips Foundation 'for the nominating of that Scholar, we are bold to deſire your Grace to have 'a Copy of that Foundation: Whereby we may the more ſtrictly do according 'to your Grace's good Meaning. And thus being bold to trouble your Grace

'in

' in dutiful wiſe, we do humbly take our Leaves, committing the ſame to the ANNO
' Almighty. From *Norwich*, the 6th of *July*, 1572. 1571.

Your Graces humble at Commandment,

ROBERT SUCKLING, *Maior.*
JOHN ALDRYCH, *Alderman.*
THO. SOTHERTON.

The Archbiſhop ſets forth *Matthew Paris.*

In this Year (after ſeveral Years Pains) did our Archbiſhop ſet forth in Print, *Matthew Paris*, that learned Abbot of St. *Albans*, his Hiſtory, from ſeveral Manuſcript Copies. The MSS. he made uſe of among others, were one of Sir *William Cecil*'s, another of Mr. *Anglionby*'s, and a third of Sir *Henry Sydney*'s. The two former are now in the Manuſcript Library of *Benet College*. But the Papiſts charged the Venerable Publiſher, as though he had changed ſome Things in the Edition; becauſe that Author was found to declare ſo freely the Pope's intolerable Tyranny and Exactions in thoſe times. But Dr. *William Watts*, who publiſhed a new Edition of this Book in the Year 1684, publiſhed alſo the various Lections of it, according to the ſeveral Copies: Which will juſtify Archbiſhop *Parker*: And make it evident, that though this Edition varied from one or two Copies, yet he followed others, and, it is likely, they more correct, as is mentioned before.

Our Archbiſhop, *MATTHEW*, as he put forth this Abbot *MATTHEW*, ſo he put forth another *MATTHEW*, *viz. Matthew Weſtminſter*. In the Preface before his Edition of that, he ſpeaks more concerning this *Matthew Paris*.

His Pains therein.

His pains about this Edition conſiſted in conſidering and diſtinguiſhing, what Books *Paris* put forth, whereof he was the true and undoubted Author; where he began his Hiſtory; and how far he continued it: What faithful and antient Hiſtorians he followed; and when he left off writing. The Copy of Sir *William Cecill*'s, which he made uſe of, began at the Year 1066, and proceeded as far as 1208, that is, to the Tenth Year of King *John*. He had alſo before him an antient Copy of *Edward Aglionby*, of *Balſhal Temple*, Eſq; as to the former Part of this intire great Hiſtory: Which was continued from the beginning of the World to the Year 1189. He had alſo an excellent Copy belonging to Sir *Henry Sidney*: which proceeded from the beforementioned Year [*viz.* 1189.] unto the Year 1254. This MS. was writ, as Archbiſhop *Parker* ſaith, by *Matthew Paris* his own Hand: But was foully maimed in ſome Leaves, and erazed in many places by ſome Friars; but was reſtored by ſome other Copies. The Archbiſhop was further helped, as to the latter part, by a fourth Copy, belonging to *Henry*, Earl of *Arundel*; that is, from the Year 1254, to the latter end of *Henry* III.

Niſi probra illa additamenta potius ejus qui edidit, Novatoris, hæretici hominis; quum peculiare ſit illis, libros quos potuerint, depravare.

Iſaac Caſaubon, in his *Prolegomena* to his *Exercitations* upon *Baronius*'s Annals, mentioneth *Baronius* his uncharitable Cenſure of the Publiſher of *Matthew Paris*: ' Unleſs thoſe Reproaches are rather the Additions of that Novelliſt, a Heretick ' that publiſhed the Book; ſince it is a peculiar Quality with them to deprave ' what Books they can. I leave *Caſaubon* in that Place to anſwer this Calumny againſt Proteſtants, of depraving Authors: And moſt juſtly retorting that Imputation upon themſelves.

The Archbiſhop vindicated from an Aſperſion of *Baronius.*

But for the Archbiſhop's depraving this Author, (beſides the Conſideration of the Man, ſuch a Lover of Antiquity, and diligent reſtorer of it; and a Perſon of ſuch known Truth and Integrity) the foreſaid learned Man ſhewed, there were many Copies of this Book written; and theſe had thoſe very Paſſages in them of the Rapines of the Popes, for which the Sincerity of the Publiſher was called in Queſtion: And that he himſelf had in his own Study, a Copy of this Book in Parchment well writ, that came out of the King's Library, of that Antiquity, that he ſuppoſed it to be that very Book that was dedicated by the Author to the Library of the Abby of St. *Albans*. And that he had examined and found no Diverſity in thoſe Things, wherein the Covetouſneſs and Spoils of the Pope were ſpoken of. And laſtly, that there were

other

ANNO 1572. other Pieces of this Author in ſome *Engliſh* Libraries, not yet publiſhed, as the *Hiſtoria minor*, and concerning the Lives of the Abbots of St. *Albans*; in which the like, or greater Matters are related of the Rapaciouſneſs of Popes.

CHAP. VIII.

The Archbiſhop prepares new Statutes for Cathedrals lately Founded. Beza's Letter to the Lord Treaſurer, for Diſcipline. Lord Henry Howard *committed to the Archbiſhop. A Cauſe in* All Souls College, *put over from the Queen to him. The Archbiſhop's Reſolution. Decides a Matter between the Biſhop of* Lincoln, *and* Ælmer *the Archdeacon.*

A Year of much Action. WE are now arrived to the Year 1572, a Year of much Action, divided between the Troubles the Papiſts on the one Hand, and the Proteſtant Diſſenters on the other, gave the Church of *England*. Both which Factions ſtill grew ſtrong and increaſed, and became more formidable, undermining the Foundation of the Religion eſtabliſhed. And we ſhall find our Archbiſhop as full of Carefulneſs and Solicitude, and Diligence for Prevention of any Evils, as theſe Times called for.

The Archbiſhop frames Statutes for certain Cathedrals. The Archbiſhop was now very buſy in preparing new Statutes for the Cathedral Churches, erected by King *Henry* VIII. For to this time they were either wholly without Statutes, or made uſe of thoſe old ones of that King, their Founder. The Queen had iſſued out a Commiſſion to him, and ſome others, for the doing this. Which coſt him, and thoſe employed with him, a great deal of diligent Conference, and long Debate. And in the Month of *July*, they finiſhed the Book. The Method in which they drew it up was this: There was firſt, The Title of the Statutes. Secondly, The Words inſerted of their Commiſſion. In the third Place were ſet down the Imperfections and Reformations; and then the Body of the Statutes. Which was intended to be diverſly conſidered to divers Churches in their private Statutes. He ſent this Draught by his Chaplain to the Lord *Burghley*, for him or any other to peruſe, whom the Queen ſhould appoint, and to make what Reformation therein he or they ſhould think meet, and to return the Book again. And then they intended in the Queen's Abſence, who was now ready to take her Progreſs, to cauſe every particular Book to be written with ſome fair Hand in Parchment; and ſo to ſue to her Highneſs at her Return, for the Subſcription of her Royal Hand, that it might paſs the great Seal. Of which Doings they had a Precedent of the Statutes of *Durham* Church, Sealed with the great Seal, and Signed with King *Philip*, and Queen *Mary*'s Hands. They alſo prepared a Book of the old Statutes by King *Henry*: Which was done in caſe any were minded to compare the ſame with what they had done. The Archbiſhop ſignified alſo to the ſaid Lord *Burghley*, that he had ſent his Chaplain with them, who was preſent at all their Doings; that he might anſwer his Lordſhip, in caſe he deſired any further notice concerning this Affair.

But nothing further done herein. But though by the Archbiſhop's Induſtry and Care, all things were brought to this Readineſs, for the Queen's own Ratification by her Authority and Seal; Yet nothing further was done. For I find above Ten Years after, *viz.* in the Year 1582, *Scambler*, Biſhop of *Peterburgh*, who had with others, moved the Archbiſhop, (and the Archbiſhop accordingly had moved the Queen,) complained to her Majeſty, that nothing was yet done in this needful Matter. A great inconvenience that followed upon this was, that the Prebendaries reckoned themſelves not

not bound to Reſidence, the Cathedrals left in a manner void, no Hoſpitality, preaching not ſo conſtant, nor ſo diligently performed as it ought to be, and the Biſhop left deſtitute of the Aſſiſtance of ſuch who ought to be of his Counſel. Which cauſed that Biſhop to write to the Queen, in a well penned Letter, urging her to confirm their Statutes. Herein he ſhewed her, " That the Foundation of a " Cathedral was to be a Society of Learned Men, apt to preach the Goſpel, and " convince Errors and Hereſies, that might ariſe; and to aſſiſt the Biſhop in all " wholeſome Conſultations. Inſomuch, that the Cathedrals ought to be the " Oracles of the whole Dioces. After the Foundations of theſe Places by King " *Henry* VIII. there were Statutes ſent down for the Government thereof, under " his Majeſty's Name. And in the firſt Year of her Majeſty there was a Confir- " mation made of theſe Statutes by the Queen's Viſitors, appointed for that place, " and the Country adjacent. Whereby a long time after this Biſhop's coming " to that See, he kept the Prebendaries indifferently well, in the Duty of Reſi- " dence, Hoſpitality, and preaching the Word. But of late Years thoſe good " Offices were diminiſhed, and at laſt almoſt quite ceaſed. For the rectifying " and reforming theſe Abuſes, he let her Majeſty know, that he had uſed all " his Juriſdiction and Authority, and extended it to his utmoſt, and followed " the Severity of Law in higher Courts, but found no good Succeſs. One great " Cauſe whereof was the Uncertainty of the Authority of the Statutes: The " Froward and Diſobedient pretending. that the Statutes were of no Force; and " that they ſtood at Liberty to do, or not to do the Premiſſes, at their Pleaſure: " Becauſe they were not under the Great Seal, and indented. Wherefore he " deſired of her, that that his Church of *Peterburgh*, (as all the others that were " of her Father's Foundaticn) might not ſtand any longer doubtful: But that " it might be decided and determined by her Sacred Majeſty, under " what Rules and Orders they ſhould live. The whole Letter is not " unworthy Peruſal, and therefore I have put it into the *Appen-* " *dix.*

ANNO 1572.

Biſhop *Scambler's* Letter to the Queen in relation to theſe new Foundations.

N. LXIV.

Herle, *Barny*, and *Mather* combined together in a dangerous Plot, for the ſake of the Duke of *Norfolk*, lately condemned of Treaſon. Which was to murder certain of the Queen's chief Counſellors, and moſt affected to the Proteſtant Religion; whereof the Lord Treaſurer *Burghley* was one: And by that means to find a way for the ſaid Dukes Eſcape. But *Herle* diſcovered the reſt: And they were executed; and that Deſign came to light, and was prevented. Conſpiracies and dangerous Practiſes being thus a hatching to deliver Priſoners, a Parliament was called to provide againſt ſuch things for the future. And what Laws were made hereupon, may be found in the Statute Book.

A Plot to murder the Queen's Counſellors.

The ſecond of *June* was the Duke of *Norfolk* beheaded. And the ſixth of *July* *Beza* from *Geneva*, directed a Congratulatory Letter to the Lord Treaſurer; (for to him I make no queſtion that Sixty ninth Epiſtle was writ) wherein he ſignified, " That he could not refrain himſelf from teſtifying by his preſent " Letters, what Joy they all conceived there, and with how great earneſtneſs " they gave Thanks to God, when to the many other Benefits he vouchſafed " this Nation, they underſtood this new one had accrued, namely, the Queen's " Deliverance from that extraordinary and imminent Danger; and not the Deli- " verence of her Majeſty only, but of her faithful Counſellors, and in effect, " of the whole *Engliſh* Realm; being the chief among truly Chriſtians King- " doms, and the common Refuge of Chriſtian Exiles. And when this Benefit " did more particularly belong to him, [the Treaſurer] as being the Man againſt " whom thoſe profligate Wretches aimed by Name, they did eſpecially congra- " tulate him herein, beſeeching God, that all the Churches of Chriſt might long " enjoy the Fruit of ſo great a Mercy.

Beza congratulates the Treaſurer, his Eſcape. *Epiſt.* LXIX.

Beza alſo took this Opportunity, hearing that a Parliament was convented, in which a Conſultation was to be had concerning eſtabliſhing Religion, to write ſomething to him concerning that Affair, " Partly, (as he wrote) being " well

Excites him to promote Diſcipline in the Church.

ANNO 1572. " well aſſured of his Zeal towards the univerſal Church of God, and partly, being " confident, that however there would be ſome that would accuſe him of Bold- " neſs, and a Pragmatical Humour, he, according to his ſingular Goodneſs and " Equity, would not diſlike this his Deſire; ſince this was the only thing he " wiſhed for, to ſee all the Churches every where to be in the beſt manner com- " poſed and conſtituted by the Word of God. That as to Faith or Doctrine " here by publick Conſent received, and by the Queen's Authority ratified, he " thought there was none who underſtood aright of theſe things, that embraced " it not as true and certain. But as to Eccleſiaſtical good Order, without which " particular Churches ſeem not poſſible to ſtand long, no more than a Common- " wealth, or any Family without good and certain Laws; he would not diſſem- " ble it, how that there were not a few that complained of divers things want- " ing among us, not only profitable, but even neceſſary. That when he ſaid " not a few, he meant not that moroſe ſort, whom nothing pleaſed but what " was altogether perfect, and abſolute in all Reſpects, or thoſe proud and im- " portune Perſons, who thought nothing right but what they themſelves did " or counſelled: But he underſtood godly Men, learned Men, and ſome as were " not ignorant of theſe things, and ſtood beſt affected to God's Church, yea, " and Lovers of this Nation, and that deſervedly. If he added what things " they were which theſe Men wiſh'd to be added or changed, he could make " anſwer, and ſo he would, if the Treaſurer were ſo minded, and whenſoever " he ſhould be ſo minded. But he thought it better then to be ſilent, becauſe " he, [the Treaſurer,] could beſt of all perceive all theſe things, and he himſelf " was unwilling to be looked on as a curious Pryer into other Peoples Matters, " or too credulous: Nor indeed was he one who could eaſily judge of ſo great " things. He added, it could not be denied, but that Satan, in corrupting the " Eccleſiaſtical Diſcipline, took not leſs pains, than in perverting the Churches " Doctrine: So that not leſs Care ought to be taken for the reſtoring the one, " than for the Reformation of the other: That ſince it was plain enough, that " in moſt places that Diligence and Care in the beginning was not uſed that " ought to have been, which was no wonder things were come to that paſs, " that we had a purer Doctrine indeed, but not better Churches than before; " and that reckoned to happen to us, that antiently did to the *Jews*, that our " laſt was worſe than the firſt. If *England* had not yet felt this, God muſt be " thanked greatly for it. But if this Evil had proceeded ſo far, it would be ſo " much the worſe, by how much the later the Remedy was applyed. That " there was nothing the Queen's Majeſty, and her faithful Counſellors ſhould " ſooner think of doing than this, as *Eſaias* propheſied of her, calling Queens " Nurſes of the Church. That however great and difficult this Work was, yet " they ſhould undertake it with a ſurer Hope, and greater Alacrity: Becauſe " that they would have thoſe very perſons to be helpers, that were now in moſt " places hinderers. So that the whole Matter ſeemed to conſiſt in deliberating, " rather than in executing. For beſides, that he would not make any doubt of " the Learning of the Biſhops, and their good Will to the Reſtoration of the " Church, *England* had by God's Grace, not a few abundantly endued with all " thoſe Gifts of God, which were needful for a holy and prudent Performance " of it. If they, together with the Biſhops, to whom indeed eſpecially, but " not alone, that Care belonged, would deliberate hereupon, he did aſſuredly " believe ſuch things would follow, whence other Nations would take Example. " That theſe things were much better known and underſtood by his Lordſhip, " and that he wanted neither Will nor any thing elſe to the bringing this Buſi- " neſs to Perfection; and therefore he would not further purſue it: Since he " perſuaded himſelf his Lordſhip had not already begun, but in a manner brought " this good Work to Perfection. Thus did good *Beza* interpoſe here with this " great Lord for Diſcipline; but more than our Archbiſhop thanked him for, " after all his Care in ſettling ſo well the Government of this Church.

The Lord *Henry Howard*] under Reſtraint with the Archbiſhop.

About the Time the Duke of *Norfolk* was beheaded, his Brother, the Lord *Henry*, of whom Suſpicions were, was committed to the Archbiſhop in Cuſtody: Whom, not only for his honourable Quality, but for his Wit and Learning he acquired by great Diligence and long Study in the Univerſity of *Cambridge*, the

Archbiſhop

Archbiſhop did ſhew all Reſpect and Honour to. And in *July* being ſolicited to write to Sir *William Cecyl*, now lately created Lord *Burghley*, to obtain his Liberty; the ſaid Archbiſhop ſeeing the Parliament then at a ſtay, did accordingly ſend a Letter to the ſaid Lord to be a means to the Queen, that he might have his Deſire: And ſo I ſuppoſe he had. This Man proved afterwards Turbulent, being of a ſtiring Spirit, and laboured once to be made Archbiſhop of *York*, though his Religion was ſuſpicious. But in the ſucceeding Reign he came to great Honour and Authority; being made a Privy Counſellor, and Earl of *Northampton*: but concealing his Religion till his Death. *ANNO* 1572.

A Conteſt between *All Saints* College, and a Fellow thereof.

There happened now a Matter, that declared again the Archbiſhop's unalterable and unbiaſed Integrity; that would not be moved from what he thought juſt, neither by Lord Treaſurer, nor Court, no, nor the Queen her ſelf. The Caſe was this: One *Henry Wood*, a Fellow of *All Souls* College in *Oxford*, was minded to remain a Fellow in that College, and not to enter into Orders, tho' the Statutes of the College ran contrary; which required that every Fellow, after the Space of Five Years ſtanding Maſter of Arts, ſhould leave the College, or take upon him Holy Orders. There was another Statute, which enjoined, that no Fellow ſhould procure or accept any Diſpenſation, contrary to the Statutes of the College. And to theſe Statutes, among the reſt, every Fellow gave his Oath at his Admiſſion. Notwithſtanding this Perſon, a young Man, by his great Intereſt with ſome about the Queen, who was now in her Progreſs, obtained her Diſpenſation and Letter to the ſaid College, to continue him Fellow, as Student in Phyſick, and to allow him, not to enter into the Miniſtry, according as he ſhould have done by the Statute. This Letter moved not a little the Warden, named *Robert Hovenden*, and the Fellows of the College, to ſee ſuch a Violence uſed toward their Statutes by the Queen, and to obſerve one of their own Members ſo wilfully forſwearing himſelf, that he might ſtill abide among them; being alſo a Perſon but of mean Merit too. This put them upon writing their Letters both to the Queen, and the Lord Treaſurer *Burghley* againſt him. Him they certified, that they could not comply with the Queen's Diſpenſation of this *Wood*; that it would be prejudicial to their Statutes, and a bad Example; and that the Man himſelf was not worthy of that Favour, being one that was always Factious and Seditious. They deſired him, that they might obtain of the Queen to uſe their Statutes, as they had always done. And laſtly, they related how he was perjured by procuring and accepting thoſe Letters againſt the Statute; and withall ſent the Extracts of theſe their Statutes encloſed. In their Letter to the Queen, they tell her plainly, that by her Letter in *Wood*'s behalf, ſhe had gratified a very unworthy Man, little or nothing addicted to his Study, one that had no regard to his Oath, by which he was bound; and that ſhe hurted hereby many honeſt Men, who made great Account of an Oath. They deſired her Majeſty to conſider what Inconveniences would follow, *viz.* The Violation of a College Statute; the preſſing the Conſciences of her Majeſty's Subjects of that College, and the ſtopping the Courſe of Religion; which would grow very cool, when the Fellows ſhould hope by this Example to obain Diſpenſations, not to take the Miniſtry on them.

Committed by the Queen to the Deciſion of the Archbiſhop.

The Queen, at ſome ſtand hereupon, committed the full hearing and reporting of this Buſineſs, between the College and *Wood*, to our Archbiſhop. But *Wood* on the other Hand made all the Intereſt he could with the Lord *Burghley*. To him he got Letters from divers of the beſt Credit in the Unvierſity, for the convenience of his placing in Phyſick in that College. Inſomuch that *Burghley* had wrote to the Archbiſhop in his behalf. To which Letter the Archbiſhop anſwered, as not favouring his Cauſe. *Wood* had moreover informed the ſaid Lord, that he had waited upon the Archbiſhop, and that upon the Allegations that he had made to him, when he was with him, he did not miſlike his Cauſe ſo much as he had done upon former Information, which, it ſeems, the College on their ſide had ſent up to the Archbiſhop. But all this was untrue: For he had not been with the Archbiſhop, nor had made any ſuch Allegation, as the Archbiſhop himſelf ſignified to the ſaid Lord. But indeed a Pupil of *Wood*'s had been with him, to whom he ſhewed at that Time his Diſlike of his Tutor's Matter. And the Warden being then in Towne, he bad the ſaid Pupil or *Wood* himſelf, to

ANNO 1572. come to him again, and he would hear the Caſe, and intended to give his Reſolution of it. But neither of them came, as miſtruſting their Cauſe. But they plied the Lord Treaſurer ſo cloſe, that they got other Letters from him to the Archbiſhop. In fine, He was not to be moved by any ſolicitations againſt the Equity of the Cauſe; and ſhewed a moſt inflexible reſolute Mind in a juſt Matter. For the Reſult of his Judgment was, "That *Wood* had ſtept into a mani-

The Archbiſhop's Judgment.

"feſt Perjury, to ſue for any Diſpenſation againſt the Founder's Ordi-
"nance, willing them all to be inclined to be Prieſts, and at convenient Time
"to take the ſame Order. He conſidered alſo, "How much the College was
"now warped from this good Inſtitution; ſaying to the Lord *Burghly* with ſome concern, "That they were ſo much now offended with the Miniſtry, that of
"Forty ſuch Fellows in the Houſe, there were but Two Prieſts, And whether
"they were a good Example to the Univerſity, for Men to run into open Perju-
"ries, and whether it were good to the Governance, that ſo few Prieſts, and
"Preachers eſpecially, in the Univerſity ſhould be; he left that to her Majeſty's
"Conſideration, and the Lord Treaſurer's Wiſdom. He added, If her High-
"neſs would take it upon her Conſcience to break ſuch Ordinance, he referred
"it to her Majeſty. Beſides, this Cauſe, he ſaw, touched more Inconveniences
"that would follow, both in this, and in other Colleges, if this were won by
"Importunity. But as for himſelf, he profeſſed he could not bear with it in
"Reaſon, praying his Lordſhip not to be offended with this his Writing. And ſo wiſhed her Majeſty, and all of them, to return well home again.

Auguſt 17. Writes in behalf of the Warden of *All Souls*.

What the Iſſue of this Buſineſs was, I know not; only I find the Warden ſoon after coming before the Lord Treaſurer, being ſummoned up by the Queen's Order, I ſuppoſe, to hear his Reaſons for diſobeying the Queen's Letter, And fearing how he ſhould ſucceed there, he got the Archbiſhop to give him a Letter in his Favour to the Treaſurer; wherein he prayed his Honour to be good to that honeſt young Man (as he called the Warden) in the Caſe of that College, as of certain other Colleges in that Univerſity, [whoſe Privileges and Welfares depended upon the Iſſue that this particular Caſe would find] and that he himſelf had writ in that Matter, as he thought convenient.

Auguſt 25. Decides a Controverſy between the Biſhop of *Licoln* and the Archdeacon.

Near about this Time alſo did our Archbiſhop, with the Aſſiſtance of the Biſhop of *Winton*, make up and compromiſe a long and ſtiff Debate between *Cooper*, Biſhop of *Lincoln*, and *Aylmer* Archdeacon of the ſame, about the Exerciſe of their Spiritual Juriſdictions, the Bounds and Limits whereof were contended betwixt them, and the Fees and Benefits ariſing. At length either Party committed the final Determination of their Controverſies to the ſaid Archbiſhop and Biſhop, promiſing to acquieſce therein. And it was to this purpoſe: *Viz.*

That the Biſhop of *Lincoln*'s Vicar General in Spirituals, or Commiſſary, and the Official of the Archdeacon of *Lincoln*, held their Courts together, either within the Church of St. *Mary*'s, *Lincoln*, or in the ſaid City, every Week (excepting the Feſtival Weeks) in the ſame Time and Place; and there hear, handle and decide Cauſes, and take the Proofs of Wills and Teſtaments of ſuch as dye within the Archdeaconry, and commit the Adminiſtration of the Goods of ſuch as dye Inteſtate, according to the Statutes of the Realm. And in fine, exerciſe all manner of Spiritual and Eccleſiaſtical Juriſdiction: Collation of Eccleſiaſtical Benefices, Admiſſions and Inſtitutions of Clerks, Deprivations only excepted; which were reſerved to the Biſhop and his Vicar General: Reſerving alſo to the Biſhop the Power and Authority of nominating one Sequeſtrator only in the ſaid Archdeaconry of *Lincoln*, to be concerned in the Fruits of Benefices vacant, and in the Goods of Perſons Inteſtate. Yet ſo, that the Official and other Miniſters of the Archdeacon may be preſent, if they will, at all ſuch Sequeſtrations ſo to be made.

That out of the Fees and Profits ariſing and iſſuing from the Exerciſe of ſuch Juriſdiction, the neceſſary Expences of the Archdeacon, on account of his Viſitation, be defalked, and alowed to the ſaid Archdeacon, and his Officers, from time to time.

That all Fees and Profits ariſing from Proofs of Wills, *&c.* be equally divided between the Biſhop and the Archdeacon by equal Portions.

That

That as often as the Biſhop of *Lincoln*, from three Years to three Years, ſhall Viſit his Church, City and Dioces, the ſaid Biſhop ſhall receive all and ſingular the Fees, Profits and Emoluments, for Proof of Wills, Inſinuations, Commiſſions, Adminiſtrations of Goods of Inteſtates, *&c.* in the Archdeaconry for three Months. That beſides and beyond the Fees, Profits and Commodities, reſerved to the Biſhop, as before, the Archdeacon ſhall yearly pay to the Biſhop or his Aſſigns 33 *l.* of good and lawful Money of *England*, of ancient Cuſtom due to the Biſhops of this Dioces, in the Name of *Preſtations*, beſides the Arrears of ſuch Preſtations as are already due. And the Biſhop and his Vicar General in Spirituals, to pay and ſatisfy all Arrears of Fees and Profits withheld, due to the Archdeacon and his Official. *ANNO* 1572.

And that if there ariſe any Doubt or Ambiguity in, or about the Interpretation or true Underſtanding of the preſent Ordinance, or any Part thereof, hereafter, that in that caſe, the ſaid Archbiſhop and Biſhop might interpret, explain and declare it. And both Parties to ſtand to ſuch Interpretation and Declaration without any Contradiction or Reclamation. This Inſtrument, which I tranſcribed out of the Paper Office, I have repoſited in the *Appendix*. *Num.* LXV.

CHAP. IX.

Admonition *to the Parliament, a Book now in great Vogue for a new Diſcipline.* Beza's *and* Gualter's *Letters, added there.* *Biſhop* Cox's *Letter to* Gaulter; *and his Anſwer: And* Bullenger's *Letter to the Biſhop of* Winton *on this Point.* Gualter *dedicates his Homilies upon the Epiſtle to the* Corinthians *to the* Engliſh *Biſhops. His Thoughts of the Rites and Cuſtoms of Churches. A Popiſh Bull in* Spaniſh *brought to the Archbiſhop.*

THE *Puritans*, by the Connivance and ſecret Favour ſhewn them, grew a pace, and improved in their Principles againſt the eſtabliſhed Church. For they now condemned the Calling of Biſhops, as Antichriſtian; and the preſent Biſhops, as a Remnant of the Antichriſtian Brood: And were for throwing down the whole Conſtitution of the Church of *England*, and ſetting up another different Diſcipline in the room thereof, under pretence of reſtoring the right Goſpel Government. A full Account of whoſe Principles, Doctrine and deſired Reformation of the Church, appeared in a Book, called, *An Admonition to the Parliament*; directed to them to redreſs the pretended Abuſes of the *Engliſh* Church, as they are in that Book declared, according to the Model there laid down. Of this Book *Thomas Cartwright*, lately of *Trinity* College in *Cambridge*, was the chief Author, though there was, (as it was thought) a Club concerned in the compoſing thereof. This *Admonition* had now by this time been printed and reprinted privately no leſs then four Times, (in ſuch a Vogue it was) notwithſtanding the Diligence of the Biſhops to ſuppreſs it. The laſt Time, which was this Year, it came forth with Additions; a Copy whereof the Archbiſhop ſent to the Lord Treaſurer, and he, with other of the Eccleſiaſtical Commiſſioners, writ Letters to the Lord Maior, and ſome Aldermen of *London* to lay in wait for the Charects, Printer and Corrector. But the Archbiſhop was jealous, that they deceived him, as being not willing to diſcloſe this Matter. But when they could not otherwiſe ſtop the Book, they hindred the ſpreading of the ſeditious Principles thereof, by ſetting on Work the very able and learned Pen of Dr. *John Whitgift*, Maſter of *Trinity* College in *Cambridge*, afterwards Archbiſhop of *Canterbury*, in anſwering it. Of which we ſhall ſpeak more hereafter.

The Archbiſhop lays in wait for the Preſs that printed the *Admonition*;

And employs *Whitgift* to anſwer the Book.

ANNO 1572.

In this *Admonition* the Authors had printed a Letter of *Beza*, and another of *Gualter*, wrot as it ſeemed in their behalf: intending thereby to ſhew, that they had the Approbation of Two famous Foreign Reformed Churches, namely of *Geneva* and *Zurick*. The true Occaſion of which Letters was this:

Beza and *Gualter*'s Letters printed in the *Admonition*.

The Diſcontented Brethren in 1565. or 66. thought it convenient to certify the Foreign Churches of the Tranſactions then againſt them. And for that Intent they diſpatched Two of their Party, whereof I ſtrongly ſuſpect *George Withers* (of whom before) to be one, to *Geneva* and *Helvetia*. Being arrived at *Geneva*, they filled *Beza*'s Ears with grievous Accuſations of the Biſhop's Dealings with the Miniſters. The good Man, commiſerating their Condition, upon their Agent's Deſire at their departing, gave them his Letters to *Gualter*, and the learned Men of *Zurick*; who, they well knew, had a good Intereſt with our Biſhops; in which Letters exciting them to do their Endeavour to help the afflicted State of *England*; and further, exhorting *Gualter* for this purpoſe to take a Journey into *England*. When they were come to *Zurick* they delivered their Letters, declaring unto *Gualter*, and the other Miniſters there, the ſame that they had done at *Geneva*. And moreover, they ſet down in Writing a great many Errors and Superſtitions, then, as they aſſerted, uſed and maintained in *Englaud*; and that all ſuch as would not Conſent thereunto were deprived of their Miniſtry. They complained here, that many Things were coined by ſuperſtitious and ambitious Courtiers, and the Biſhops became the ready Executors thereof: Which (as they ſaid) troubled them moſt of all. Theſe, however untrue, Reports made ſuch an Impreſſion upon them, that *Gualter* haſtily compoſed, and ſent a Letter to his old Friend, Biſhop *Parkhurſt*, who had ſojourned four Years at his Houſe at *Zurick*; and therein he ſomewhat ſharply blamed him, and the reſt of the Biſhops, for preſſing ſuch indifferent Things, and puniſhing ſo heavily thoſe who complied not with them. Of this Letter ſeveral Copies were taken, *Parkhurſt* making it more common than the Writer intended he ſhould, ſo that falling into the Hands of the *Puritans*, they printed it with one of *Beza*'s, in the ſaid Book, called *The Admonition*, in Juſtification of themſelves.

Biſhop *Cox*'s Letter to *Gualter*, and *Gaulter*'s Anſwer thereupon.

Whereat *Cox*, Biſhop of *Ely*, one of the Eccleſiaſtical Commiſſioners, in this Year 1572. (which was not long after the publiſhing of the Letter) thought fit to expoſtulate with *Gualter* upon the Contents of what he had writ; relating withall truly and fairly the State of the Controverſy between the Biſhops, or rather between the Realm, and theſe Men. To which *Gualter* on the 9th of *June* anſwered, "Thanking him for his friendly Admonition and Charity, in "correcting the Errors of one impoſed upon by others; excuſing himſelf for "what he then wrot, both in reſpect of the Time when, the Cauſes for which, "and the Perſon to whom he wrot what he did. He ſaid, That at that time "Letters on both Parts were ſent to them almoſt every Day, when that unhap-"py Controverſy of the Habits was ſet on foot. That for their Parts they ad-"viſed the Adverſaries not to ſtir up Contention in the Church for Matters of "no Moment, thinking the Thing had been after laid aſleep. He little thought, "he ſaid, that Biſhop *Parkhurſt* would have publiſhed his Letter abroad, for he "only deſired to hear his Advice; That *Parkhurſt* indeed anſwered him not, but "one *Abel* wrote to them, and had cleared the Biſhops of all Blame. He pray-"ed Biſhop *Cox* to make his Excuſe to others, into whoſe Hands that Letter "ſhould come; adding, That ſince that time, which was ſix Years ago, they "of *Zurick* had had nothing to do with thoſe *vain Brawlers*, as he ſtiled them, "nor had any Letters at all paſt between them. That ſoon after it appeared to "them what they went about, when Men of the ſame Principles with them, "under pretence of Eccleſiaſtical Diſcipline, (the chiefeſt whereof they would "have to conſiſt in Excommunication) had been the Authors of great Troubles "and Changes within the County *Palatine*. Praying the Biſhop once more not "to have any ſiniſter Opinion of him, who bore a ſingular Affection to the "*Engliſh* Nation, and that ere long he would ſet forth a publick Teſtimony "thereof. And that he would never have ſent his only Son into *England*, "[which he did the laſt Year] except he were truly perſuaded of their Conſent "and Agreement. That *Publick Teſtimony* which he promiſed to ſet forth, was his Epiſtle before his Homilies upon the Firſt Epiſtle to the *Corinthians*; of which by and by.

And

And as *Gualter* had thus diſowned the *Puritans* of *England*, ſo alſo did his Fellow-Paſtor *Bullinger*, in a Letter wrot the ſame Year, 1572. *March* 12. to another Biſhop, and Eccleſiaſtical Commiſſioner, *viz.* the Biſhop of *Winton*. "As he re- "joyced that God had given our Church ſuch an Excellent Princeſs, as Queen "*Elizabeth*, for the propagating the Goſpel, ſo he expreſt much Grief, that "there were a ſort of Men among us, that by their unſeaſonable contending "about indifferent Things, put ſuch Obſtacles in the way of the Reformation, "and made a Schiſm in the Church. He ſhewed, how ſuch were in their "Church at the beginning of their Reformation, who thought nothing Pure "enough; and thereupon ſeparated themſelves, and ſet up Conventicles: And "this begat various Sects and Schiſms. But afteward their Hypocriſy and Diſ- "order came to be known, and they ſoon vaniſhed and came to nothing. Both theſe Letters are put in the *Appendix*; and were in *Whitgift*'s Anſwer to the *Admonition*.

ANNO 1572.

Bullinger to the Biſhop of *Winton*.

N. LXVI.

About the *Autumn* of this Year did *Gualter*, that learned Man now mentioned, publiſh Ninety five Homilies upon the former Epiſtle to the *Corinthians*; and out his honourale Regard to thoſe *Engliſh* Biſhops, his Acquaintance, that had formerly been Exiles, and for the moſt part ſojourned at *Zurick*, he dedicated thoſe his Exercitations to them. Namely, *Grindal*, Archbiſhop of *York*; *Sandys*, Biſhop of *London*; *Horne*, Biſhop of *Winton*; *Cox*, Biſhop of *Ely*; *Parkhurſt*, Biſhop of *Norwich*; and *Pilkington*, Biſhop of *Durham*. In his Prefatory Epiſte to them, his Argument ran chiefly of the Unity of the Church: Wherein he ſhewed, That none ought raſhly to depart from its Society for the Vices of any that lived in it. On which Pretence many *Anabaptiſts*, and others, had departed from the Proteſtant Churches in *Germany*, *Helvetia*, and elſewhere. Herein he took occaſion to ſpeak of ſuch as diſquieted the Unity of the Reformed Churches, and mentioned ſome that complained of the Diverſity of Rites, and would ſeparate from the Church for it. It offended them, or it ſeemed ſo to do, that ſome Children in Baptiſm were dipped, and others only ſprinkled: That ſome uſed ſhorter Prayers, and ſome longer. That in moſt Churches, both Men and Women went up to the Communion Table at the Celebration of the Sacrament, to receive the Elements from the Hand of the Miniſter; and that in ſome Churches it was brought to the Communicants ſitting in their Seats, and they diſtributed it among themſelves. That it was more frequently uſed with ſome, and with others, but three or four Times in the Year. Some thought it blame worthy, that there were not in all Churches Veſſels of the ſame Form and Matter, but ſome were of Wood, ſome of Glaſs, ſome of Silver, ſome of Gold. That ſome again there were that moved unneceſſary Conteſts of the Habit of Miniſters; and went ſo far in it, that for that Cauſe they were not afraid to condemn grave Men, and that had excellently well merited of the Church and Common Cauſe of Religion. Of this laſt Matter theſe were the ſaid learned Man's Thoughts in the ſaid Epiſtle. "Of the Garments of Miniſters in ancient Time there was no "Controverſy; in that it was free for all to uſe that Habit, which according "to the Cuſtom of the Country ſeemed moſt ſober and decent. *Walafrid*, who "lived in the Year DCC. affirmed that the Ancients uſed a common Garment, "but clean. At length they began in their Service to uſe a White Garment, "yet without Superſtition. Whence St. *Hierom* againſt the *Pelagians*, who con- "demned any kind of handſomer Clothing, as contrary to God, wrot thus, "*What Contrarieties are they againſt God, if I ſhall wear a cleaner Coat? If a Biſhop, "Prieſt and Deacon, and the reſt of the Eccleſiaſtical Order, in the Adminiſtration of "the Sacrifices, go in a White Garment?* But Luxury and Pride encreaſed in after- "Times together with Superſtition. That as they offended in an immoderate "adorning of their Temples, ſo the Biſhops, and other Miniſters of the "Church vaunted themſelves with no leſs ſoft and coſtly than ſuperſtitious "Habit, and ſuch as was ſet out to a diſſembled ſhew of Sanctity. Which "as all godly Men do deſervedly condemn, ſo none of a ſound Mind, "and that love Peace, can approve their Moroſeneſs, who while they can "bear nothing, that differs never ſo little from the vulgar Habit of any Na- "tion, do diſturb all with Conteſts that are not at all neceſſary, and draw the "Churches

Gualter ſets forth Homilies upon the Epiſtle to the *Corinthians*.

Dedicated to the *Engliſh* Biſhops.

His Judgment of the Habits;

ANNO 1572. " Churches into Parties, not without the moſt dangerous Scandal. Theſe, " while they are afraid of every thing, bring themſelves and the Churches in " the greateſt and moſt harmful Hazzards. And it comes to paſs for the moſt " part, which *Socrates* ſpake of the *Novatians*, *Eunomians*, and others the like, " that they who have once made a Departure from the Church, afterwards they " themſelves are divided among themſelves: Nor is there any end of Sects and " Diſſenſions. And therefore St. *Auguſtin* writing to *Januarius*, when he had " expounded ſeveral Rites of the Churches, which were obſerved in his time, " thought this the ſafeſt Rule for Chriſtians, *If in thoſe things which might be done* " *without breach of Faith and Godlineſs, Men accommodated themſelves to the Churches,* " *whither they came.* This was the ſober Senſe of the learned Men of that *Helvetian* Church, concerning this Controverſy, ſo much ſtirred in the *Engliſh* Church at this time.

And of the Diſcipline. And concerning the *Diſcipline* ſo much alſo contended for by ſome, which was in Truth for the Miniſtry to have a Power to Excommunicate the greateſt, that ſhould not comply with them and their Orders; thus did *Gualter* in that Book before mentioned, deliver his Judgment, calling the *Anabaptiſts* in *Germany*, by the Name of *Donatiſts*, becauſe they ſeparated from the Church on this Account. " They did raſhly condemn, ſaid he, whole Cities and Nations, in " which the Word of God was preached, the Sacraments rightly adminiſtred, " Publick Prayers celebrated, the Poor plentifully taken care of, Wickedneſſes " forbidden and puniſhed by good and wholeſome Laws. All this they look " upon as nothing, unleſs a certain new Magiſtracy were conſtituted, which " might have a Right, even over Princes themſelves, not only to Reprove them, " but to Excommunicate them alſo, But he wiſhed they were able but to pro- " duce one Example for it, out of either New or Old Teſtament.

Hom. LVI.

A *Spaniſh* Bull falls into the Hands of the Archbiſhop. About this time, one brought the Archbiſhop a Popiſh Bull in *Spaniſh*, printed. Which, he was informed, a certain *Spaniard*, as he was going to his Execution, drew out of his Boſom, as long worn there. By the which, he had confidence [uſing it as a Charm or Spel,] that he ſhould never come to ſuch a Death. Probably he had bought it of ſome of the Popes Higglers at a good Price, who had promiſed him, upon ſome ſlight Matters to be done by him, and paying ſuch a Sum of Money for it, he ſhould be ſecure never to come to the Gallows. And this, no queſtion made him the bolder to commit any Villany. But now, when he found himſelf deceived by theſe Men, he cried out of them, as breaking promiſe with him; and furthermore, required of the People there, that if any were preſent, that could inſtruct his Conſcience to die better to God-ward, that his Soul might be in better Surety of Salvation, he earneſtly requeſted it. This Bull being taken up, was at laſt brought to our Archbiſhop. He remembred not in what Parts beyond the Seas, this Execution was done. But he delivered it to be ſecretly tranſlated by a truſty Perſon; and when it was done, he ſent it to the Lord Treaſurer, to ſee it, and make an Obſervation of the pious Frauds of the *Romiſh* Church, practiſed upon the People.

CHAP.

ANNO 1572.

CHAP. X.

The Maſſacre at Paris. *The* Pope's *Jubilee for it. The Archbiſhop's Conſternation; and Judgment of it; and his ſecret Letter to the Lord Treaſurer thereupon. Apprehends danger of the Queen's Life from Papiſts. Orders to the Eccleſiaſtical Commiſſion to look to them. His Apprehenſion of* Puritans. *The* Vidame *of* Chartres, *eſcapes from the* Maſſacre. *His Letter, for the Queen to revenge it. The Archbiſhop's private but free Speech, concerning the Queen's Favour to* Papiſts: *And her too much Security. Papiſts impudent. His Thoughts thereof.*

The *Pariſian* Maſſacre.

NOw happened the horrible and moſt treacherous Maſſacre of the Proteſtants at *Paris*, and in other parts of *France*; being the Papiſts bloody Solemnization of the Marriage between *Henry* of *Navarr*, and *Margaret* the *French* King's Siſter. Which the Papiſts aſſuredly conceived to be a main ſtep to the complete Reſtoration of their Religion, and the Extirpation of Hereſie. And the truth is, they thought, that by this Conſpiracy they had gained the point abſolutely againſt the Reformed. For the *Spaniard* and Pope were in this Plot, as well as the *French*. And it was to be carried on in other Countries and Nations, *viz.* The *Low Countries*, *Germany* and *England*, as well as in *France*, for the rooting out of the Religion. And of this Maſſacre, ſuch Joy and Triumph was among *Roman* Catholicks, that Pope *Gregory* XIII. iſſued out his Bull for a Jubilee, to be obſerved on the Seventh Day of *December*, the ſecond Week of *Advent*, as for divers Cauſes, ſo for this eſpecially: for the Victory of the Chriſtians againſt the *Turk*, for the Conſervation of *Flanders*, for the Election of the King of *Poland*, who favoured the *Roman* Catholick Faith: But the firſt and chief Cauſe was, for the happy Succeſs of the moſt Chriſtian King againſt the Hereticks. The which Jubilee, began thus: "That our holy Father, Pope "*Gregory*, having been lately advertiſed, that our Lord God, who manageth "the Hearts of Kings and Princes, as it ſeems good to him, had magnified his "great Mercy towards the Church, in that he had raiſed up his moſt dear Son "in *Jeſus Chriſt*, *Charles* IX. the moſt Chriſtian King of *France*, to revenge the "Injuries and Outrages, committed againſt God, and the Catholick Church, by "the Hereticks, called *Huguenots*, and to puniſh the principal Heads of the Re"bellion, who in theſe Years paſt, with a bloody and implacable Rage, by Mur"thers, Thefts, Sacrileges and Ravages, had troubled, pillaged and devoured "the moſt flouriſhing and opulent Kingdom of *France*. For this Cauſe He, be"ing accompanied with the College of his Lords the Cardinals, in the Church "of St. *Mark*, at *Rome*, with the greateſt Devotion poſſible, rendred thankſgi"ving to God, the Creator, for this great Mercy towards his Church; praying "him to give Grace and Virtue to the ſaid Moſt Chriſtian King, to purſue ſo ſalu"tary, and bleſſed an Enterprize; and to purge his Realms, formerly ſo reli"gious and Catholick, among all Nations, from all Hereſies; and to bring "back, and reſtore the Catholick Church in its Integrity and antient Spen"dor. But I refer the Reader to the *Appendix*, where he may meet with the whole Jubilee, printed on a great Sheet of Paper, in the *French* Language. Being put, I ſuppoſe, into that Language, the better to juſtify that Kings Doings before his Subjects, who might otherwiſe very well boggle in their Minds at ſuch an Action. But when they ſhould ſee the Pope himſelf ſo well to allow of it, it was preſumed this would be a ſufficient Cloak for the bloody Fact.

The Popes Jubilee for it;

N. LXVIII.

This Bull I met with among the Lord *Burghley*'s Papers; as alſo another Paper of the ſame Subject, being a *Latin* Manuſcript of *News*, wrote in *October*, by ſome great Man. Which I have alſo added in the *Appendix*. It is endorſed by *Burgh-*

And the News thereof ſent into *Germany*.

ley's *N.* LXIX.

*

ANNO 1572.

ley's own hand thus: *October* 1572. *Scriptum miſſum in* Germania, *contra Proteſtantes.* The Contents of which is, " How that *Charles* the Cardinal of *Lorrain* " writ to the *French* Ambaſſador in *Germany*, that not only *France*, but the whole " Chriſtian World, had received an incredible Benefit; and that he was ex- " tremely glad, that his Family, [*viz.* that of *Guiſe*,] chiefly was the Miniſter of " ſo glorious an Action, by the ſingular Favour of God. That it was confirmed, " as a thing certain, that this Conſpiracy was made, eſpecially by the ſame " Cardinal's Pains, between the Pope, the *French*, and the *Spaniard*. That the " *French* ſhould ſlay the Chief of the *Huguenots*, in the *Navar* Mariage, and in " the whole Kingdom. That he ſhould aſſiſt *D'Alva* according to his Power in " exterminating the *Dutch* Rebels. That the *Spanyard* ſhould reſtore the King- " dom of *Navar* to the *French*. That he ſhould help the ſame Kings Brother " in ſeizing on the Kingdom of *England*. And laſtly, that all the Confederates " ſhould join their Strength and Wealth, to extirpate the Hereticks of *Germany*, " and to conſtitute a new Form in all that Empire, according to the Preſcript of " the Pope. That many did extol the King, even to Heaven, and ſaid, that he " obtained a greater, and more illuſtrious Victory, than the Confederates the " Year before obtained againſt the *Turk*. In as much as they, who could not " be beaten by any Force or Arms, were oppreſt by Counſel and Prudence. " That they had eminently conſulted, not for the ſingle Kingdom of *France*, " but the whole Chriſtian World, that there were Hopes, that the Hereticks " being every where exterminated, that antient Dignity and Splendor would be " reſtored. And that concerning *England*, the matter was eaſy: In which " Kingdom there were ſo many Papiſts, that if they ſhould ſee any Aſſiſtance " from Abroad, they would take up Arms for the Deſtruction of the Queen, and " the Hereticks. And that the Queen ſtruck with this fear, would recal her " People out of the *Low Countries*; or at leaſt, would not ſend any more Soldiers " thither. That it was written, that at *Rome*, the Pope and Cardinal were very " buſy about bringing the *French* and *Belgic* Affairs to a wiſht for end; and that " there was very great Hope, and ſo they did certainly perſuade themſelves, " that either now, or never, the Popes Kingdom would be reſtored to its antient " Dignity, by theſe Two Kings of *Spain* and *France*, the Hereticks being every " where rooted out, or ſo certainly oppreſt, that they ſhould never after dare " to ſtir. And that there was a very unanimous Conſent among the Papiſts for " the Deſtruction of the Hereticks, and very great Force alſo to do it. And " that the Pope hoped, and the Cardinals, and Men of the Holy Order, did " earneſtly deſire, that the Joy conceived upon the late Slaughter in the *French* " Mariage, might be amplified by ſome new Deſtruction. There is much more concerning the reducing of *Germany*: but I will not ſtuff up theſe Sheets with it; but refer the Reader to the Paper it ſelf: which ſeems by the Hand, to be ſent by *Mount* the Queens Agent in *Germany*.

The Archbiſhop in great Apprehenſions upon it.

Upon this ſad Slaughter, and the deep and ſtrong laid Plot, in which it was contrived, the Minds of the wiſeſt and beſt Men here ſunk into great Conſternation. The Lord *Burghley* profeſſed to ſome of his Friends, that *he was at his Wits end.* And they expected nothing but ſome ſuch terrible thing to happen here at Home, both to the Queen and her trueſt Subjects. Our Archbiſhop reckoned upon it, and gave over himſelf as a Man to be carried away with the Floods, as he told a Friend. And that which aggravated the Fears of the impending Miſery was, becauſe the Queen was ſtrangely ſecure of her worſt Enemies, the Papiſts; and ſhewed them much Favour, having many Friends at Court. The Government Neutral; the Queens beſt Proteſtant Subjects but little regarded, the Biſhops diſcouraged and checked in the diſcharge of their Offices. Of ſuch Matters as theſe, the Lord Treaſurer and the Archbiſhop privately complained to one another in Secret Letters, written by their own Hands, and without Date and Subſcriptions. The Archbiſhop ſaid, " This caſe of Murther was " not only lamentable, and deteſtable, but *ominoſum.* That he had marked the " the State of this Neutral Government, and that he looked for no other end, " but that which was very likely. That he had framed himſelf to be carried " away with the Floods, when they ſhould ariſe. This *Machiavel* Government, " he ſaid, was ſtrange to him, for it brought forth ſtrange Fruits. As ſoon was " the

ANNO 1572.

" the Papiſts favoured, as the true Proteſtant. And yet forſooth, ſaid he, (repeat-
" ting the Reproof of ſome againſt him,) my Lenity doth marr all. When the
" true Subject, as he goes on, is not regarded, [meaning Himſelf, and ſuch as
" He,] but overthwarted: When the Rebel, [meaning the Papiſts] is born
" with, a good common wealth, *Scil.* When the faithful Subject and Officer
" hath ſpent his Wits to ſearch, to find, to indite, to arraign, and to condemn;
" yet muſt they be kept ſtill for a fair Day, to cut our own Throats. [Reflecting
" upon the *French* Maſſacre.] Why is *Barker* ſpared? [Who I ſuppoſe, was a
" convicted Prieſt.] Is this the way to rule *Engliſh* People? But it deſerves to
" be counted Clemency. Oh! cruelty, ſaith he, to ſpare a profeſt Enemy, and
" to drive to the Slaughter her ſelf, and her beſt Friends. O! ſubtil diſſimu-
" lation of the Enemy. For himſelf, he ſaid, truly he delighted not in Blood.
" Yea, that if he had not been bound ſo much to the Mother, [Queen *Anne*
" *Bolen*, he means] he would not ſo ſoon have granted to ſerve the Daughter
" [Queen *Elizabeth*] in that Place. And that if he had not well truſted to have
" died ere this time, their Honours ſhould have ſent thrice for him, before he
" would have returned from *Cambridge*.

" Alas! my Lord, ſaith he further, in this ſecret Letter, ye ſee, and have
" ſeen a long time, what they ſeek. Think ye, Men mark not your Gover-
" nance [at Court?] Think you not, that it is perceived, that when Her Ma-
" jeſty hath truly determined and ſpoken, ye overthrow what is purpoſed? Let
" us [Biſhops] be quite out of eſtimation, and of no credit. And let us (if
" we can do any thing to colour other,) be objected to Envy, be put in Peril,
" yea caſt away. Think ye, that this Way, you among yourſelves ſhall eſcape?
" Oh, my Lord, is it Glory, Riches, or Life, that I ſeek in this Cauſe? Shall I
" now in this Age diſſemble, and ſtand in fear, and not of God? *Qui poteſt &*
" *animam, & corpus perdere in Gehenna.* No, I could be better content to live for
" my ſelf with one Man only, then with forty. I ſee and hear of the Market
" Folkes only, how the Game goes. [So common and vulgarly known was it,
" how things were managed, and in favour of Enemies.] I muſt needs reverence
" your great Pains, Wit and Diligence, [ſpeaking to the Lord Treaſurer] I
" muſt needs confeſs the princely Heart of her Majeſty. But I fear, *Qui te beatum*
" *dicunt, ipſi te decipiunt.* I ſee Honour and Glory is daily ſought. I pray God
" ſend Plenty thereof. But I ſee, that this Cauſe is ſupernatural in Gods Hands.
" His Wrath is deſerved, *&c.* *Ille Deus, in cujus manu ſunt corda Principum*, will
" ariſe, and in the mean time harden her Heart to work his Purpoſe, and prevent
" deſerved Vengeance on us, and our Poſterity. For my earneſt Zeal, and my
" manifold Duty ſake, I fear her Highneſs ſhall be ſtrangely chronicled; and I
" would it were amended. I have and will pray: nought elſe can I do; but
" continue *in ſilentio & ſpe.*

His Counſel to the Lord Treaſurer, with relation to it.

One thing in this hurly burly he prayed his Honour, that he might ſpeak to him. And that was, That he was informed credibly; that in ſome of his Letters he profeſſed, *He was at his Wits end*; whereupon he gave him this ſeaſonable Counſel: " *Sir*, however it be, ſaith he, let the World know no ſuch thing.
" Some Friends be not Secret. Blaze they will, to win Credit. Now or never
" we muſt ſet out a good Countenance. And ſurely ſo I comfort ſuch Faithful,
" as come lamentably dejected to me. We ſhall never be at Peace and Quiet,
" till that *Homo Peccati* have that is juſtly deſerved, [Puniſhment, he meant, to
" be inflicted upon *Popiſh* Traitors, or perhaps upon ſome particular Perſon]
" *In mora periculum. French* Princes will diſſemble and deceive, to win their
" Purpoſes, [reflecting upon *Charles*, the *French* King's deep diſſimulation with
" the Proteſtants, for the bringing about that Maſſacre; and therefore, that we
" ſhould not eaſily truſt him.] *Det Deus tibi intellectum.* And finally, he
" prayed his Lordſhip, not to be angry with him. *Nam aliquando*, ſaith
" he, *& Olitor opportuna loquitur.* And ſo ended without Subſcription of
" Name or Date.

The inſolent Behaviour of the Papiſts at home.

Now therefore the great labour at Court was, to open the Queens Eyes, and to make her apprehend her Danger from the Papiſts; and that ſhe might give forth her Commands to ſearch for them, and to take them up, and execute Laws againſt them. For the Papiſts had ſecret Fautors within the Palace

ANNO 1572.

Walls, and were ſlyly encouraged by ſome Perſons, who outwardly pretended otherwiſe. And they were very confident, and well ſtored with Armour in their own Poſſeſſions. They were full of Spight alſo, and ſecret Malice. Their *Ymps*, to uſe the Archbiſhops own Expreſſion, were marvelous bold, and flocked together in their talking Places, as he was informed. And they rejoyced much at this unnatural and unprincely Cruelty and Murder. And he had Intelligence of ſome, that would not ſpare to utter their Rejoyces, and and to ſay that of long time they looked for ſuch Slaughter at home. And ſome of their written Books he had gotten; wherein they went about in large Writing, to ſet out their Deſires, and made their Concluſion, *Quod heretici morte ſint plectendi.* Whereupon, our Archbiſhop was in great apprehenſion of the Queens Safety, being then in her Progreſs abroad; and of my Lord Treaſurers with her. " I pray God, ſaid he, in his Letter of the 16th of *September*, to the " ſaid Lord, ye bring home the Queens Majeſty well, and your ſelf with " her. They be full of Spite and ſecret Malice. And he feared, that when " Papiſts were ſo bold, and full of Armour, they might mean much Hurt " and Miſchief. And then for their Diſarming, he urged that Policy of the " *Philiſtins*, That none of the *Iſraelites* ſhould have any Weapon, but only " *Saul* and *Jonathan*. *Caverant enim Philiſtini, ne fortè facerent Hebræi gladium* " *aut Lanceam.* Indeed, publickly the Papiſts did then ſeem to diſown and " diſlike that Cruelty in *Paris*. For ſuch Papiſts as came to the Archbiſhop would not be known, but to diſlike theſe Cruelties and Viperous Murders. But he learned by others, that were Inferiours, how they triumphed. Which made him pray God of his Grace, to protect his little Flock.

His Opinion and Advice concerning the Queen of *Scots* and Papiſts.

He looked upon *Mary*, the Queen of *Scots*, to be the chief Cauſe of this Audacity of the Papiſts; and wiſhed that ſhe were removed, tho' it were by Juſtice. Becauſe he perceived no other way for the Kingdoms Security at that time. And this his Mind, he brake in theſe Words to the Lord Treaſurer: " I beſeech God to hold his Hand over us. If that only deſperate Perſon were " away, as by Juſtice ſoon it might be, the Queens Majeſties good Subjects " would be in better Hope, and the Papiſts daily Expectation vanquiſhed. But that was a thing, which Queen *Elizabeth* would not hear of. And beſides, ſhe was void of all fear of any Harm from Papiſts. Which was a great trouble to our Archbiſhop, as well as other Wiſe Men about her; and made him ſay, " That there were many Worldlings, many Counterfeits, many Ambidexters, many Neutrals, concealing themſelves and all their Doings. And " yet we, ſaid he, who ought to be *Filii lucis*, want our Policy and Prudence. " *Non Putâram*, is the Fools Experience. And if *Piſcator, ictus ſemel, ſapit*, what " ſhall come of us, who, after ſuch ſtriking as is now uſed, ſhall not be left " alive, *ut ſapiamus?* God's Will be done; and I beſeech God ſend to the Queens " Majeſty *aures, ut audiat: cor docile & benignum, ut intelligat*; and to be adver- " tiſed by the truſtieſt of her Council, to provide in time, and not to drive " long ſuch Matters of Reformation, [as ſome were now putting on, for the " prevention of Popiſh Malice.] If Almighty God, oft and oft calling upon " us, and ſhewing his favourable Countenance from time to time; and yet we " will *in ſecuritate deſpicere omne conſilium ejus*; Then I fear that which doth " follow by the Propheſy of Wiſe *Solomon*, *Ego quoque in interitu veſtro ridebo; &* " *ſubſannabo, cum vobis id quod timebatis advenerit*, &c. And ſo he wiſhed her " Majeſty proſperouſly to return home; to the Lord Treaſurer God's good Pro- " tection, and to them all of the Council, *ſpiritum fortitudinis.*

Orders from the Council to the Eccleſiaſtical Commiſſioners to look to their Charge. *Vitel.* C. 9.

But the Queen's Council were ſo alarm'd by that Maſſacre before ſpoken of, that in *September*, a Letter came from them to the Archbiſhop, and other Commiſſioners of Eccleſiaſtical Cauſes, Willing them to look ſubſtantially to their Charge. Whereupon Commandment was by them given to all Keepers of Priſons about *London*, and elſewhere, to keep in ſtrait Cuſtody all ſuch as lay for thoſe Cauſes; and ſuch as were before Bailed upon great Sutes under Bond, to appear by a certain Day, were now revoked before the Time, and put into cloſe and ſtreit Cuſtody. Many others alſo ſuſpected of Religion, not agreeable to the State, were committed to cloſe Priſon, of both Sexes over all the Realm, to

no

no ſmall Numbers: As I read in a MS. of *Annals* from 1571, to 1572. The Council alſo ſent the Archbiſhop and Commiſſioners an Order, to give them Information of divers things they demanded; to which they returned their Anſwers. One whereof was to certify to them the Names and Qualities, throughout the Realm, of all ſuch Papiſts as did not like the Religion. But this the Archbiſhop thought an infinite Matter to do; and that upon account of their great Encreaſe, and growing ſo faſt. Whereat he made ſome ſtand, to enquire into the Reaſon thereof; marvelling what it meant. And he imputed it to one or both of theſe Things: Either private Maintenance of them, or to their being exaſperated by the diſordered Preachings and Writings of the *Puritans*: Who would never be at a point, as he ſaid. He meant, their wanting certain Principles to ſtick to. For whereas before they objected only againſt the Habits, now they ſtruck at the Liturgy, and the Epiſcopal Function. Of theſe, he ſaid, "They were cunningly encouraged by ſome Perſons, that pretended otherwiſe, "[that is, by ſuch as hoped by the help of their Quarels againſt the calling of Biſhops, to get a ſhare of their Revenues.] "But, as he proceeded, they ſhoot "not at us only, but at you all [of the Queen's Council, and the Nobility.] "and if our Spoil would ſerve them, I would not be long to reſign up to them. And then, as to their not being at a point, but going on further and further, he accommodated hereto a Paſſage that he had heard, as ſpoken by the Cardinal of *Lorrain*: Namely, that when he ſaw our Liturgy in *Latin*, or *French*, he ſhould anſwer, he liked well of that Order; *if*, ſaith he, *they would go no further.*

ANNO 1572.

And an Order to certify the Names of all Papiſts.

Encreaſe of Papiſts, occaſioned by Puritans.

All this did our zealous Archbiſhop earneſtly ſuggeſt to the Lord Treaſurer. And as he ſet on him on the one hand, ſo did *John de Ferriers*, *Vidam* of *Chartres* on the other. He was one of the chief *French* Proteſtant Noble Men, and a Man of Learning. Who very narrowly eſcaped from the Maſſacre, the Duke of *Guiſe* following him home to his Houſe to murder him. But he hiding and concealing himſelf, at length procured the King's Safeguard for his Perſon. Which the King granted, thinking that then he would return home to his Houſe, whence he had withdrawn himſelf, where they might be ſure to catch him, who could not otherwiſe find him. But he deceived the Deceiver. For with this Safeguard he got ſafe on Shipboard, and ſo came into *England*. Where, as ſoon as he arrived, which was *September* the 7th, he wrote to the Lord Treaſurer. And as the Archbiſhop in his Letter, had charged the Queen with too much Lenity towards her own Popiſh Subjects, and too much Security in them; So the *Vidam*, in his, ſeemed to ſuſpect, "That ſhe would not ſufficiently reſent that moſt inhumane Deed, nor deal with the *French* King in that "Openneſs and Plainneſs, that ſo falſe and baſe an Act deſerved to be treated "by all Neighbour Princes. For among other things, he wrote the Lord Treaſurer, that his Lordſhip ſhould adminiſter great Comfort to him, if he might "underſtand by him, that her Majeſty had a Compaſſion for them, and did ſo "much abhor ſo great Treachery, that ſhe could not diſſemble it. For he could "not doubt, ~~but~~ the very Remembrance of it created an Horror in her: But he "feared, that by ſpeaking more mildly concerning it, ſhe might add Courage "to thoſe Boaſters, as obſerving how the Neighbour Princes dared not ſo much "as once to mutter. He wiſhed ſome Princes would perform that which they "ought to do: And he believed they would: That the fear of future Revenge "might not be the leaſt Puniſhment to thoſe Butcherly Men. He bad the Lord "Treaſurer, that he ſhould not believe, that they would grow more gentle by "a few light Words, but rather that they would be more and more inſolent, "if they were more eaſily dealt with. And that the Judgment that the World "had of them, was not to be diſcovered to them by bare Words, but that there "was need of Action. That they might ſee, there were not meer Words, but "Minds prepared to do ſomething. The Letter, being an Original, I think "worthy to be preſerved as a Monument of that Barbarity. See the *Appendix.*

The *Vidam* of *Chartres*, his Letter upon the Maſſacre.

Num. LXX.

ANNO 1572.

The Archbiſhop apologizes for his free Diſcourſe concerning the Queen. *October* 6.

But to return to our Archbiſhop. The Things mentioned before were ſome of his penſive Thoughts concerning the Looſeneſs of the Government, and the too much Security of the Prince. But upon his recollecting what Dangers might enſue to him, if theſe his Suggeſtions to the Lord Treaſurer might take any Wind, he thought fit in the beginning of *October*, to make ſome Apology for what he had before writ in his two laſt Letters. Telling the ſaid Treaſurer, "That he writ private Letters to him *in amaritudine animæ, & in inſipientia ſua.* "And I truſt, ſaid he, ye do not procure me any Diſpleaſure for them. And "before Almighty God I ſpeak it, no Creature in Earth knoweth of this my "particular writing to you. I have that Perſuaſion, that ye love her Highneſs "and wiſh her Preſervation, whatſoever ſubtil Reſpects be in ſome others. The "Truth is, as well for Almighty God's Commands, for that ſhe is my Prince, "as for the laſt Words, that ever her Majeſty's Mother ſpake to me concerning "her, being her poor Countryman, I have as much Cauſe to wiſh well to her "Majeſty, as any other whatſoever. And ſo will I be, whatſoever come of it. "If I be in an Error, I can be glad to be otherwiſe advertiſed, to change my "fearful Opinion towards her.

Dangerous Speeches of one at *Dover*.

Nor indeed were the Archbiſhop's Fears without ground, as appeared by one Inſtance that happened juſt about this time. For a certain Perſon was taken at *Dover*, who had uſed very dangerous Speeches concerning a Maſſacre to be ſhortly in *England*, and moſt malicious and ſhameful Words againſt the Queen her ſelf. As, that the Earl of *Leiceſter*, and Mr. *Hatton*, ſhould be ſuch towards her, as the Matter was ſo horrible, that the Examiners would not write down the Words, but choſe rather to reſerve them to be uttered by Word of Mouth to the Lord Treaſurer, if he had been at Leiſure to hear them. I cite this Relation from the very Words of a Letter from the Archbiſhop. By the way, hence it may appear, that the Papiſts firſt put abroad that infamous Report of that excellent Queen's too much Familiarity with ſome of her Subjects: Which now a days is become almoſt credited by many unwary Proteſtants. This Perſon had ſaid moreover, that a Brother of his in *Callis* affirmed, 'That within this Winter, 'he truſted to hear of ſo many Throats cut in *England*, as were reported to be in '*France*: And ſaid, What make ye of the Perſecution of Queen *Mary*? For 'within this Twelve Month he doubted not, but that *Henry*'s Bones, and 'Mrs. *Elizabeth*'s too, ſhould be openly burned in *Smithfield*. Theſe Words beſpake the Perſon ſo dangerous, that the Maior of *Dover*, who had the Examination of him there, brought him up to *London* to the Secretary. But he, being very buſy, committed the Examination of him to Mr. *Somers*, Clerk of the Council, and the ſaid Maior. But this Villain notwithſtanding was delivered, and ſent home, to the rejoycing of his Friends. This the Archbiſhop ſent the Lord Treaſurer word of; warranted thereunto by an Order the Queen had given him, willing him to write ſtill to the Lord *Burghley*, whenſoever he ſhould have any thing of Moment to impart. He added hereto theſe Words: "Sir, If this "be true, God be merciful to us; I can ſay no more. As *Mardocheus*, I hear "and underſtand; which I pray God turn to her Honour. But I can do no leſs "in Conſcience, but to unburthen my ſelf, and pour it into your Boſome: And "her Majeſty wills me to write ſtill to you. God defend her Majeſty, and all "her truſty Friends.

CHAP.

ANNO 1572.

CHAP. XI.

Further Conſiderations of this Maſſacre; by the Biſhop of London; *And* Beal *Clerk of the Council.* French *Proteſtanss fly out of* France. *Prayers appointed on this Occaſion. Remarkable Judgments upon ſome concerned in the Maſſacre.* Green, *a Maſs-Prieſt eſcapes.* Cotton *a Papiſt in* Norfolk. *The Arhbbiſhop's Letter to the Biſhop of* Norwich *concerning him: And Popiſh Propheſies. The Archbiſhop's Advice concerning Prieſts in the North; Favoured by Judges and Juſtices there.*

Biſhop *Sandes's* Concern upon this Maſſacre;

AS the good Archbiſhop had this deep Senſe of the Queen's Danger, and of the ill State of Religion and the Realm, upon this diſmal Emergence in *France*; ſo were other Biſhops and good Men ſtartled at it. *Sandes*, Biſhop of *London*, ſnatching up his Pen, wrote to *Burghley*, the Lord Treaſurer; "That "they [the Biſhops] feared not the mangling of their Bodies, but we dread, "ſaid he, the Hurt of our Head, [meaning the Queen,] for therein conſiſteth "our Life aud Safety. And then ſpeaking of the Preachers that were to take their turns at *Paul's Croſs*, (which ſeemed to have been put up upon this Occaſion) "young, as he deſcribed them, and unskilful in Matters Political, "yet ſo caried with Zeal, that they would, [provoked with this barbarous In-"humanity] pour forth their Opinions. Which, he feared, might give ſome Diſtaſt to the *French* King, there being as yet a League between the Queen and him, and their Speech might utter ſomewhat tending to the Breach thereof; he deſired therefore ſome Directions from the Lord *Burghley*, and he would direct the Preachers as well as he could. And for Example for the reſt that were to follow, he, and the Dean of St. *Paul's*, intended to occupy the Place firſt. Sundry had (beſides Sermons) deſired a publick Faſt and Prayers to be made, as he ſuggeſted to the Treaſurer, for the confounding theſe and other cruel Enemies of God's Goſpel. But he thought not fit, he ſaid, to conſent unto it, without Warrant from her Majeſty. The Queen, who was now in her Progreſs, he prayed the Lord Treaſurer to haſten homeward; that her ſafe Return to *London* might comfort many Hearts oppreſſed with Fears. And in a Paper encloſed, writ with his own Hand, as the Letter was with his Secretaries, he ſhewed his Judgment, what was to be done in this Juncture for the Queen's Safety, Intituled, *The Safety of our Queen and Realm, if God will*, in Nine Articles, which I will not ſtay here to repeat, only I obſerve in them, that he made the *Scotch* Queen now a Priſoner in *England*, to have been the chief Cauſe of all our Danger.

And *Beal's* Diſcourſe. *Tit. F.* 3.

Robert Beal, a zealous Proteſtant, Clark of the Council, penned a large Diſcourſe upon this Maſſacre, by way of Letter to the Lord *Burghley*: Which is extant in the *Cotton* Library. Wherein he ſhewed it to be the effect of a Popiſh League; and therefore what great Care was now requiſite to be taken for the Queen's Perſon: And related there alſo, in what Method the Proteſtant Religion was intended to be rooted out. "By theſe late horrible Accidents in *France*, "the Conjuration of the Council of *Trent* to root out all ſuch, as contrary to the "Pope's Traditions, make Profeſſion of Chriſt's Goſpel, either by open Force, or "ſome other traiterous, malicious and bloudy Attempts, with giving their Domi-"nions in Preys to Strangers; which was ſo long hid, and never could hitherto "be believed of Princes Proteſtant, [whereof the Queen was one] ſo manifeſtly "now appeareth, as I think it cannot be denied. ——And then, after ſome Lines ſhewing the Leaguers Method, "The firſt Attempt will be by ſome "Poiſon or Treaſon againſt her Majeſty's Perſon: Which being once taken "away, they think, Things ſtanding as they do, all will be their own. Hereof "her

ANNO 1572.

" her Majeſty hath been advertiſed even from the Queen Mother her ſelf; and " *Gambea*, which was ſent into *Mounty* to impriſon Count *Lodovicus*, having " Eight ſeveral ſorts of ſuch Drugs, confeſſed, that he certainly knew there were " ſome in *England*, for that Effect. Mr. *Walſingham* adviſed likewiſe her High- " neſs, that *Darbiſhire*, and other Fugitives Papiſts, have boldly ſaid, that there " were more *Maders* [one who attempted to kill the Queen] in *England*: As I " doubt not there be ſuch deſperate Knaves enough.

The *French* King's Pretence for this Act.

When *Charles*, the *French* King, had embrued his Hands in all this Sea of innocent Blood, his next Policy was, to make it believed to be a juſt Revenge. For to inſert here what I find writ from *Zurick*, by *Lavater* to *Zanchy*, " That " there being a Diet at *Baden*, the *French* King ſent his Ambaſſador *Bellier* thi- " ther, who, ſaid he, had the Impudence, not only to ex- " cuſe the King's Act, but did declare it as neceſſary, " and very profitable for the Kingdom of *France*. But all ſober Men, even Papiſts themſelves, abhorred it. So the *French* Hiſtorian Writes, *viz.* † " Inded wiſe Men, who were " no Proteſtants, turning their Wits every way, to make " Excuſe by one means or other for this Act, were yet of " this Opinion, that no paſt Ages, from the antienteſt " Dates of Time, could furniſh the World with an Example of ſuch monſtrous " Cruelty.

† *Viri ſanè prudentes, qui à Proteſtantibus non ſtabant, ingenia ſua in omnem partem verſantes, ut hoc Facinus quoquo modo palliare poſſint, in ea tamen fuerant Sententia, præterita Tempora, ſi ab ultima antiquitate memoria recolantur, tam immanis Crudelitatis Exemplum non Suppeditare.* Thuan. Hiſt. Lib. 54.

The Refugees in *Geneva*. *Zanch. Ep. lib.* 2.

The poor *French* Proteſtants fled whither they could, for the ſaving of their Lives. Many came into *England*, whereof the forementioned *Vidam* of *Chartres*, a learned and a worthy Nobleman, was one, but more to *Geneva*; which was filled with Perſons of Nobility and Quality, as well as of meaner Condition, leaving all their Eſtates and Livelihood behind them. But the King ſoon ſent to them in a diſſembling ſhew of Kindneſs, to return home, (for he had not ſhed Blood enough yet) promiſing all manner of Favour, and the Enjoyment of their Eſtates: But indeed his Intention was under this Hypocriſy, to compleat his Maſſacre by their Deſtruction. And they ſuſpected it. But they took occaſion hence to ſend a Meſſenger in *December* from *Geneva* to *Zurick*, praying the Evangelical Cities of *Helvetia* to intercede with the King for them, that while they were abſent, they might enjoy their Poſſeſſions in *France*; and alſo to extend their Charity to ſuch of their Company that were in Neceſſity, whereof great Numbers had flocked thither.

Prayers appointed on this Occaſion.

But to look home. It was not before *October*, that a Form of Prayer was appointed, and commanded by the Queen's Authority, as neceſſary for the preſent time: It being the pious Practice of our Archbiſhop upon all Emergencies, to call to Prayers; and upon Deliverances, not to forget to procure Thankſgivings to be publickly given to God. Which Prayers and Thankſgivings, being digeſted into pious Forms, proper to awake and ſtir Devotion, he was commonly the Compoſer of. Theſe Prayers were put forth *October* 27. In this Office there was, 1. A Prayer for Repentance and Mercy. 2. A Prayer to be delivered from our Enemies, taken out of the *Pſalms*. 3. A Thankſgiving, and Prayer for the Preſervation of the Queen. And 4. A Prayer relating to the Apprehenſion of Danger, and the Troubles many now underwent for Religion. The two laſt I will here ſet down; and the rather, becauſe hence may be ſeen ſomewhat of the preſant State of Religion, and the Apprehenſions, that this Maſſacre was not yet ended.

Prayer for the Queen.

" O H God, moſt merciful Father, who in thy great Mercies haſt both given " unto us a peaceable Princeſs, and a gracious Queen, and alſo haſt very " often, and miraculouſly ſaved her from ſundry great Perils and Dangers; and " by her Government haſt preſerved us, and the whole Realm, from manifeſt " Miſchiefs, and dreadful Plagues, wherewith Nations round about us have " been, and be moſt grievouſly afflicted; Have Mercy upon them, O Lord; " and grant us Grace, we beſeech thee, for theſe thy great Benefits, that we " may be thankful and obedient unto thee, to fly from all things that may of- " fend thee, and provoke thy Wrath and Indignation againſt us, and to order " our

" our Lives in all things that may pleaſe thee. That thy Servant, our Sovereign " Lady, and we thy People committed to her Charge, may by thy Protection " be continually preſerved from all Deceits and Violences of our Enemies, and " from all other Dangers and Evils, both Bodily and Ghoſtly, and by thy Good- " neſs may be maintained in all Peace and Godlineſs. Grant this, O merciful " Father, for thy dear Son's ſake, our Saviour Jeſus Chriſt. To whom with thee " and the Holy Ghoſt, one God immortal, inviſible, and only wiſe, be all Ho- " nour and Glory, for ever and ever. *Amen.* ANNO 1572.

" O Lord our God, and heavenly Father, look down, we beſeech thee, with " thy Fartherly and merciful Countenance upon us, thy People, and poor " humble Servants, and upon all ſuch Chriſtians as are any where perſecuted, " and ſore afflicted for the true acknowledging of thee to be our God, and thy " Son Jeſus Chriſt, whom thou haſt ſent, to be the only Saviour of the World; " ſave them, O merciful Lord, who are as Sheep appointed to the Slaughter, " and by hearty Prayers do call and cry unto thee for thy Help and Defence: " Hear their Cry, O Lord, and our Prayers for them, and for our ſelves. Deli- " ver thoſe that be oppreſſed; defend thoſe that be in fear of Cruelty; relieve, " them that be in Miſery, and comfort all that be in Sorrow and Heavineſs. " That by thy Aid and Strength, they and we may obtain Surety from our Ene- " mies, without ſhedding of Chriſtian and innocent Blood. And for that, O " Lord, thou haſt commanded us to pray for our Enemies, we do beſeech thee " not only to abate their Pride, and to ſtay the Cruelty and Fury of ſuch, as " either of Malice or Ignorance do perſecute them which put their Truſt in thee, " and hate us, but alſo to mollify their hard Hearts, to open their blind Eyes, " and to inlighten their ignorant Minds, that they may ſee and underſtand, and " truly turn unto thee, and embrace that holy Word, and unfeignedly be con- " verted unto thy Son Jeſus Chriſt, the only Saviour of the World, and believe " and love his Goſpel, and ſo eternally be ſaved. Finally, that all Chriſtian " Realms, and eſpecially this Realm of *England*, may by thy Defence and Pro- " tection, enjoy perfect Peace, Quietneſs and Security, and all that deſire to be " called and accounted Chriſtians, may anſwer in Deed and Life unto ſo good " and godly a Name, and jointly altogether, in one godly Concord and Unity, " and with one conſonant Heart and Mind, may render unto thee all Laud " and Praiſe continually: Magnifying thy glorious Name, who with thy Son, " our Saviour Jeſus Chriſt, and the Holy Ghoſt, art one eternal, Almighty " and moſt merciful God. To whom be all Laud and Praiſe, World without " end. *Amen.*

A Prayer for the Perſecuted, and Perſecutors.

Concerning this Maſſacre, Obſervations could not but be made of the ends of ſome of the chief Authors and Actors therein. To ſay nothing of *Charles*, the *French* King, who died not long after by ſtrange Bleeding, Dr. *Valentine Dale*, who was the Queen's Ambaſſador in *France* the Year after this, in a Letter then writ to the Earl of *Suſſex*, related, " How it was ſaid, that Mareſhal *Tavanes* died " *ex Morbo Pediculari*, which is much noted, ſaid he, becauſe he was one of the " greateſt Perſecuters at the Maſſacre. And again, " In a third Combate the " 20th and 21ſt of *May*, 1573, between the *Rochellers*, the Beſieged, and " the Beſiegers, it is reported that one *Beſme*, who in the laſt Maſſacre " at *Paris*, ſlew the Admiral, had his Thighs quite ſtricken off with a " Canon.

Judgments upon the chief Actors in the Maſſacre.

Awakened by this horrible Slaughter of the Proteſtants in *France*, thoſe in the Government appointed diligent Searches here at Home to be made for Popiſh Prieſts, with whom the Kingdom was now well repleniſhed. And when ſome of them were taken, they found Friends at Court, or means to eſcape. In certain Letters of Sir *Thomas Smith*, now Secretary of State, I find one *Green*, a Maſs Prieſt, taken in the Month of *October*, and committed by the ſaid Sir *Thomas*, to *King* the Knight Marſhals Man, the ſaid Secretary having Matter againſt him. And when he had intended to have examined him, he, and Mr. Treaſurer *Mildmay*, commanded the Marſhal's Man to bring him. Who anſwered, that the Lord Treaſurer had given him a Letter, and commanded that he ſhould be carried

Green, a Maſs Prieſt taken.

Inter MSS. *Burglian.*

ANNO 1572. ried with that Letter to the Biſhop of *London*. But *Smith* ſaid he miſtook the Matter, and that he himſelf had the Matter in his Keeping, that ſhould charge him, [being ſome Treaſonous Points] and that neither the Biſhop nor Commiſſioners, had Information, or any thing to do with him. And added, That he ſhould be examined by the Council and himſelf; which Mr. Treaſurer was alſo privy to. And thereupon both Mr. Treaſurer and the Secretary charged him forthwith to bring the Prieſt thither again. The which he ſaid he would do. But notwithſtanding theſe Words, and this Charge, the Marſhal's Man brought him not. And the reſt of the Marſhal's Men made Excuſes for it. But of the ſaid *Green* they could not hear. And ſo the Secretary wrot to the Lord Treaſurer. This no queſtion was a Trick to ſave *Greeen*; wherein might ſome great Men be ſecretly concerned. They were afraid, if he ſhould be brought before the Council, the matter to charge him might endanger his Life. The taking away of which the Government cared not to do. Nor was any Prieſt executed till the Year 1577, when one *Main* was. Who was the very firſt that was proceeded againſt by a Law which had been made Six Years before, *viz.* 1571, (occaſioned juſtly by the Pope's Excommunitating the Queen) againſt ſuch as ſhould bring into the Realm *Agnus Dei's*, or conſecrated Grains, as Tokens of Papal Obedience, or ſhould reconcile any to the Church of *Rome*.

Cotton, a Papiſt in *Norfolk*. Information was given in the Month of *October*, to the Archbiſhop, and the Eccleſiaſtical Commiſſioners, of one *Cotton*, a Papiſt, Son to a Knight of *Kent* of that Name. Which *Cotton* having maried a Daughter of Sir *Roger Woodhouſe*, of *Norfolk*, lay ſomewhere in that County concealed, being a very evil diſpoſed Perſon. Whereupon the ſaid Archbiſhop wrote to the Biſhop of the Dioces in the Queen's Name, to ſearch the ſaid *Cotton*'s Houſe, and to ſee what unlawful Books, and what Armour he had; and thereof to make an Inventory; and finally, to ſtay him, or bring him up before the Queen's Commiſſioners. This Letter was dated in *October*. According to the Tenor whereof, the ſaid Biſhop, and Mr. *Drue Drury*, went and found him in the Houſe of *Francis Downis*, of Eaſt *Tuddenham*, a Man of like ill Diſpoſition with *Cotton*. Here he had been almoſt a Year, entertained in a private Chamber, and never coming to Church, was ſcarcely known to be there. He confeſſed himſelf to be a Papiſt, and ſaid he was not aſhamed of it. The Biſhop wrote word, that he thought him a fit Inſtrument to take any Enterprize in Hand. But being ſo little known, the Biſhop was fain to take his own Bond. And they ſent up to the Commiſſioners the Books they had ſeized in his Poſſeſſion.

In *November* the Archbiſhop wrote the Biſhop of *Norwich* this enſuing Letter concerning this *Cotton*, as well as concerning other Perſons that came not to Prayers, ſuſpicious in that Regard.

The Archbiſhop's Letter concerning him.

" SAL. *in Chriſto*. I have received the two Books, and the lewd Book of Propheſies. As for *Cotton* himſelf, he is not yet come up; whereof we do
" marvail. I would be loth to hear, for not binding him with Sureties, he
" ſhould eſcape away. I pray your Lordſhip deviſe ſome way to foreſee
" the ſame. You ſhall do well in mine Opinion, by all means you can, en-
" quire of ſuch unordered Perſons Papiſtically ſet, not coming to Prayers ac-
" cording to the Laws, nor bearing good Will unto the Religion received.
" Which muſt not be proved by Surmiſes, but by their Deeds, Words, or
" Letters. And if you ſignify them to us, we ſhall have Conſideration of
" them.

" You ſhall alſo do well to ſignify what good Men of Countenance ye have,
" able to be in grand Commiſſion for examining and ordering of ſuch
" Contemners. And thus having elſe nothing, I commit your Lordſhip to
" God, as my ſelf. From my Houſe at *Lambeth*, this 2d of *Novem-*
" *ber*, 1572.

Your Loving Brother,

MATTHUE CANTUAR.

This

This lewd Book of Propheſies found among *Cotton*'s Papers, was, I make no doubt, of the Nature of thoſe Propheſies, againſt which an Act was made in the Fifth of Queen *Elizabeth*. For among the reſt of the Arts the Papiſts uſed, pretended Propheſies were none of the leaſt, to amuſe the ignorant ſort of their Party againſt the Queen and her Government: As tho' it were near a Concluſion, and *Happy Golden Days to ſucceed*. Which was no new Invention; for it was practiſed under King *Edward* VI. So that *Anno ejus Reg.* 3. an Act was made againſt *Fantaſtical Propheſies*, as they were ſtiled by the ſaid Act. And ſo likewiſe *An. ejuſdem Reg.* 7. And in the Fifth of this Queen, the former Acts being expired, an Act was made upon this Reaſon, as the Preamble ran, "Becauſe divers factious "and rebellious Perſons had been the bolder to imagine and publiſh ſuch Prophe- "ſies, as well concerning the Queen's Majeſty, as others of the Realm, to the great "Peril of the ſame. Therefore it was ordained, that if any Perſon or Perſons, "after the firſt of *May* next coming, did adviſedly or directly advance, publiſh, "ſet forth in Writing, Printing, Singing, or any other open Speech or Deed, to "any Perſon or Perſons, any fond, fantaſtical, or falſe Propheſies, upon, or by oc- "caſion of any Arms, Fields, Beaſts, Badges, or ſuch like things accuſtomed in "Arms, Cognizances, or Signs: Or upon, or by reaſon of any Time, Year or "Day, Name, Bloodſhed or War: To the Intent thereby to make any Rebellion, "Inſurrection, Diſſenſion, Loſs of Life, or other Diſturbance within the Realm: "Any ſuch Perſon was to forfeit Impriſonment of his Body by the ſpace of one "Year, and to forfeit moreover for every ſuch Offence, the Sum of Ten Pounds. "And if the Perſon offended again in the ſaid kind, it was Impriſonment during "Life, and Forfeiture of all his Goods and Chattels.

ANNO 1572.

Popiſh Propheſies.

So that by this Propheſying Book, taken in *Cotton*'s Cuſtody, we underſtand the Man, and his Tranſgreſſion: And by the Archbiſhop's Letter, we ſee how diligent the State now was in looking after theſe Papiſtically inclined Perſons, upon the juſt Fears they had at preſent of them: And we learn how that there was a Commiſſion iſſuing out for this Dioces of *Norwich*, to take Examination and Cognizance of ſuch. The Names of ſome of theſe to be Commiſſioners ſent up by the Biſhop, according to the Archbiſhop's Requeſt, were Sir *Nicolas Bacon*, Lord Keeper; *John* Lord Biſhop of *Norwich*; *Thomas* Lord *Wentworth*; Sir *Robert Wyngfield*, Sir *Owen Hopton*, Sir *William Butts*; Sir *Nicolas Leſtrange*, Sir *Chriſtopher Heydon*, *William Maiſter*, the Biſhop's Chancellor; *John Walker*, *George Gardyner*, Doctors of Divinity; *Robert Biſhop*, Doctor of Law; *Henry Bird*, *Thomas Brook*, B. D. *Thomas Roberts*, Archdeacon of *Norwich*; *Thomas Aldrich*, Archdeacon of *Sudbury*; *Thomas Fowle*, M. A. *William Sanderſon*, M. A. *Lancelot Thexton*, &c.

Commiſſioners for *Norfolk*.

But as for *Cotton*, it was as the Archbiſhop ſuſpected: He was fled and gone, notwithſtanding his Bond for Appearance, and had conveyed himſelf out of thoſe Parts. The Archbiſhop underſtanding the Danger of the Man, was earneſt to have him ſeized, and ſent again to the Biſhop of *Norwich* to make ſtrict Enquiry after him, and we ſhall hear more of him ſhortly.

Cotton Flies.

The Earl of *Shrewsbury* in the North Parts, by two of his Men, took up ſome Prieſts, and laid them in Priſon. Their Examinations, and they too, as it ſeems, were ſent up. Which Examinations being in the Hands of Secretary *Smith*, he communicated them to the Lord Treaſurer, and the Archbiſhop of *Canterbury*: The Concluſion, as beſt liked of, was, that they ſhould be ſent down again into the Country, to the two Juſtices of Aſſize in their Circuit, and the Prieſts to be tryed there, rather than by the Commiſſioners, or Privy Council. And the Archbiſhop adviſed; that to forward the Buſineſs the more, and that the Juſtice might be the carefuller in executing the Laws upon them, a Letter ſhould be ſent to them from the Lords of the Council to take particular Care of that Matter. The Secretary hereupon drew up a Letter, which he ſent to the Lord Treaſurer to peruſe and Sign; tho' the Secretary ſaid, he could not like the Juſtices of Aſſize for Maſs-Matters, and that they would help them to eſcape Puniſhment for that Fault, which they would gladly commit themſelves, if they durſt.

Prieſts taken in the *North*.

The Archbiſhop's Advice concerning them.

The Judges favourable to Popery;

ANNO 1572.

durſt. Such were even the Judges of the Nation at this time. But, added he, I may peradventure be deceived: Yet that is the common Opinion that Men have of them. The Archbiſhop deſired it might be done in Haſte, that is, the Letter to be diſpatched to the Judges. For he, in the Eccleſiaſtical Commiſſion, cared to have as little to do in theſe Caſes as might be. By another Letter, it appears, that the Lord Treaſurer himſelf did think theſe two Juſtices of Aſſize would be none of the forwardeſt to proſecute Maſs-Mongers. But yet he uſed ſome Reaſons with the Secretary, that the Doings of theſe Judges for this once might be tryed. The Treaſurer added, that the Lord *Chamberlain* [the Earl of *Suſſex*] was of the ſame Mind, that theſe Men would rather cloak, and openly excuſe, then accuſe them, who were worthy of Accuſation, and doubtful whether they would hinder the Diſcovery of the Neſt that would be broken.

And ſome Juſtices of Peace.

Some Juſtices of the Peace, as well as of Aſſize, ſtood this way affected alſo. For ſome Prieſts, having been taken up as it ſeems in *Kent*, and now Priſoners in *London* or *Weſtminſter*, had confeſſed, that ſome Juſtices of Peace, and others, had been preſent at Maſs with them. This made the Lord Treaſurer diſpatch Letters to Sir *Thomas Smith*, wrote in *March*, ſignifying his Deſire that he would ſend Letters forthwith to the Archbiſhop, with Inſtructions relating to this Matter: Requiring him, with ſome of the Commiſſioners Eccleſiaſtical, to conſider of it; and if they thought it ſo meet, to ſend down to the Aſſizes the Prieſts that confeſſed of theſe Juſtices. Which Letters were ſigned by the Secretary and *Mildmay*, Under Treaſurer. And the Meſſenger was directed, that if the Archbiſhop ſent down any [to be tryed at the Aſſizes] then he might help to carry them thither: If he did not, then the Meſſenger was to return with his Graces Anſwer. But the Meſſenger not returning, *Smith* ſuppoſed that they were ſent. With his Letters aforeſaid, Letters of the Lord Chief Baron, and Sergeant *Lovelace*, were encloſed, and ſent then alſo to the Archbiſhop; who probably were Examiners of theſe Prieſts. Hereby the Juſtices of Peace concerned, being then upon the Bench at the Aſſizes, might have their Faults openly ſhewed, and reproved, the Prieſts that accuſed them, being preſent.

CHAP. XII.

Dr. *Whitgift anſwereth the Admonition. The Anſwer reviewed by the Archbiſhop and others.* Norton *vindicates himſelf to the Archbiſhop, about ſome Advice he gave to* Whitgift. *Finiſhes* Bekesborn *Palace. Purchaſes a Houſe there. Grants a Patent for Hunting to his Son* Matthew. *A Church of Strangers at* Stamford. Isbrand Balkius, *their Miniſter.*

The *Admonition* to the Parliament alarmes the Court.

AS there was this to do with the Popiſh Prieſts and Papiſts, ſo the *Puritans* alſo appeared very buſy this Year, and much Buſineſs there was alſo with them. *Cartwright*'s Book, called, *The Admonition to the Parliament*, of which mention was made before, gave the Alarm to the Court, and the Church. Of which more will be heard the next Year.

Anſwered by *Whitgift*. Defeuce of the Anſwer. p. 35.

It was obſerved by the Anſwerer to have been directed to the Parliament, but publiſhed after the Parliament was ended. And that it was not exhibited in Parliament as it ought to have been, but ſpred abroad in Corners, and ſent into the Country: And it came to their Hands who had leaſt to do in reforming. The Platformers in this their Book, built all upon two Pillars or Principles, which the Anſwerer called, (and undertook to prove to be) *rotten Pillars*, and falſe Principles. The one was, That we muſt of Neceſſity have the ſame kind of Government

verniment that was in the Apoſtle's time, and is expreſſed in the Scripture, and no other. The other was, That we may not in any wiſe, nor in any Conſideration retain in the Church, any thing that hath been abuſed under the Pope. A very able Man of *Cambridge* was procured to Anſwer this Book, namely, Dr. *Whitgift*, as was told us before. Of whoſe Parts and Learning, hear what the Author was forced to ſay of himſelf. For whereas *T. C.* had ſaid of him, *You are better acquainted with the Names of Logick and Philoſophy, than with any Sound or Subſtantial Knowledge of them*; Dr. *Whitgift* anſwered to this, " That he boaſted " not in any profound Skill in School Learning. He thanked God for that " which he had. That he refuſed not the Univerſities Judgment of him from " the time of his firſt being Sophiſter, unto that Day. That it had been, and " was better perſuaded of him, than he was worthy. Which appeared, in that " it had laid upon him, as much as upon any one Man from time to time, " from his firſt peeping out, unto that Day; namely, all the publick Exerciſes " in all Sciences that he had profeſſed; and that without his ſeeking, nay, " againſt his Will. And he truſted that he neither had in doing of them diſ- " graced her, nor ſhamed himſelf. But he added, that ſurely he was " aſhamed thus to burſt out to the Defence of himſelf, had he not " been thereto compelled by his Adverſaries uncivil, and opprobrious " Speeches.

ANNO 1572.

His Abilities.

In *October* he had made ſuch Haſte, as to finiſh the firſt Part of his Anſwer, which he ſhewed to two of his Learned Friends, the Biſhop of *Lincoln*, and Dr. *Pern*, and ſoon after ſent it, before it went to the Preſs, to our Archbiſhop, to peruſe and correct, to alter, add, and take away, as he thought good. And the ſecond part he had in Readineſs, which was to follow the firſt. He had prepared *Toy* for the Printing of it, and had ſent one *Hanſon*, a learned Man of *Trinity College*, to correct the Preſs, joining *Grafton* with him, that it might be the better Printed. He deſired to be directed by his Grace, to whom he ſhould Dedicate it, whether to the Queen, or Parliament, (as *Cartwright* had Dedicated his Book) or any other. And laſtly, he prayed his Grace, that the Printer might be charged, not to give a Copy of it, or a Portion thereof, till all were Printed. This Letter of *Whitgift* to the Archbiſhop, for the Memory of the Man, I have put in the *Appendix*.

Part of the Anſwer finiſhed.

N. LXXI

And as ſoon as the Book was Printed off, and finiſhed, the Author preſented it to the Lord Treaſurer, with his Letter dated *February* 5. from *Cambridge*. Wherein he gave Account of his Undertaking, the Weightineſs of the Cauſe, and the great Need there was of a ſpeedy Remedy againſt the ſpreading of ſuch Notions and Principles, that tended ſo directly to the Overthrow of the Peace of Church and State. It may not be amiſs therefore to mention the Contents of his ſaid Letter; *viz.* ' That he knew his Lordſhips Leiſure, would not ſerve ' him to peruſe the Book through, yet if it ſhould pleaſe him ſometimes to read ' on it, he doubted not but that he would ſoon perceive how little Cauſe there ' was ſo grievouſly to accuſe the Church of *England*, and ſo bitterly to inveigh ' againſt ſuch lawful godly Orders, and kind of Government, as was uſed in ' the ſame. And that if nothing elſe, yet ſurely the manifold Untruths in the ' *Reply*, not only in falſifying and corrupt alledging of antient Authorities, abu- ' ſing of Holy Scripture, but alſo the Slenderneſs and Weakneſs of the Reaſons ' therein uſed, might move thoſe that were godly, quiet and learned, to the ' utter diſliking of that Platform, that could not be builded but with ſuch Tim- ' ber. That if he had not anſwered every Point of the *Reply*, to the ſatisfying ' of every Man's Opinion, or had left out many things that might have been ' added, (as no doubt he had) yet he humbly beſeeched his Lordſhip not to ' let that draw him into a miſliking of the Cauſe, but rather perſuade himſelf, ' that there were divers learned Men in *England* (to whom he was, he ſaid, in ' all Degrees far inferior) that were able to ſupply his Wants, and to ſatisfy to ' the full that which lacked in him. And that in his Opinion, it were not ' amiſs, if they were moved ſo to do. For ſo common a Cauſe, he added, ' ought not to be ventured upon one Man's Labours. But that he was ſo well

Whitgift ſends his Book to the Lord Treaſurer.

MSS. *Cecilian.*

ANNO 1572.

'assured of his Doctrine, that he was not only well content to sustain that Pains 'and Labour, but the Envy also of divers Persons, and the manifest Injuries of 'cursing Tongues. That it became him not, neither was it needful, to move 'his Lordship to be zealous in the Cause; for he knew better what he had to do 'therein, than he was able to inform. Only this, he said, he was well assured 'of, that if they should be suffered to proceed as they had begun, nothing else 'in the end could be looked for, but Confusion both of the Church, and of the 'State. But that convenient Discipline, joined with Doctrine, being duly 'executed, would soon remedy all. For Sects and Schisms could by no 'means abide these two: Neither would they long continue, where they were 'not by some Authority cherished and maintained. That Experience, and the 'Stories of all Ages, taught this to be true. And so prayed the Lord to give 'Peace to his Church, and to preserve his Lordship, and govern him with his 'Holy Spirit, that he might long live profitably to the Church. and honorably 'unto his Country.

Norton sets himself right with the Archbishop;

There was now one *Thomas Norton*, a Minister, as it seems, and of good Parts and Learning, a Retainer at the Court, and well known to the Lord Treasurer, and the Archbishop. This Man was thought to stand somewhat affected to the Puritans, because he would often blame the Favour of the State towards Papists, and the Forbearance of the Execution of Laws that were made against them. These, and such like Expressions falling from him, having long before this given some Jealousies to the Archbishop, *Norton* now, to set himself right with his Grace, assured him that he would be no Disturber of the Peace of the Church, nor did dislike the Constitution of it; but that he disliked the Defect in the Ministration of Justice, and that good Laws made for the good Estate of Religion, were not put in Force, as they should be: Which gave Licence to the open Adversaries of it. To which the Archbishop himself agreed. So that the Archbishop seemed to dismiss him with good Satisfaction. But now, *Whitgift*'s Book being yet hardly out of the Press, a Report came to the Archbishop's Ears, that *Norton* was framing, or did intend to frame an Answer thereunto. *Norton* was known to *Whitgift*, and had indeed advised him, while he was meditating upon Writing a Book in Behalf of the Church against these Men, to consult with some wise Men, whether it were not better to forbear Writing, and to let the thing sleep of itself, than to blow up the Controversy by more Writing *Pro* and *Con*. But when he saw the Scribbling Humour of the other Side, that they would not be quiet, then he told *Whitgift* plainly, that this keeping up the Quarrel was on their part, and their Fault, not his. And in fine, he let the Archbishop know, that he was so far from writing against *Whitgift*, that he could not but approve him, and his Cause: Expressing a great Trouble, that the Archbishop should have any such Belief of him: For thus he wrote to him.

As no Disturber of the Churches Peace.

Norton to the Archbishop. *MSS. G. Petyt Armig.*

" MY Duty humbly done, I presume to write unto you, moved with some " Grief, that you can believe upon any respect such Matter as Mr. *Day* " tells me, that I should be writing against Mr. *Whitgift*. Your Grace knoweth, " and Mr. *Whitgift* himself knoweth, that I am not of that Mind. Indeed be- " fore Mr. *Whitgift*'s Book came out, and before any of their latewardly Books " on the other Side came out, I did by my Letters advise Mr. *Whitgift* to use " some Counsellor's Opinion, whether it were best Policy to let the Quarrel die " quietly, and vanish of itself. Mary, when I saw that the other Side would " not be quiet, but had written new Books, then I sent him word, that now " the exagitating the Matter, was not his Fault, but theirs. You see how far " this is from that you have heard. It is one thing to mislike the State and " Doctrine of our Church, as they do, and another thing, to dislike the " corrupt Ministration of Justice, and evil executing of the Laws as they be. " Which is the fault of Men, and may without Slander of our Church, but " rather with Honour thereof, be reformed. And yet these very Reformations, " which your Grace desired as much as any Man, are not to be sought in such " manner as they do; but in such sort as may be hopeful to prevail. But what

" need

" need all this? Your Grace knoweth long ago my whole Mind herein. God " keep his Church from being troubled with greater Things. So I leave to " to trouble your Grace. At *London*, the 16th of *Jan.* 1572. ANNO 1572.

Your Grace's humble,

THO. NORTON.

This Year Archbiſhop *Parker* added the laſt finiſhing Strokes to his Palace at *Bekesborn*, lying about the ſpace of Three Miles frow *Canterbury*. About which Houſe, ſtanding very pleaſantly, Archbiſhop *Cranmer* had laid out much to make it convenient; there being the Two firſt Letters of his Name, and the Year 1552. and his Motto, *Noſce Teipſum & Deum*, ſtill to be ſeen upon the Wall of the Gate-houſe. But upon the great Gate are the Arms of *Parker* alone, and the Date 1572. and this Label about the Creſt, *Mundus tranſit, & Concupiſcentia ejus:* All of them cut in Wood. Which makes it probable, that this Archbiſhop, beſides what Buildings or Reparations he made here, did the inward Work, the Gates, the Doors, the Wainſcot, *&c.* Archbiſhop *Abbot*, of later Times, lived in *Bekesborn* ſome Years, and preached in the Pariſh Church there on *Sunday* Mornings. Of which, as the late Reverend Vicar told me, they had a pleaſant Story: That there were Two Country Fellows met: The one told the other he was making haſte to *Bekesborn* Church, where he was told, a great Man preached; he thought it was Sir *Henry Pulmer*, who was the greateſt Man he knew in the Pariſh. This Palace was demoliſhed in the Year 1658. at the latter end of the Year. There is no Part of it left ſtanding at this Day, but only a long Row of plain Brick Building, called, *The Gate-houſe*, which was the Entrance into the Palace. The very Foundations of all the reſt are digged up. At which time, or not long before, another Houſe alſo, belonging to the See, ſituate at *Ford*, being the moſt ancient Seat of the Archbiſhops of this See, was pulled down; the Brick, Timber, and other Materials, ſold to any Purchaſer that would buy them.

Bekesborn Palace finiſhed.

N. Bately.

Ford-Houſe.

Out of the Materials of *Bekesborn* Palace, thus demoliſhed, ſome other Houſes were built not far off. On ſome Stones whereof ſtill remain the Arms of *Chriſt*'s Church *Cant.* and in the Glaſs Windows may be ſeen the *Rebus* of *Tho. Goldſton*, laſt Prior of the Priory of *Canterbury*, to which that Houſe of *Bekesborn* anciently belonging. That Prior was a great Builder here.

Bekesborn Ruins.

Having ſaid thus much of *Bekesborn*, let me add one thing more, which is, That Archbiſhop *Parker* was Poſſeſſor of another Houſe, which he intended for a Dwelling for his Wife, ſituate right over againſt the Garden of the Palace. And 'tis commonly reported that he built it, his Coat of Arms being in the Glaſs Windows of the Parlour. But upon better Information, one *William Whiting* was indeed the Builder, whoſe *Rebus* is ſtill in the Glaſs Window. And of him the Archbiſhop purchaſed it. This Houſe the Archbiſhop, by his laſt Will, left to his eldeſt Son, who ſold it.

The Archbiſhop purchaſed a Houſe in *Bekesborn*.

The Archbiſhop for the Diverſion and Benefit of his Second Son, this Year granted a Patent, dated *Nov.* 25. to *Matthew Parker*, Eſq; for Hunting, Hawking, and Fiſhing, within the Liberties of the ſaid Archbiſhop.

A Patent to *Matt. Parker*, Eſq; for Hunting, *&c.*

This Year deceaſed *Walter Haddon*, LL.D. in the Fifty ſixth Year of his Age, one of the chief Rank of Learned and Religious Men in theſe Times. He was buried in *Chriſt*'s Church, *London*, and had a Monumental Inſcription there, preſervedin *Stow*'s Survey. His Second Wife's Name was *Ann Sutton*, who ſurvived him. He was made the Preſident of *Magdalen* College, *Oxon.* by Mandate from K. *Edward* VI. about the Year 1552. being aged then about Thirty ſix Years. *Martin Bucer* in 1550. appointed him and Dr. *Parker* his Executors, being both then Men of Eminence in *Cambridge*. Our Archbiſhop made him, being his old Friend, Judge of the Prerogative Court. And the Queen made him Maſter of Requeſts, and ſent him abroad to *Flanders* in Quality of her Ambaſſador. He had been one of the Great and Eminent Lights of the Reformation in *Cambridge* under King *Edward*. *John Bradford*, the Marter, thought fit to mention him in his laſt compaſſionate Letter to that Univerſity, *An.* 1555. but a little before his Burning, in theſe Words, " Call to mind the Threatnings of God, now ſomething ſeen, by thy Chil-

Dr. *Hiddon* Dies.

" dren

ANNO 1572.

" dren, *Lever* and others. Let the Exile of *Lever*, *Pilkington*, *Grindal*, *Had-*
" *don*, *Horne*, *Scory*, *Ponet*, &c. ſomething admoniſh thee. He was accounted to be Maſter of the eleganteſt *Latin* Stile of any living in the Age. His Education he received at *Eaton*, and had the ſame Inſtructor that King *Edward* himſelf had, *viz.* Dr. *Richard Cox*, afterwards Biſhop of *Ely*. *Hatcher* of *Cambridge*, gathered together as many of his Orations, Epiſtles, and Poems, as he could, and publiſhed them, *Anno* 1567. And laſtly I add, that he was dear to our Archbiſhop.

Cavalerius, *Hebrew* Profeſſor at *Cambridge*, dies. *MSS. G. P. Armig.*

To the Death of this learned Man let me add that of another, who alſo, if I miſtake not, died this Year, namely *Rauf le Chevalier*, or, as he is writ in *Latin*, *Rodulphus Cavalerius*, *Hebrew* Profeſſor at *Cambridge*, whether he went, *Anno* 1569. as we heard before. I have ſeen his laſt Will in *French*, made in *Guernſey*, where he now was, as it ſeems, with his Wife and Children. His Wife's Name was *Elizabeth le Grimecieux*. He had Two Daughters, *Jael* and *Mary*, and one only Son, *Samuel*. In his ſaid Will he ſpake of the Fidelity and Conſtancy which he always found in his Wife, in all his Perſecutions for the Goſpel. He gave Thanks to the Right Worſhipful, (as he ſtiled them) and moſt Dear Fathers, the Archbiſhops of *Canterbury* and *York*, for all the Gentleneſs and Favour which he had received at their Hands. And as they knew he had taken Pains according to his ſmall Talent in ſundry Churches and Schools, and had always been content with his Food and Rayment, ſo he beſeeched them for God's Sake, and for the Sake of our Lord Jeſus Chriſt, and for the Love of the Holy Ghoſt, to aſſiſt his ſaid Wife and Children, and to help them, that Mr. *Emanuel* [*Tremellius*, now Profeſſor at *Heydleburg*] who gave him his Wife, [*Tremellius* and he ſeemed to have maried Two Siſters] in caſe they had no Children, might underſtand and know his Diceaſe: and to move him to take Pity of the poor Widow and her Children. He ſpake of his Nephews beyond Sea, *Robert*, *Anthony* and *Oliver*. As to his Debts, he ſaid, he owed nothing. But that the Church of *Caen* owed him 250 Livres for the Charge of his laſt Voyage, [coming, I ſuppoſe, in the Year 1568. or before, to ſolicite the Queen's Aid.] He truſted upon the Queen's Liberality, that the Grant which ſhe made for the Recompence of his former Pains, ſhould not be diminiſhed by her; but rather that ſhe would do according to the Example of her dear Brother, King *Edward* of Bleſſed Memory, who offered to the Widow of *Martin Bucer*, that ſhe might remain here in *England*, and to ſee to the marying of her Daughters. That according to the ſame Goodneſs her Majeſty would take Care of the needy Condition of his poor Wife and Children. And ſo he ended his Will with theſe Words, *Lord Jeſus, come for the Defence of the poor Churches.* This Will was made in the Iſle of *Garnſey*, ~~October~~ 8. 1572.

His Will.

John Knox dies.

To theſe I ſubjoin the Death of a Third Proteſtant of great Fame in the Church of *Scotland*; namely *John Knox*, Miniſter of *Edenburg*, who died in Peace in *November*, aged Sixty ſeven. He comforted himſelf in his laſt Sickneſs by the Holy Scriptures read to him, and particularly the XVIIth Chapter of St. *John*, and the XVth Chapter of the Firſt Epiſtle of the *Corinthians*, which Chapters he ordered his Wife to read to him. He was the great Inſtrument of the Reformation of the Church of *Scotland*. But in the Days of King *Edward* VI. he preached in *England*; firſt at *Berwick*, then at *Newcaſtle*; thence he came more Southwardly to *London*, and at laſt he was appointed one of the King's Itinerary Preachers; and in *November*, 1552. had an Annuity of 40*l.* aſſigned him to be paid at the Augmentation quarterly, till he were promoted to ſome Beneſice. Being offered a Living in *London*, he refuſed it; but departing into the Parts of *Buckinghamſhire*, there he preached God's Word. And upon King *Edward*'s Death retired beyond the Sea, and came firſt to *Geneva*, where he remained at his private Study; until by *Calvin*'s Counſel he became Preacher to the *Engliſh* Exiles at *Frankford*, who had ſent for him. Afterwards by reaſon of his refuſal to uſe the *Engliſh* Book of Common Prayer, he departed with ſome of the Company to *Geneva*, and there for a while was Preacher to the *Engliſh* and *Scotch*, uſing a new Book framed after the Manner of the Church of *Geneva*, and allowed by *Calvin*. In *May*, 1559. he returned into his own Country to forward the Reformation; where he lived to the Day of his Death. But his violent Methods, and diſloyal Behaviour towards the Queen of *Scots*, is generally condemned. I

King *Edward*'s Warant-Book.

need

*

need not here mention the Lye the Papiſts diſperſe in their Books concerning *Knox*'s Death: Who are fain to maintain their Cauſe by ſuch ugly Ways: And make King *James* himſelf the Author of their Tale. Which however let me relate: 'That when that King came firſt into *England*, being at Dinner in a Noble-'man's Houſe, he ſaid, That God thought fit to ſet a viſible Mark of Reproba-'tion upon him, even in his Life, before he went to the Devil. (For theſe are 'the Words of the Author.) Which was, that being Sick in his Bed with a 'good Fire of Coals by him, and a Candle light upon the Table, a Woman or 'Maid of his, ſitting by him, he willed her to fetch him ſome Drink, being ex-'tremely Thirſty. She went and returned quickly; but found the Room all in 'Darkneſs. For not only the Candle, but the Coal-fire alſo was utterly extinct. 'And ſhe by that Light which her ſelf brought in, immediately after ſaw the 'Body of *Knox* lying Dead in the midſt of the Floor, and with a moſt gaſtly 'and horrid Countenance. As if his Body were to ſhew the Condition of his 'Soul. This Story this Writer takes from another of his Party: *Viz.* *Knot*, in his *Proteſtancy condemned*, printed at *Doway*, 1654.

ANNO 1572.

The Papiſts hideous Lye of his Death.

The Politicians Catech. printed at *Antw.* 1658. *Permiſſu Superiorum.*

The latter end of this Year ſeveral Families of Proteſtant Exiles, and Natives for the moſt part of the *Low Countries*, were about tranſplanting themſelves out of *London*, at *Stamford* in *Lincolnſhire*; there to live and follow their Callings. And this by the Motion of the Lord *Burghley*, to whom the Town chiefly belonged, well knowing what good Profit and Benefit might redound unto the Place and Country, by the Trades and Buſineſs theſe Men ſhould bring along with them, by taking off the Wools at a good Price, and encouraging the Sowing of Flax and Hemp, improving Land, and ſuch like. For they were for the moſt part Weavers of ſuch ſorts of Cloths as were not yet wove and made (or very rarely) in *England*, as Bays, and Says, and Stammets, Fuſtians, Carpets, Linſey Woolſys, Fringes, Tapeſtry, Silks, and Velvets, figured and unfigured Linnen: There were alſo among them Dyers, Rope-makers, Hatters, Makers of Coffers, Knives, Locks, Workers in Steel and Copper, and the like, after the Faſhion of *Nurenburg* in *Germany*. For the bringing this Motion to perfection, *Isbrand Balkius*, their Miniſter, and *Caſper Vosbergius*, in the Name of the reſt, put up their Petition to the Lord *Burghley*, whom they called their *Mecænas*, to obtain certain Liberties and Privileges from the Queen, to ſettle themſelves and their Families at *Stamford*; to have a Church to worſhip God in, in their own way without Diſturbance; to have a Liberty to ſet up their Trades, and to buy and ſell, and to plant alſo and Sow, and follow Husbandry for their neceſſary Subſiſtance, and for the Comfort of theſe afflicted Chriſtians, to make Shoes, and Garments, and Hoſe, and to Bake, Brew, and Exerciſe the Occupations of Carpenters, Joyners, *&c.* for and among themſelves: And likewiſe, that it might be lawful for them to chuſe out from among themſelves ſeven Men more or leſs, as the Strangers of *Norwich* and *Sandwich* had in their Churches; who, having taken their Oaths at the Magiſtrates Hands, were to decide and determine all Controverſies ariſing among them; or if they could not, to call Two of the Magiſtrates of the Town to aſſiſt them. Theſe Privileges contained in Ten Articles, with their humble Supplication in *Latin* to the Lord *Burghley*, may be ſeen and read in the *Appendix*. This Congregation and Manufacture of *Walloons* continued a great while in *Stamford*, but now is in effect vaniſhed. In the Hall where they uſed to meet for their Buſineſs, the Town Feaſts are now kept. The Place where they exerciſed their Religion is not known, Yet their laſt Miniſter, a long-lived Man, was known to many now alive. There have been Attempts lately made by the Burgeſſes, and other neighbouring Gentlemen to ſet up again this decayed Manufacture, as my late Reverend Friend, Mr. *Robert Martin*, then living there, hath informed me, (for there is as good Wooll in thoſe Parts, as any where in *England*) but it hath not as yet taken effect; and poſſibly will never, till ſuch a Company of poor induſtrious Men undertake it.

A Church of Exiles at *Stamford*.

N. LXXII, LXXIII.

But becauſe it may ſtumble the Reader to meet with *Isbrand Balkius* here one of the Miniſters of this Church, who had but laſt Year been expelled the Strangers Church at *Norwich*; therefore I ſhall Exemplify the Teſtimonial which the Biſhop of *Norwich* gave to him.

"JOHN

ANNO 1572.

" JOHN, by the Providence of God, Biſhop of *Norwich*, to all Chriſtian Peo-
" ple ſendeth Greeting: Know ye, That Maſter *Isbrand Balkius*, ſometime
" one of the Miniſters of the *Dutch* Congregation in *Norwich*, is a Man well
" Learnd and of godly Converſation. And through the troubleſome Contention
" of ſome of the ſaid Congregation, there did ariſe like Contention and Trou-
" bles among their Miniſters, ſo as it was thought neceſſary to remove them
" all; Notwithſtanding, ſince the Pacification, I have not heard but the ſaid
" *Isbrandus* hath behaved himſelf quietly, and as becometh him. So as I do
" think him, both for his Learning and godly Life, to be worthy of the like
" Charge and Government in any Place where he ſhall be thereunto appointed.
" In Witneſs whereof I have hereunto ſet my Hand and Seal this 8th of *March*,
" 1571. and in the 14th Year of the Reign of our Sovereign Lady *Elizabeth*, by
" the Grace of God, *&c.*

JOHN NORWIC.

CHAP. XIII.

The Archbiſhop recommends Jewels *Book for the Churches in* Norwich *Dioces. The* Concelers *forge a Letter from the Archbiſhop to the Biſhop of* Norwich. *That Biſhop writes to him for Advice in ſome Caſes: Partly about a Woman uſing Cunjuration. Information ſent to the Archbiſhop concerning* Cotton *and* Kilburn, *Papiſts in* Norwich.

Biſhop *Jewels* Book to be had in the Churches of *Norwich* Dioces.

THE Archbiſhop, at this Juncture, had two Buſineſſes with the Biſhop of *Norwich*: for which Dioces above the reſt he had a particular Regard having been born therein. The one was, that for the better Inſtruction of that Dioces in the Principles of true Religion againſt the Errors of Popery, he would take Care, that the laſt Book of the late Biſhop of *Sarum* might be had in all Churches of his Dioces, which as yet had them not. And he was put more particularly upon requiring this at the Biſhops Hands, as well by one of the Council, a Native of that Country (probably the Lord *Bacon*) as by Mr. *Heydon*, a good Proteſtant of the ſaid County. For thus the Archbiſhop wrot in his Letter, dated *February* 24. That he was moved by one of his good Lords of the Council, and alſo requeſted by Mr. *Chr. Heydons* Son and Heir, that the Biſhop and his Officers would recommend the ſaid Book to be had in the reſt of the Pariſh Churches, where they were not. The Archbiſhop added, that he was glad to hear of the ſaid Gentlemans good Affection; and that even ſo he commended the ſame to the Biſhops good Zeal: doubting nothing of the Favour he bore to the Author (once his Pupil) and much leſs to the Matter.

The Concelers forge the Archbiſhop's hand.

His other Buſineſs with my Lord of *Norwich*, was, concerning a forged Letter ſent as from the Archbiſhop to him. The Contents whereof were to put the Biſhop upon ſcrewing Money from his Clergy, for to be eaſed of the Concelers for the Future, by bribing them with a good Sum to come no more into the Dioces. For theſe griping Extortioniſts in the Month of *February*, were brought into the Star-Chamber; and there many of their lewd Deceits exerciſed upon the Poor Clergy, and their Ways of wringing Money from the Queens Subjects, and abuſing her Commiſſion, being diſcovered and laid open, they were ſent to the Fleet, and made anſwerable to all ſuch of the Clergy for ſuch Sums as had been extorted from them. Now theſe Men foreſeeing their Fate and Fall; and that their Commiſſion was drawing towards an End, had as it ſeems for their laſt Effort, endeavoured, by fraudulent Letters, to ſcrape up

ſome

ſome more Money from the Country Miniſters: And for this purpoſe, had the Impudence to make uſe of the Archbiſhops Name and Authority, the better to abuſe the Biſhops and Clergy. As for the Biſhop, when he received this pretended Order from the Archbiſhop, he wrote again to him for ſome Direction how to manage this Contribution among the Clergy. Whereby the Archbiſhop knowing he had ſent no ſuch Order, began to ſmell the Cheat, and thus writ back again. *ANNO 1572.*

Sal. in Chriſto.

" I Received a Letter, dated, the 23d of *Feb.* which ſpecifieth of certain Letters, " that I ſhould write to your Lordſhip, touching a Collection to be made of " the Clergy of your Dioces; thereby to ſet them free from the Extremity of the " late Viſitors. And further you write, that ſome certain Sum you would have " ſet down; and that you would move your Commiſſaries in their Circuits, to " propound the ſame to the Clergy, and ſo to return Anſwer, *&c.* I pray " you to ſend me thoſe Letters, and remember by whom they were delivered. " For they have ſhamefully abuſed my Name to you: For I never meant to " write ſuch Letters to you, as I am ſure I have not done. But belike ſome " Forgery is deviſed of ſuch good Fellows, as at this laſt day of the Star-Cham- " ber were examined, and ſent to the *Fleet*, and [made] anſwerable to all ſuch " of the Clergy [in ſuch Sums] as have been extorted by them. I pray your " Lordſhip to ſtir in this Matter, and ſend me Word ſo ſoon as you can. And " thus I bid you well to fare as my Self. From my Houſe at *Lambeth*, this 3d " day of *March*, 1572.

The Archbiſhop to the Biſhop of *Norwich* hereupon. *EMSS. R. D. Joh.* Ep. *Elien.*

Your Loving Brother,

MATTHUE CANTUAR.

The Biſhop of *Norwich* accordingly ſhewed the Archbiſhop, that a Servant of his Chamber received his pretended Letter from one *Pede*, who was the bringer down of the Letter; and was Younger Brother to one of that Name, being one of his Graces own Servants. Which might make one ſuſpect, that ſome of the Archbiſhops own Family were Privy to this Forgery, and partakers with theſe Concelers.

As for the Archbiſhops Advice for ſetting up the Biſhop of *Sarum*'s Book in the Churches of the Dioces, where they were not, the ſaid Reverend Father replyed to his Grace, 'That as he had ſingular Cauſe to allow well of the Author of that 'Work, ſo he did conjecture, that the placing of Controverſies in open Churches 'might be a great Occaſion to confirm the Adverſaries in their Opinions. For 'they having not wherewith to buy *Hardings* Book, ſhould find the ſame already 'provided for them; and were like unto the Spider, ſucking only that might ſerve 'their Purpoſes, and contenting themſelves from reading that was moſt whole- 'ſome, would not once vouchſafe to look upon the ſame. Theſe, he ſaid, were but 'his Fears only: And therefore till he ſhould hear further from his Grace, he 'did not think it good to move the ſame to his Dioces. But otherwiſe as his 'Grace ſhould adviſe, it ſhould be commended after Eaſter to them. The Archbiſhops mind being known for the Affirmative, the Biſhop, early the next Year, appointed a convenient Number of the ſaid Books to be ſent from *London*, and received there in his Dioces, for the Order and Purpoſe aforeſaid.

That Biſhop fears an Inconvenience in Bp. *Jewels* Book.

Another Emergence now fell out, which occaſioned the foreſaid Biſhop to apply himſelf again to his Metropolitan. It was the Care of the Biſhops now a days to look after Charmers, and ſuch as deceived the People by Pretences to cure Diſeaſes, or to Foretell, or Divine. At *Stowmarket* in this Year, an Old Woman was informed againſt to the Biſhop, by Mr. *Brome*, Commiſſary of *Sudbury*, that took upon her by Words of Conjuration, and ſuch other unlawful Means, to cure all Manner of Diſeaſes. To whom the People reſorted from all Parts in great Numbers. The Biſhop hereupon ordered his Commiſſary to forbid her, and to reſtrain her Deviliſh Doings. Which he did in the Biſhops Name. Since which Time ſhe went on in her wicked Ways as before; and was again reſtrained, *March* 25. 1573. Two of the Chief of the Pariſh were

One pretends to cure Diſtempers by Cunjuration.

ANNO 1572.

before the Biſhop at *Ludham*, to inform. The Biſhop then wrot both to the Curate of the Town, and to his Commiſſary, to command her not to meddle further; and withal to proceed againſt her according to Law. And of all this the Biſhop advertiſed the Archbiſhop, and deſired from him Directions what further to do againſt her.

Enquiry after *Cotton*.

The Archbiſhop and Commiſſioners Eccleſiaſtical being deſirous to take *Cotton* the Papiſt before mentioned, that lay skulking in *Norfolk*, upon ill Deſigns, but was fled and gone; the Biſhop of *Norwich* made it his Buſineſs to inquire more narrowly after him, and ſuch as were acquainted with him.

Kilburn a dangerous Prieſt.

And it was diſcovered, that one of *Cottons* ſecret Friends, was Sir *Peter Kilburn* Prieſt, that lived within the Precinct of the Cathedral Church, and was Parſon of *Lepworth*, in the County of *Suffolk*; who had helped him in making his Eſcape. This Sir *Peter*, the Biſhop cauſed to be called before Mr. *Drury*, Dr. *Gardiner* and his Chancellor, and to be examined upon ſundry Articles. By which they found he was an ill diſpoſed Perſon, and ſubtil in his Anſwers. Dr. *Gardiner* ſent a Letter to the Biſhop after their Examination of *Kilburn*, and the Articles miniſtred to him. Both which the Archbiſhop had conveyed to him by the ſaid Biſhop. Whereby it appeared, that he was acquainted with *Cotton* more than a Year paſt; was ſeveral times in his Company at the Houſe of Mr. *Downes*; that there the ſaid *Cotton* uttered at two ſeveral Times, Words condemning the preſent Time, and the Religion to be Schiſmatical: That the ſaid *Cotton* ſent him a Book, made by one *Giles Coventre*, B. D. ſometime a Friar in *Norwich*, intituled, *De Primatu Romani Pontificis*, writ againſt the Queens Supremacy, and in Defence of the Popes Juriſdiction. And that he received Commendations from *Cotton* about Fourteen Days paſt, by one that named himſelf *Chapman*, of *Debnam* Market. But that Fellow being examined before the Maior of *Norwich*, called himſelf *Keltſal* of *Halsworth* a Jeſter, or Chirurgeon. This Man, Sir *Peter* rewarded with 6 *s.* 8 *d.* and good Cheare. Moreover, it was found, that Sir *Peter* uſed a Pair of Beads in *Chriſts Church*, which, he ſaid, he had then burnt; and upon Search in his Cheſt, fair covered with Cloths and Pillows upon them, they found one Image of Chriſt, with his Croſs upon his Back, three other Tables, two of Wood, and one of Alabaſter, with gilded Images of the Trinity, Chriſt Crucified, and of our Lady, a Superaltar, a Mas Book with a *Portuus*, the Caſe of a Chalice, a Letter from Mr. *John Downs* of *Hebworth*, wherein was written, that he ſhould receive Money by Mr. *Cotton*. This Sir *Peter* ſeemed Simple; but in Dr. *Gardiners* judgement he was a ſubtil Fox. For he anſwered directly, to nothing, but with Oaths which were rife in his Mouth (a Note, ſaith the ſame *Gardiner*, of a Papiſt) and with ſtammering and doubling his Tale would paſs over the Matter, and would not confeſs that he either conveyed *Cotton* away, or that he knew where he was. This was the Subſtance of *Gardiners* Letter to the Biſhop, *March* 20. 1572.

Thus could Popiſh Prieſts in thoſe Times ſwallow the Oath of *Supremacy*, and other Oaths required, and renounce the Pope, and ſubſcribe the Articles of Religion; and ſo enjoy their Livings and Preferments, the better, and the more undiſcovered, to ſerve their Catholick Cauſe.

CHAP.

ANNO 1572.

CHAP. XIV.

The Archbiſhop an Umpire between Dr. Willoughby, *and his Tenant.* Snoring, Alborough, *Dr.* Willoughbies *Livings; deprived of both, and why. The Queens Favour for him. The Archbiſhops Proceedings with* Stowel *for two Wives. The Earl of* Leiceſter *offended with the Archbiſhop. His diſcreet Courſe hereupon. His ſtout and reſolute Spirit in doing Juſtice. How far he followed his Lawyers.*

ABOUT *October*, our Archbiſhop was an Honorary Umpire, in a private Caſe between a Miniſter and his Tenant. Which it ſeemed ſome what too mean a matter for an Archbiſhop to be employed in; were it not, that it had been the Queens pleaſure, that the Deciſion of the Matter ſhould be left to the Archbiſhop; and that one of the Perſons concerned, whoſe Name was Dr. *Willoughby*, was in former times a Man of Note and Eminency, having been of Queen *Anne*'s Counſel, her Phyſitian, and ſo known to Queen *Elizabeth*; and had obtained great Preferments. Among others, he enjoyed the Benefices of *Snoring* and *Alborough*, in *Suffolk:* To which there was annexed a Court Baron, the Profits whereof he held and enjoyed. He had alſo the Living of St. *Michael Cornhill*, *London*. But he was now become, by reaſon of Age, (being near an 100 Years Old) Doting and Childiſh, and very fooliſhly Prodigal and Expenſive; As of late he had ſpent Four Pounds for painting of a Pulpit; tho' by reaſon of his Need, he had pawned divers Pieces of his Plate for Money. He had alſo a ſort of People about him, that by their Flatteries had deprived him of many things. By which means he was involved much in Debt. He had been alſo very negligent of his Living of *Alborough*. The Chancel was fallen quite down, and the Vicarage Houſe almoſt decayed, in his Incumbency. And the Town, being a great People bordering upon the Sea, was many times unſerved. Inſomuch, that at the Archbiſhops Metropolitical Viſitation there, more Exclamation was made againſt him, then againſt any other in *Norfolk* or *Suffolk*. But then *Willoughby* made the Archbiſhop a promiſe that he would build up the Houſe and Chancel, tho' it ſhould coſt him an Hundred Pounds, or more: For which it ſeems he then lay under Sequeſtration. All his Benefices he had farmed out good Cheap. That of *Alborough* to one *Stiles* of *Norwich*: And from *Stiles* it was farmed to *Levers* of *London*. But *Willoughby* had neglected a Statute, which required the reading of the Articles on ſome Sunday before the Nativity of Chriſt, laſt paſt, upon Pain of Deprivation *ipſo facto*; And ſo had incurred Deprivation. Whereupon *Levers* was put by the enjoying of the Farm of *Alborough*, which he had taken of *Willoughby*. And this cauſed a Suit between them. For the Queen, out of particular Favour to *Willoughby*, now grown old, preſented him again to the Living. *Levers* upon this required to hold the Farm ſtill.

An honorary Umpire, in a private Caſe. Dr. *Willoughby* one Party.

The Archbiſhop thus decided the whole buſineſs. He diſcharged *Levers*; yet ſuffered him to go away with the whole Years Rent, after the Incumbents Deprivation. And then as to *Willoughby*, he took care; that he might have a ſufficient Subſiſtence during his Life. For the Archbiſhop agreed with the Parſon of *Snoring* to pay *Willoughby* yearly 14*l.* with the Vicar of *Alborow*, to pay him 14*l.* And with the Farmer of St. *Michaels Cornhill*, (who paid him before but 11*l.*) to pay him now 15*l.* a Year. The Archbiſhop had alſo recovered divers Parcels of his Plate, pawned to the Value of 24*l.* 11*s.* 6*d.* And had ſo ordered Matters for him, that, all his Incomes laid together, he might receive Twenty Shillings a Week, for his Maintenance. But, then a farther Care of the Archbiſhop was concerned for the Reparations, and the better Supply of the Cure for the time to come. Now towards the Charges of the Dilapidations of the Houſe,

His diſcreet Deciſion.

ANNO 1572.

and Payment of the Fruits, he awarded *Willoughby* Ten Pounds yearly Penſion for Two Years. And after the expiration of the Two Years, Fourteen Pounds by the Year, being as much as ever he received. And to ſupply the Vicarage, he placed one *Rob. Norton*, B. D. a learned Man, and a good Preacher; who was to live among them: For the Country alſo had ſolicited the Archbiſhop, that they might have a learned Man among them.

Yet complained of.

But *Levers* liked not this Award, and found Means to complain to the Queen and Lord Treaſurer, againſt the Archbiſhop, ſaying, that he had dealt partially, and that *Willoughby* was his Couſin. Which occaſioned the Archbiſhop to write his Letter to the Lord Treaſurer. Wherein, for his own Juſtification, he encloſed the Bills of both Parties, and his Arbitrement: Telling the ſaid Lord, after his blunt way, that he was no more a kin to *Willoughby* than the Man in the Moon. 'Profeſſing before God and her Highneſs, that he had 'done as effectuouſly, as he ought to have done for himſelf. And as for the 'putting that Perſon to ſupply the Place, he took it, as he ſaid, to be a good 'Diſcharge to the Queen's Conſcience, to have ſuch a Man to be preferred, and 'continued in that populous Fiſher Town. And laſtly, if theſe his doings were 'not thought reaſonable, he referred it to her Majeſties conſideration. In 'which regard he reſerved a Claim in the Arbitrement.

Dr. *Willoughby* ſubſcribed not, and ſo was deprived by the Biſhop.

Sometime before this, Matter of Contention happened between this *Willoughby* and the Biſhop of the Dioces, who had collated another to his Benefice. Which coming to the Queens Ear, ſhe took Offence at this dealing with her Mothers old Servant. For in the Year 1571, the Parliament enacted a Law to reform Diſorders touching Miniſters of the Church. Which was to oblige all ſuch to declare their Aſſent unto, and to ſubſcribe the Articles of Religion, ſet forth *An.* 1562, before the Biſhop of the Dioces. And the Biſhop was to give under his Seal, a Teſtimonial of ſuch Aſſent and Subſcription. And the Miniſter was on one *Sunday* before *Chriſtmas* enſuing, openly in the time of publick Service afore Noon, to read in his Church or Churches, ſuch Teſtimonial, and the ſaid Articles; upon pain of Deprivation, and all his Eccleſiaſtical Promotions to be void, as tho' he were dead. Hereupon did Dr. *Willoughby* looſe *Alborough*, and alſo his other Living, having not ſubſcribed the ſaid Articles, nor read what was enjoyned.

The Queen offended at it.

The Queen preſented to the former. And to his other Living, lying void Six Months, the Biſhop collated as by Lapſe, placing therein a learned Preacher. But the old Man complained to the Queen of that *hard Uſage* (as he called it) of the Biſhop towards him. The Queen having compaſſion on him, ordered the Earl of *Leiceſter* to write to the Biſhop, which he did in *November*, this Year, ſignifying how diſpleaſed ſhe was with him for this; and that he found her Majeſty greatly tendered the poor Man's Caſe; and that her Pleaſure was, that the Doctor ſhould be either reſtored to his Livings, or that by his Anſwer, he ſhould ſhew ſome reaſonable Cauſe, why it ſhould be otherwiſe. To this the Biſhop, *December* the 2d, gave Anſwer to this Tenor; "That the ſaid Dr. *Willoughby* was not deprived by him, but by Act of the laſt Parliament, he was "*ipſo facto* deprived for not ſubſcribing to the Articles of Religion mentioned "in the ſaid Act, neither read the ſame accordingly. And underſtanding that "her Majeſty had given away one of the ſaid Livings, called *Alborough*, to one "Mr. *Norton*, B. D. by vertue of the ſaid Act, he was ſo bold to beſtow the "other falling in his Lapſe upon an honeſt learned Preacher. With whom "notwithſtanding he had taken Order, that the old Doctor ſhould truly be an-"ſwered of ſuch Stipend yearly, as he had hitherto enjoyed: So as he was not "hindred by ſuch Deprivation. That yet there was good Cauſe to think well, "that two ſo good Cures, ſhould now have ſo meet Incumbents. He added, "that if he had underſtood the ſaid Doctor to have been Phyſician to her Ma-"jeſties Mother, and in ſuch Favour, he would have given Knowledge of the "Danger he was in, that the ſame might have been foreſeen. But thinking "him to have ſufficient Living by practiſing of Phyſick, and his other Livings, "he was the bolder to beſtow the other; wherein he truſted her Highneſs "would not be offended. Not doubting, but that his Honour upon this An-"ſwer, would ſignify the Truth to the Queen, and ſo procure her Majeſties "good Will towards him, that would not willingly deſerve the contrary, for "all

The Biſhop of *Norwich*, to the Earl of *Leiceſter*. MSS. R. P. *Joh.* Ep. *Elien.*

" all the World. So ſhould he be moſt bounden, as before, to pray for the " proſperous Eſtate of his Honour, long to endure. At *Ludham*. ANNO 1572.

Gayton Curate of *Snoring*. Part of a Regiſter.

The Preacher put into the foreſaid Living of *Snoring*, was named *Richard Gayton*; who, it ſeems was ſo burthened with the Payment of the 14 *l.* a Year aſſigned him by the Archbiſhop, (who made him ſeal an Obligation of an 100 Mark, to him, for the Payment thereof, to Dr. *Willoughby*) that by reaſon of this Penſion, Firſt Fruits, and other Charges, he had turned it into the Hands of *Ralph Shelton*, Eſq; ſuffering him to take the Profits to diſcharge him. And this Anſwer he gave to the Biſhop of *Norwich*, *Anno* 1576. upon his Demand, what Benefices he had; Anſwering, but one; and that he kept againſt his Will, for the Cauſe before alledged. But it is time to procede from this private matter to ſomething elſe.

His Proceedings with one that had Two Wives. Mr. *Stowel*.

We next ſee the Archbiſhop, in a more publick Capacity, ſitting in the Eccleſiaſtical Commiſſion, with the Dean of *Weſtminſter*, *Yale*, *Hammond*, *Wendeſly*, Civilians, upon Mr. *John Stawel*, or *Stowel*; a Gentleman, who had been convented before them for a publick Offence, that was given by him to the Country where he dwelt, *viz.* Cohabiting with a Gentlewoman, as his Wife, his former Wife being alive. He was alſo at the ſame time in the Court of *Arches*, called there by his former Wife, to ſhew Cauſe why ſhe ought not to be reſtored unto him. In both Courts he would make no Anſwer. For the Dean of the *Arches* had demanded of him, to make him Anſwer, whether he were maried, or no, to the Gentlewoman, with whom he dwelt: But he would give no Anſwer. And before the Commiſſioners he alſo denied to anſwer, except they would deliver the Articles againſt him in Writing; and had a Week granted him to deliberate thereon. But when they could not get him to make other Anſwer, the Archbiſhop, with all their Conſents, committed him to Priſon. *Stowel* had obtained ſo good favour, both from the Lord Treaſurer, and the Earl of *Leiceſter*, that he procured their Letters to our Prelate in his Behalf. But he was too ſtiff to be carried away by any Perſon of the greateſt Wealth or Honour, from doing Juſtice, and puniſhing Sin. He civilly anſwered their Letters, telling them, that Mr. *Stawel* had miſinformed their Lordſhips in ſome parts of the State of his Caſe; and ſo declared to them the true Caſe; and withal, that he was committed by them before the receit of their Letters. Adding, that he was for his part right ſorry, for that he ſeemed to be a Proteſtant, that they ſhould be compelled in him, to reſtrain this foul diſordered Doing, to avoid further Example. And beſides, to the Lord Treaſurer, he wrote another more private Letter, to vindicate what he had done. It was charged upon the Archbiſhop, that this rough dealing with this Gentleman, in clapping him up in Priſon, was a Diſcourteſy to *Leiceſter*, and the Treaſurer, but he wrote, " That they might " think, if it pleaſed them, that the Commiſſioners meant neither any lack of " Duty, nor convenient Conſideration; if they, [the Two Lords] knew the " whole Caſe, whatſoever their Honours were informed. And that if they " ſhould be diſcouraged to do Juſtice for fear of any Informers talk, they had a " warm Office. That they were not ſo brute, that they could not conſider of " ſuch Mens Requeſt, as it became them. And that Maſter Dean of *Weſtminſter*, " Mr. *Yale*, Mr. *Hammond*, Mr. *Wendeſly* thought it with him no leſs Cauſe, than to commit him. And ſo ſubſcribed himſelf, *His Lordſhips at all reaſonable Commandment.*

Leiceſter highly offended with him.

But proud *Leiceſter*, who uſed not to be denied any thing he required, and thought none dared do it; and eſpecially in a Crime, wherein himſelf was but too guilty; grew in a high Paſſion, and ſtormed exceedingly. The Treaſurer obſerving this, and knowing the bad revengeful Temper of the Man, privately ſignified the ſame unto the Archbiſhop, and adviſed him to make endeavour of Reconciliation. The good Man took his Counſel, and writ his Letter to *Leiceſter*. He prayed alſo the Treaſurer to pacify him, if he were offended: " Having, ſaid he, a deſire, as it may pleaſe God, to be in favour with ſuch " noble Perſonages, as be in Service toward my Lady and Miſtreſs; and eſpe- " cially be favoured of her Majeſty, in whom ſhe is contented and pleaſed. And " however my rude Nature may ſeem otherwiſe, yet I would fain uſe the ſame:

But

ANNO 1572.

But ſurely as he had conceived no good Will to the Archbiſhop long before, when he eſpouſed and patronized the Innovators againſt his Grace, ſo he hardly ever after, to his dying day, was in better Caſe with him.

His Chriſtian behaviour hereupon.

The Letters the Archbiſhop ſent him to pacify him, with true Information how the Caſe of *Stowel* ſtood, he would not once vouchaſe, tho' at leiſure, to read, but put them up in his Pocket. Which being told the Archbiſhop, he uſed theſe Words to the Lord Treaſurer, "If the firſt untrue Information, "heard with one Ear, weigh ſo deeply in Credit, that the other Ear will not "hear the Anſwer, then I can ſay no more. I will refer my ſelf to God; but "will do as Juſtice: Prudence and Honeſty ſhall bear me out at length.

The Stout and unbiaſed mind of the Archbiſhop.

The Lord of *Bath*, [the Biſhop, I ſuppoſe] was the firſt, that enformed the Archbiſhop of *Stowel*. But the ſame Lord, affraid no doubt, of the Diſpleaſure of the great Men at the Court, that favoured *Stowel*, had now writ Letters of Comfort to the ſaid Gentleman. At which the Archbiſhop marvelled; and would gladly have ſeen the Letters that he might compare them with his, which ran to another Tenor. But the Matter was hotly taken; and Mr. *Stowel* cared not what he ſpent, ſo he might have his fair Lady, as the Archbiſhop expreſt himſelf to the Treaſurer. And to one he had offered an hundred Pounds, and to another of his Houſe two, to mollify the Archbiſhop in the Cauſe. But the Archbiſhop told the hundred Pound Man, That *he rather wiſhed it molten in his Belly, than Juſtice, either by him, or any of his, ſhould be ſo bought and ſold.* "What is lawful in this Caſe, ſaid he, I will not diſpute; but if this Man, or "any other, ſhould procure in this Commonwealth [by ſuch means] *quod ex-* "*pedit*, and ſo be countenanced out, the Realm ſhould have ſuch a Blow there- "by, that our Poſterity ſhall judge of us, that *Money and Maſterſhip* wrought all "with us in our time. And tho' we be nothing, and Outcaſts among the "*Puritans*, and their great Fautors, a ſhrewd ſort of them, as long as God ſhall "ſuffer me in this Office, I will ſtill anger them, and grieve them in ſuch Mat- *Novemb.* 13. "ters, as they work unjuſtly. Which laſt Expreſſion would make one think, that the Hand of the *Puritan* was in this; but he glanced undoubtedly at the Earl of *Leiceſter*, their great Patron.

Adviſed friendly by the Ld Treaſurer.

But however *Leiceſter* could not brook this refuſal of the Archbiſhop, the Lord Treaſurer could, and was ſtill his true Friend, and ſent him ſome Friendly Admonition in this Caſe, by the Dean of *Weſtminſter*. Which he thanked him for, and ſaid he would follow. The Treaſurer let him alſo know, that ſome Men thought he was carried too much away with Dr. *Yale* the Civilian. To this he anſwered, "In good Faith, the Truth was not ſo. For when I know, "and can reſolve the Matter my ſelf, I take none of his Coat to be my Coun- "ſellors: But I will follow the Counſil of them that fear God. Wiſely and pi- ouſly ſpoken.

Defers *Stowels* Caſe.

In fine, the moſt the Archbiſhop could be brought to, was to defer the Matter for ſome time; taking occaſion ſo to do, from *Stowels* Counſellor's Words, ſaying, that if he ſhould anſwer directly to the Commiſſioners Demands, *viz.* Whether he were maried to the ſecond, or not, it might have been prejudicial to him in the *Audience* Court. Whereupon the Archbiſhop deferred the Matter a while, that he might receive no prejudice there. And being then under a Diſtemper, probably the Stone, he was compelled not to hear Cauſes for the preſent. So he appointed *Stowel* to be before him next Day, with the Dean of *Weſtminſter*, to defer the Cauſe. And he ſent to his Chancellor to ceaſe in his Court for a time. Which, he ſaid, he did, becauſe he would not have them, [*viz.* The Lord Treaſurer, and other great Miniſters of the Court] which were ſupreme Juſtices, ſuſpected, as tho' we durſt not, ſaid he, for their Letters requeſt, to deal in Juſtice. For it would have highly reflected upon their Juſtice, if they ſhould have ſtopt the Courſe of Juſtice in other Courts.

CHAP.

ANNO 1572.

CHAP. XV.

The Archbiſhop's Judgment of Campion, *by his Book of* Ireland. *Conferences with him about the Year* 1580. *Books writ againſt his* Ten Reaſons. *Harbourers of him. Indictment againſt him and other Prieſts.* Lovelace, *the Archbiſhop's Lawyer.* Saunders *the Jeſuit. His Book* De Viſibili Monarchia. *The Archbiſhop ſent to, to have it anſwered. His Thoughts of it; And the Biſhop of* Ely's.

His Judgment of *Campion.*

ABOUT the beginning of this Month of *November*, the Lords of the Council had ſent the Archbiſhop and Commiſſioners a Packet of Letters, that came from beyond Sea; Letters, as it ſeems, that were intercepted, being directed to Papiſts here, in order to the carrying on ſome Papiſtical Deſigns. Whereupon the Commiſſioners examined divers Perſons; but could find no great Matter. But by their Diligence upon ſome Information, they got a Book written by *Campion* of the Hiſtory of *Ireland*. Which the Archbiſhop ſent to the Lord Treaſurer, deſiring him to communicate it to the Earl of *Leiceſter*, being dedicated to him. The Archbiſhop liked the Wit of the Writer; which made him wiſh *Campion* might be reclaimed, or recovered. For he ſaw, as he told the Lord Treaſurer, by that Wit, that he were worthy to be made of.

The Pains taken with him, to reduce him.

This Value the Archbiſhop ſet upon him, was no doubt, a main Reaſon, that moved the Lord Treaſurer afterwards, when he was apprehended, to order ſo much Pains to be taken with him by our Divines; and not meerly out of a Bravado to diſpute with him for a Victory. He had, indeed, made a publick Chalenge to the Miniſters of the *Engliſh* Church to diſpute with them, in his Book of the *Ten Reaſons*, a neat well penned Treatiſe, in Defence of the Doctrine of the Church of *Rome*. I will, upon this Occaſion, ſay ſomething more of this Matter. In the Year 1580, he was ſeized by ſome of Secretary *Walſingham*'s Spies. And becauſe the Chalenge, if not anſwered, might reflect upon our Church, but chiefly to gain him over, if poſſible, according to what the Archbiſhop eight Years before had adviſed; there were divers learned Men ſent to Diſcourſe with him in the *Tower*. Tho' he would then have ſhifted off all Conference; and when he was diſputed with, he anſwered not thoſe Expectations that were had of him, as many wiſe and learned Ear-witneſſes teſtified. But the Queens Council, and the Lord Treaſurer eſpecially, took great Care about theſe Conferences with him. The Courſe at firſt taken, wanted either Order, or Moderation, or convenient reſpect of admitting Men to be Hearers: and ſo became both Fruitleſs and Hurtful; being ſubject to great Harm by Reporters; eſpecially the Popiſhly affected: Who cried out *Victory* every where on *Campions* ſide. Therefore Mr. *Thomas Norton*, a learned Man before-mentioned, deviſed a regular Method of conferring with him, as I have exhibited it out of his own Paper, preſented to the Lord Treaſurer, and placed in the *Appendix*.

N. LXXIV.

A regulated Conference with him.

This Courſe was approved; and accordingly there was a Conference with *Campion* after that manner; that is, the Objections were ſet down in Writing, and then were read; ſo as the Parties acknowledged them to be their own, before any Anſwer or Reply were made unto them. And then likewiſe the Anſwers and Replies were writ alſo with the ſame Faithfulneſs. And this greatly ſatisfied the Hearers. Nor did *Campion* that whole Day, complain, that *Norton*, who was the Writer, did him wrong in any one Word, but always confeſſed, that his Sayings were rightly conceived, and truly ſet down. By which means, Confuſion was avoided, By-talk was cut off; and he was hardly driven to the Wall: What he had once granted, he could not reſume. And the Cauſe of the Proteſtant ſide was not ſubject to ſuch falſe Reports of his Favourers. The

Notes

ANNO 1572.

Notes of this laſt Conference the Lord Treaſurer ſent to *Norton* for. This happened the latter end of *September*, 1580.

His Book anſwered by divers.

But beſides the Conferences our Divines had with *Campion*, his Book alſo, of which he had ſuch a fond Opinion, received divers Anſwers. Dr. *Whitaker* gave a ſolid Anſwer thereto in Print. Another Anſwer I meet with in MS. compoſed by Sir *William Herbert*, a learned Knight; dedicating his Writing to the Queen. This Sir *William Herbert*, (to note this by the Way) wrot a Letter to a pretended *Roman* Catholick, which was printed in Year 1586. Where, upon occaſion of a Controverſy touching the Church, the 12th, 13th, and 14th Chapters of the *Revelations*, are expounded. Dr. *Toby Matthew* alſo, afterwards Archbiſhop of *York*, preached a *Latin* Sermon againſt the ſaid *Campion*, from that Text, *Deut.* XXXII. 7. afterwards printed in the Year 1638. entituled, *Concio Apologetica contra Campianum.*

The high Opinion conceived by ſome concerning him.

But the *Roman* Catholick Party conceived great Opinion of him for Learning and Honeſty. For, (that I may take up ſome more of the Story of him here) not long after his Execution, which was in the Month of *December*, 1581. One *Oliver Plucket* did affirm of *Campion*, that he was Diſcreet and Learned, and thought in his Conſcience he was an honeſt Man; and that he would have convinced the Doctors of Divinity that diſputed with him, if he might have been heard with Indifferency. For which Words the ſaid *Plucket* was cited before the Wardmote Inqueſt of St. *Andrew's Holbourn*; and *Fleetwood*, the City Recorder committed him to Ward.

His Harbourers.

There were many brought into trouble for entertaining him at their Houſes, and for hearing him ſay Maſs there; and for accompanying him from one Place to another. Namely, theſe that follow: Lord *Vaux*, Sir *Thomas Treſham*, Sir *William Catesby*. Who being ſeverally informed, That *Campion* had confeſt, that he was at their Houſes, whereof the direct Confeſſions were read to them; they were required to purge themſelves by Oath, and the Lord *Vaux* by his Honour, before the Lord Treaſurer, the Lord Chamberlain, and the Earl of *Leiceſter*, whether *Campion* was with them. But they refuſed ſo to do. And afterwards being charged in her Majeſty's Name, and upon their Allegiance, yet they peremptorily refuſed to anſwer. But to theſe that were troubled for harbouring *Campion*, are divers others to be added, *viz.* *Henry Perpoynt*, *Jervys Perpoynt*, *Sacheverell*, *Langford*, Eſq; the Lady *Fuljans*, *Ayres*, *Tempeſt*, *Rookeby* of *Yeaford*, Dr. *Vavaſor*, Mrs. *Bulmer*, Sir *William Babthorp*, *Grimſton*, *Hawkeſworth*, *More*; theſe Six laſt of *Yorkſhire*; *Aſculph*, *Clesby*, *William Harrinton*, at whoſe Houſe he made Part of his *Latin* Book: Theſe following of *Lancaſhire*, *Talboth*, *Southworth*, *Hesketh*, Mrs. *Allen*, *Haughton*, *Weſton*, *Rygmayden*. Add moreover, *Pryce*, *Griffith*, Lady *Stoners*, *Eſt*, Lady *Babbington*, Mrs. *Pollard*, *Yeat*.

Others indited with *Campion*.

When *Campion* was indicted, divers others were intended to be indicted with him; whoſe Names were theſe, as I find them in a rough Draught of the Indictment it ſelf: Dr. *William Allen*, Dr. *Nicholas Moreton*, *Robert Parſon*, *James Boſgrave*, *William Filby*, *Thomas Ford*, *Thomas Cotham*, *Laurence Richardſon*, *John Colliton*, *Rafe Sherwin*, *Luke Kirby*, *Robert Johnſon*, *Edward Ruſhton*, *Alexander Briant*, *Short*, *Henry Orton*, a Civilian: All Jeſuits or Prieſts, but the laſt. But the Queen would not allow, that all theſe ſhould be indicted, and ſo there were only Four, namely, *Campion*, *Sherwin*, *Kirby*, and *Briant*. Who were accordingly executed. I will make only one Remark concerning the Indictment of theſe Men; which is this, that it runs not in any one Word againſt their Religion, but for Treaſon againſt the Queen: "For contriving at *Rome* and *Rhemes*, and other "Parts beyond the Sea, to deprive the Queen, their Supreme Lady, of her "Royal State and Power; and to take away her Life; and to ſtir up Sedition "in her Kingdoms; and to raiſe a Rebellion and Inſurrection among the "Queen's Subjects; and to change and alter the Government of the Kingdom, "and the ſincere Religion eſtabliſhed there; and to ſubvert the whole State; "and to incite Strangers in a hoſtile Manner to invade the Kingdom, and to "make War againſt the Queen: And for holding ſeveral Communications "among themſelves in the Parts beyond Sea, by what Means and Ways they "might compaſs the Death and final Deſtruction of the Queen, and Levy a "Sedition in her Kingdom. And that for that end and purpoſe they had exci-

"ted,

" ted, by their Letters, Foraigners to invade the Kingdoms; and that they ANNO
' came into *England* to ſtir up the Queen's Subjects to give their Aid to theſe 1572.
" Foraigners, which they ſhould bring into the Kingdom. But I crave Pardon of the Reader for this Digreſſion; occaſioned by the mention of *Campion*.

The Archbiſhop refuſes *Lovelace* the Place of Steward of the Liberties.

In the Month of *November*, Juſtice *Manwood* being preferred, who had been Steward of the Liberties to the Archbiſhop, the Lord Treaſurer wrot to him to put Serjeant *Lovelace* into that Place. This *Lovelace* had been long time of the Archbiſhop's learned Counſil in the Law, and he frequently paid him his Fee. He was the Steward alſo of the Liberties of his Church. This *Lovelace* was he, I ſuppoſe, whom, *Anno* 1565. the Court of *King's Bench* aſſigned *Bonner* for Counſil, againſt *Horn*, Biſhop of *Wincheſter*, with *Chriſtopher Wray*, afterwards Lord Chief Juſtice of the *Common Pleas*, and *Ployden* the famous Lawyer. But the Archbiſhop refuſed to yield the ſaid *Lovelace* that Place, partly, becauſe *Manwood* had before requeſted it of the Archbiſhop for a Friend of his: And he ſaid *Lovelace* had never made mention to him of that Matter, though he had been long in his Company; and becauſe he had told one of the Archbiſhop's Servants, that though he ſhould obtain that Place, he ſhould not long hold it, having a Proſpect ſhortly of being otherwiſe placed. But yet the Archbiſhop did freely tell the Lord Treaſurer, that in caſe he was free, and had not paſt his Promiſe to *Manwood*, he ſhould not accept *Lovelace* for his Officer of that Place, becauſe he was Steward of the Liberties of the Church. Caring not, I ſuppoſe, to heap up too many Offices upon one ſingle Perſon, or thinking it not convenient, leſt one Office might interfere upon the other.

Some Account of *Nic. Sanders*;

About this time one *Nicolas Sanders*, D. D. grew famous for his Books and his Malice. He had lived for ſome time in the King of *Spain*'s Court. A Man wholly addicted to the Pope, and that King, and a moſt inveterate Enemy of the Queen and the Reformation. Something of his Temper may be ſeen in a Paper, that the Reader may find in the *Appendix*, conſiſting of divers Paſſages, extracted out of one of his Books, which, I ſuppoſe, were collected together by ſome Perſon appointed for that purpoſe, in order to be more particularly conſidered and anſwered, for the Vindication of the Queen and Kingdom.

N. LXXV.

Endeavours uſed to make him a Cardinal.

This *Sanders*, (that I may mention a few more Matters of him in this Place) was of ſuch a hot and zelotical Temper, and ſo eager for the reſtoring of the old Religion in *England*, and of that ſuppoſed Learning too, that the reſt of the *Engliſh* Fugitives, that were at *Bruxelles*, concluded him to be the fitteſt Perſon to ſolicite the Pope upon all Occaſions in this behalf. And becauſe he, who was to be employed to his Holineſs, ought to be no obſcure Perſon, but of ſome Rank and Authority; therefore divers of the Fugatives, *Engliſh Romaniſts*, writ a Letter to the King of *Spain*, while *Sanders* was at the Court, deſiring him that he would write Commendatory Letters to the Pope to make him Cardinal, and that his Catholick Majeſty would confer upon him ſome Eccleſiaſtical Benefit or Penſion, to encline the Pope the rather thereunto. They told the King in that Letter, " That among other things, which hindred the Reſtoration of the " Liberty of the Catholick Religion in *England*, one was, that they wanted a " Man of their own Nation of ſome Name and Authority, that might ſolicite " their Cauſe with his Holineſs. For they found by experience, that in the " Pope's Court, as well as in that of other Princes, ſmall Matters were more " readily heard, when propounded by Illuſtrious Perſons, than Matters of far " greater Moment, when thoſe that propounded them were more obſcure. " Therefore they fled to his Catholick Majeſty, beſeeching him, that he would " intercede with the Pope, that *Sanders*, then being at his Court, might be pro- " moted to the Dignity of a Cardinal. Which, they ſaid, the Pope would the " rather be invited to do, if his Majeſty would ſettle upon the ſaid *Sanders* " ſome Eccleſiaſtical Income. The whole Letter I have inſerted in the *Appendix*. I am apt to think this was a Deviſe of *Sanders* himſelf, and ſome of his Friends; and that he had ſecretly procured this Letter to be wrot, thirſting after Honour and Wealth. But either the King, or the Pope, it ſeems, thought not fit to vouchſafe him that Dignity. Though the Argument it ſelf, Why one of the *Engliſh* Nation ſhould be preferred thereunto, held good in their Account.

N. LXXVI.

ANNO 1572. For upon that reaſon, Dr. *Allen*, another of the ſame Strain, was made Cardinal about the Year 1587, or 1588.

His Letter inſtigating the *Iriſh* Nobility to Rebellion.

Camb. Elizab.

I meet alſo, with a Letter he wrot, *Anno* 1580. to ſome of the *Iriſh* Papiſt Lords and Gentlemen, who were not ſo forward to take up Arms, and Rebel againſt the Queen; inſtigating them thereunto, and expoſtulating ſharply with tehm for their fighting under her, as ſome of them did. This Letter I ſtrongly ſuſpect to be one of thoſe very Letters, which were found in his Pouch after he was dead. Of which Letters and Papers there were good ſtore, as *Camden* relates, written to confirm the Rebels with Promiſes from the Pope and King of *Spain*. In this Letter he asked them, "What bewitched them to fight for Hereſy againſt the true "Faith of *Chriſt*, for the Devil againſt God; for thoſe that robbed them of their "Goods, Lands and Lives, and eternal Salvation, againſt their own Brethren? "What they meant to take ſo great Pains, and put themſelves into ſuch horrid "Danger of Body and Soul, for a wicked Woman [meaning the Queen] nei-"ther begotten in true Wedlock, nor eſteeming her Chriſtendom, and there-"fore deprived by the Vicar of *Chriſt*, and her lawful Judge; forſaken of God, "who juſtified the Sentence of his Vicar; forſaken of all Catholick Princes; "forſaken of divers Lords, Knights, and Gentlemen, of *England*; who Ten "Years paſt took the Sword againſt her, and yet ſtood in the ſame Quarrel. With a great deal more impious Affront of the Queen. He told them more-over, "That the Pope would take Order, that the Crown ſhould reſt in none "other but Catholicks. And that the next Heir would accounr all them for "Traitors, that ſpent their Goods in maintaining an Heretick againſt his true "Title and Right. He asked them, what they would anſwer the Pope's Lieu-"tenant, when he bringing, as he would ſhortly, the Aids of the Pope, and "other Catholick Princes, ſhould charge them with the Crime and Pain of "Hereticks, for maintaining an heretical pretended Queen againſt the Publick "Sentence of *Chriſt*'s Vicar. Could the Queen's Supremacy abſolve them from "the Pope's Excommunication and Curſe? Would they not ſtain themſelves "and their noble Houſes with the Suſpicion of Hereſy and Treaſon? And if the "Catholick Heir to the Royal Crown of *England* ſhould call upon the Execu-"tion of the Laws of the Church, they ſhould looſe their good Lands, and "Honours, and undo their Wives, Children, and Houſes, for ever. He bad "them ſee before their Eyes, how *Henry* VIII. by breaking the Unity of *Chriſt*'s "Church, his Houſe was now cut off and ended; and hereby they ſhould "bring their own Houſes to the like end. He bad them mark Sir *William Dru-"ry*'s end, who was the General againſt the Pope's Army. That they ſhould "not think their Part too weak, ſeeing God fought for them. And that where-"as once they had Money, Men and Armour, to begin the Battel, God took "them all away by ſtrange Means, and ſent them thither as it were naked, to "the end it ſhould be evident unto all the World, that this War was not the "War of Men, but the War of God, who of ſmall Beginnings worketh won-"derful Ends. This Letter will not be unacceptable to the Reader, and there-fore I have put it into the *Appendix*. N.LXXVII

Biſhop *Andrews*'s Character of *Sanders*.

Tertur. Tort. p. 143.

And as his venimous Pen ſpared none, no not his Country, his Sovereign, ſo the Friends to both did not uſe to ſpare him. One of our Writers, and he none of the loweſt Rank, gives him theſe Names, upbraiding thoſe that would give any Credit to him, ſo notorious for Falſhood and Calumniation: *Illum perditum Transfugam, viralentum Calumniatorem, nefarium Patriæ Proditorem*, &c. "That "deſperate Renegade, that malicious Slanderer, that wicked Traytor to his "native Country, and ſlain in the very Act of his Treaſon, yet firſt, by "God's juſt Hand, ſtruck with Madneſs: It is ſufficiently known to the whole "World, how many monſtrous Lies he hath heaped up in his infamous Book, "*De Schiſmate*, and how many in his other Writings. Which Falſhoods almoſt "all the reſt [of the *Roman* Writers] draw out of this Father of Lies. Let any "one only hear them, and not be acquainted with the Matter, if his Mind be "not plunged all over with ill Will, he would immediately ſpit at them. For "they betray themſelves, they are ſo foul and fooliſh.——— His Forehead was a Rock, and his Tongue a Razor. Thus that Reverend Man makes bold with him.

In

In this Year. 1572. came into *England* a Book of this Mans Writing, printed the laſt Year, intitled, *De Viſibili Monarchia.* Which making ſuch foul Repreſentations of our *Engliſh* Affairs, and giving ſuch diſhonorable Accounts of the former Princes, and the Reformation, it was thought fit to have it anſwered. And for that purpoſe, the Lord Treaſurer ſent *Goodman*, Dean of *Weſtminſter*, to our Archbiſhop, with Letters to him, partly to know how he and the reſt of the Commiſſioners proceeded in publick Matters, and partly to ſignify his Deſire, and his Counſel for the anſwering of the Book. The Book had been brought in not long before by one *Andrewes*. And at the Parliament Chamber, the Archbiſhop and the Lord Treaſurer had ſundry Diſcourſes; wherein that Lord adviſed him to ſee to the anſwering of it. And now the Archbiſhop, having been called upon again by the Lord Treaſurer, ſent him Word, "That "as for *Sanders* babbling Book, he ſaw few Men either able or willing to an- "ſwer it, not for the Invincibleneſs of it, but for the huge Vollume. He "thought the Biſhop of *Sarum*, for *Engliſh* Men, had written ſufficiently. And "as for common Matters in *Latin*, partly *Germans*, and partly others have largely "anſwered. So that their Leiſure, he ſaid, might ſuffer them to write what "they would, and yet would never be anſwered, tho' we had Leiſure to attend "upon it.

ANNO 1572.

Care taken for the anſwering his Book *De Viſibili Monarchia.*

Our Archbiſhop happened upon half a ſcore of theſe Books by this Means. He with other of the Commiſſioners, had taken Order, with ſuch Bookſellers, as ſold foraigne Books in *England*, to bring their Inventories firſt, before they vended them. And having bound them ſo to do, he believed, they did bring true Accounts of their Books to them. And among their Inventories he found the aforeſaid Number of theſe traiterous Books. And he diſtributed almoſt all of them, except one or two, to ſome ſuch Men, whom he thought meet to peruſe them. And among the reſt, to the Biſhop of *Ely* one. Becauſe I ſuppoſe he conſidered him an old Courtier, and one that was acquainted with the Matters and Tranſactions in King *Henrys* days; and ſo able to perceive the falſe and malicious Suggeſtions of *Sanders* in that Book. And this Biſhop had done moſt of any of the reſt: For he took the Pains, and had the Patience, to read quite over that long Book, *Qui vel Fabium delaſſare valeat*, as the Archbiſhop told the Lord Treaſurer. And the ſaid Biſhop writ the Archbiſhop his Judgment, that the Book was not ſo ſtrong; but that it might be anſwered; and he divided it into certain Parts, and wiſhed ſuch and ſuch Men to take thoſe diſtinct Parts in Hand: One for ſuch a Part, and another for another.

The Archbiſhop takes up all the Books of this Subject, that he could meet with.

CHAP. XVI.

The Archbiſhop commits ſome Part of Sanders's *Book to* Dering, *to anſwer. The Temper and Spirit of that Man. The Archbiſhop contrives the Anſwering of that Book. One he pitched upon for this Work, was Dr.* Clerk *of the* Arches. *His Abilities. The Archbiſhop aſſiſts him. His Account of King* Henry's *Divorce; And of the Supremacy.* Day *Prints his Book.*

AND this was all that the Archbiſhop had yet done, in Relation to *Sanders's* newly publiſhed Book. Only to aſſay the Judgment and Abilities, as he wrot to the Lord Treaſurer, of the *Greateſt learned Man in England*, Mr. *Dering*, (ſarcaſtically ſo termed by the Archbiſhop, but agreeably to the Vogue of the Puritan Party, who had ſo given him out) to the ſaid *Dering* he had delivered four or five Quires of the firſt part of the Book. Which he ſometime after returned back, together with ſome Anſwer framed by him thereunto: But by no means

Sends one of them to the Biſhop of *Ely*. Delivers ſome Quires of it to *Dering* the Puritan.

ANNO 1572.

means liked of the Archbiſhop; For he told the Treaſurer: *It was in ſuch ſort confuted, as too much Childiſhneſs appeared.* More Paſſion he meant, and ſuch like, than ſolid Anſwer.

Some account of *Dering.*

And here upon Occaſion of the Mention of *Dering*, let me in this place be allowed to digreſs a little, in giving ſome Account of him; and, that, becauſe he was one of the Head Puritans in his Days; and a Perſon of ſome Authority, being Chaplain to the Duke of *Norfolk*, and of a good Family in *Kent*. He was alſo eſteemed a great Preacher, and a great Scholar in *London* and in *Cambridge*. He did conform, indeed, to the Uſe of the Cap and Surplice, and bore with the Calling of Biſhops and Archbiſhops, tho' he liked neither; and was earneſt to have them aboliſhed. As he was a Man of great Confidence and Aſſurance; ſo he was of as great Zeal and Heat; and would take the Freedome to ſpeak his Mind to the Higheſt, as he did often to the Lord Treaſurer *Burghley*. Who having ſent down, not long before, ſome new Statutes to *Cambridge*, as their Chancellor, upon the Complaints of the Heads of that Univerſity againſt the Tumults and Diſorders, occaſioned by ſuch, who ſpake againſt, and diſobeyed the Eccleſiaſtical Orders, and againſt the Juriſdiction and Superiority of Biſhops; Mr. *Dering* preſumed to write a long Letter to him, dated *November* 18. 1570. charging him highly for ſo doing: Saying, That he had ſent *unrighteous Statutes* to *Cambridge*. He believed, he ſaid, he was moved to do this by the Information of the Heads, that there were great Troubles there; but on the other hand, *Deering* informed him, that there was good Quietneſs, in Reſpect of the Tumults, that his Statutes brought; telling him, If he did not believe him, he did him wrong, being a Miniſter of *Chriſt*. That the Doctors and Heads had procured him to enjoyn new Statutes, to the utter undoing of them that feared God; and to the Burthening of their Conſciences, that dared not yield unto Sin. And then he proceeded to ſhew what kind of Men theſe Doctors and Heads were, to whom he had given ſuch Credit: Namely, Dr. *Pern* of *Peter* Houſe, Dr. *Harvey* of *Trinity* Hall, Dr. *Caius*, Founder and Maſter of *Caius* College, Dr. *Hawford* Maſter of *Chriſts*, Dr. *Ithel* Maſter of *Jeſus*. He ſaid, they were all either Enemies of Gods Goſpel, or ſo faint Profeſſors, that they did little good in the Church. That he would not tell their private Faults; but he knew ſo many, as if his Lordſhip feared God, it would grieve him to ſee ſuch Maſters of Colleges. That Dr. *Harvey* had ſcarce choſen one Proteſtant to be Fellow theſe Twelve Years. [That is, from the time he was put in Maſter, in the beginning of Queen *Elizabeths* Reign to that time.] That Dr. *Pern* kept ſuch Curates, as fled away beyond the Seas: [Meaning, that turned *Roman Catholicks*, and went thither for the Profeſſion and Exerciſe of their Religion.] That Dr. *Hawford* could not be brought to take away neither Popiſh Books, nor Garments, without great Importunity; and, in the End, all the beſt and richeſt he conveyed, none of the Fellows knew whither. Of Dr. *May* of *Katharine* Hall, and Dr. *Chaderton* of *Queens*, he ſaid, there was ſmall conſtancy, either in their Lives, or in their Religion. That Dr. *Whitgift* of *Trinity* College was a Man whom he had Loved; but yet he was a Man, and God had ſuffered him to fall into great Infirmities; So froward a Mind againſt Mr. *Cartwright*, and other ſuch, bewrayed a Conſcience full of Sickneſs. That his Affections ruled him, and not his Learning, when he framed his Cogitations to get new Statutes. I obſerve here, by the way, of what Maſters he is ſilent: Namely, of *Pembroke* Hall, who was Dr. *Fulk*; of *Magdalen*, Dr. *Kelk*; of St. *Johns*, *Longworth*, or *Shepherd*; of *Benet*, *Aldrich*; of *King's*, Dr. *Goad*. And theſe were Puritans, or Favourers of them.

His Letter to the Chancellor of *Cambridge* upon the new Statutes.

After *Dering* had charged Sir *William Cecyl* home with theſe Statutes, he adviſed him to make ſome Reparations. "That he, that had been brought ſo "eaſily to hurt God's People, to do Pleaſure to the Pope; and with ſo fearful "Statutes, (I repeat his Words,) had proceeded to the Puniſhment of ſo ſmall "Offences, ſhould make ſome good Statutes, that might puniſh Sin. And particularly, to ſend down a new Statute, that no Maſter of an Houſe ſhould have a Benefice, except he ſerved it himſelf.

Diſliked by ſome Noble Perſons, and why.

This *Dering* was diſliked by the Biſhops, and ſome other great Perſonages, and Men of Countenance, and charged by them to be a vain Man, and full of Fancies.

ANNO 1572.

Fancies. The reaſon whereof was, as he gave it himſelf, that he would boldly tell them of their common Swearing by the Name of God, and of their Covetouſneſs. He would complain much of Papiſts; which in Twelve Years, during which ſpace the Queen had Reigned, had never received the Sacrament. He ſpoke againſt their Courtly Apparel; That it was not meet for ſuch as ſhould be more ſober. He would not accompany and conſort with ſuch as were open Perſecutors of the Church of God. It grieved him, to ſee a Benefice of a great Pariſh, given from a Spiritual Paſtor to a Temporal Man: And, That for an Hundred Pound in Gold, the Biſhop ſhould give his good Will to grant a Leaſe of a Benefice for an Hundred Years to come. Theſe and ſuch like Things when he obſerved, he would freely ſpeak his Mind of: And, perhaps, was too apt to believe and ſpread ſlanderous Reports, eſpecially of Biſhops. The Letter of this Man to Sir *William Cecyl*, out of which I have collected, for the moſt part, what is mentioned before, I have repoſited in the *Appendix*. *Number* LXXVIII.

Read a Lecture in *Pauls*.

He read Lectures in St. *Pauls*. But he had vented ſuch Doctrines there, that he was convented before the Lords, and forbid to read any more in that Place. In his Readings there he condemned the quoting of Fathers in Pulpits; ſtyling it, filling the Pulpits with Doctors and Councels, and many Vanities, where they ſhould only ſpeak the Word of God. "Did I ſpeak, ſaid he, out of the "Fathers, and knew it not to be the Word of God, be it never ſo true in the "Doctors mouth, in Mine it is Sin, becauſe I ſpeak not as I am taught of "God. He in theſe Lectures was a zealous Aſſertor of the Sufferings of *Chriſt* Soul in his Paſſion: Saying, "He ſuffered, for our Sakes, not only the Tor-"ments of his Body; but the Anguiſh of his Soul, and the Wrath of his Fa-"ther. Fy! upon thoſe blaſphemous Speeches, and curſed Words, which "ſay, he ſuffered nothing, but bodily Pain. He taught ſuch Doctrines as ſeemed to derogate from the Civil Power, and to free good Chriſtians from earthly Magiſtrates: Saying, "That God had made a Chriſtian Lord of all; "and in Heaven and Earth we have no Lord but the Lord *Jeſus*. By Faith we "are one with him; his Power is ours: We reign with him, we are riſen "with him, and the World hath no more Power over us. What ſhall we think of ſuch ſervile Men, who will lead us into Bondage of every Trifle, whom Chriſt hath made Rulers over all the World? As tho' he held the Doctrine of *Dominion founded in Grace*. Theſe and ſuch like unwary Expreſſions, not to ſay worſe, were vented by him in his Readings upon the Epiſtle to the *Hebrews*, which were Printed. And which I ſuppoſe might be the Occaſion, that his Readings were reſtrained by Authority. Of this Man we ſhall hear more under the next Year.

The Method intended by the Archbiſhop, for anſwering *Sanders* Book.

After this ſmall Deviation, we return again to *Sanders*'s Book. *Burghley* ſent not long after, a Meſſage by the Dean of *Weſtminſter* again, to have this obnoxious Book anſwered by all Means, which the Archbiſhop by his laſt Letter ſeemed to him not to be warm enough in. But the carefull Prelate had not been unmindful of it. For he had laboured certain Men, who were at good Leiſure, to do ſomewhat: Which were for a ſhew to be firſt ſent out to the Readers, both *Engliſh* and Strangers. And intending alſo, according as the Biſhop of *Ely* had adviſed, to have the Book taken into diſtinct Parts; and ſo to be confuted: Namely, ſo much of it as concerned the Honour and State of the Realm; the Dignity and Legitimation of the Prince, with the juſt Defence of King *Henrys* Honour, Queen *Anns*, and particularly the Lord *Burghleys* own, as he was by Name touched, from Page 686, to Page 739.

Dr. *Clerk* employ'd in anſwering it.

The firſt and Chief, that he employed in this Buſineſs, was *Bartholomew Clerk*, of *King*'s College who had lately proceeded Doctor of Law in *Cambridge*. And for whoſe more Eſtimation, the Archbiſhop had credited him with a Room in the *Arches*. Of him, he ſaid, he doubted not, but he would ſufficiently deal in the Matter: And that he ſhould not want his Advice and Diligence. And for ſome particular Matters, which were not known to the Archbiſhop, he truſted, he ſaid, to have his Lordſhips Counſel. *Burghley* himſelf had ſuch an Opinion of this Mans Abilities, that he had employed him, about this time, in ſome other Work. But the Archbiſhop entreated his Lordſhip, that he would reſpit the ſaid *Clerk*, that this might be the ſooner done. Yet before the Lord *Burghley* cared

that

ANNO 1572.

His Teſtimonial.

that he ſhould engage in ſuch a Buſineſs, he required him to get a Teſtimonial from the Univerſity. Which he did. And Dr. *Byng*, Vice-Chancellor, and Dr. *Whitgift*, Publick Profeſſor of Divinity, gave this Character of him, under their Hands. 'Not only that he had taken the Degree of Doctor of Civil 'Law; but that as well in replying as anſwering, he did ſo learnedly demean 'himſelf, that he had thereby not only much encreaſed the good Opinion long 'ſince conceived of his Towardneſs; but alſo obtained a right commen-'dable Report of thoſe that bore the chief Name among them for that 'Faculty.

Orders *Day* to caſt a new *Italian* Letter.

The Archbiſhop, had, furthermore, for the better accompliſhment of this Piece, and others that ſhould follow, ſpoken to *Day* the Printer, to caſt a new *Italian* Letter, which would coſt him Forty Marks. But notwithſtanding the Charge, he was in hand with it.

Some Sheets of the anſwer ſent to the Lord Treaſurer;

Before the One and Twentieth of *December*, Dr. *Clerk* had made an Introduction into his Task, that the Archbiſhop ſet him, againſt the foul Talk of *Sanders*. For on that Day, the Archbiſhop ſent the firſt *Specimen* in Sheets to the Lord Treaſurer *Burghley* to conſider of, praying him to return his Allowance or Diſallowance; and how he judged of the Beginning, and whether the Writer ſhould go forward, or in what ſort.

With his Opinion thereof.

The Lord Treaſurer approved of the Writing; and ſent the Archbiſhop Word, that he gueſſed the Writers Pen was holden by his Hand; So well, it ſeems, did he like this firſt *Specimen*. The Archbiſhop replyed, that it was true, that neither he, nor any other in ſuch an Argument, ſhould want either his Head or Heart, or any of his Collections; and that the Writer was a pithy Man, and apt to deal in ſuch a Caſe. And tho' he were young, yet he doubted little of him. And withal the Archbiſhop ſent this Dr. *Clerk* to *Burghley* to hear his Advice. My Lord of *Leiceſter* indeed pretended to fear his Judgment. And no wonder, for he would ordinarily oppoſe any thing our good Prelate had an hand in. But in anſwer to that, he only told the Lord Treaſurer in his blunt Dialect, That this Labour ſhould both betray him, and ſtay him for hereafter: Meaning, that this Book of *Clerks* ſhould ſhew to the World of what Diſcretion and Judgment and Abilities he was, in order to his future Advancement.

Another Quire finiſht.

Towards the latter end of *December*, he compleated another Quire of his Book. Which the Archbiſhop ſent on *Chriſtmas* day to the Lord Treaſurer, to read and peruſe. In one or two Places the Author had given a ſtroke of his Pen, againſt the ſecret Favour and Connivence, that ſome enjoyed, who oppoſed the Eccleſiaſtical Rites and Cuſtoms eſtabliſhed in the Church; which the Archbiſhop uſed to ſtile *Machiavel-governance*, or by ſuch like Terms. Upon theſe Paſſages in the Book, the Archbiſhop thought convenient to make his remark. Becauſe he thought the Lord Treaſurer would reckon, that the Author had the Archbiſhops Information and Direction herein. But the Archbiſhop aſſured him, *Before God* (that was his Word) That that Tract was only of himſelf: Nor that he did approve thereof. That indeed in private and ſecret Letters to his Lordſhip, he did ſometime write of ſuch manner of *Machiavel-governance*, as hearing ſometimes wiſe Men talk. But he liked not this particular Charge, or Application, in ſo open writing, nor by his Advice ſhould it be inſerted. A notable footſtep of the wiſe, and wary Temper of this great Prelate.

Machiavel-governance.

The Archbiſhops Cenſure of ſome Parts thereof.

Particularly concerning the King's Divorſe;

As to what the Author had writ of the Divorce of King *Henry* VIII. he ſaid, that in his Opinion, he had handled it well, and as Stories might inſtruct moſt *Engliſh*. And ſo he thought that might paſs, except he, [the Lord Treaſurer] knew any more Particularities to be added, for the more Confirmation. Adding, that once the Queen told him of a Popiſh Bull, wherein King *Henry*'s Marriage with Queen *Anne* was confirmed; and willed the Archbiſhop to ſeek it out: Thinking belike it might be among his Records; or as being beſt skilled where to go to look for Matters of that Nature, himſelf having been Chaplain to that Queen. The Archbiſhop accordingly did look among his old Regiſters and others, whom he thought might have it: But did it as ſecretly, and as prudently as he could, and to his own ſelf. But he could not as yet

hear of it, as he informed the Lord Treaſurer. For if he had, he would have informed her Highneſs again thereof. He told the Treaſurer, that if he had found it, it would have ſerved well to amplify the Falſehood of the Pope, and diſprove that *Lying* Writer *Sanders*, as he ſtiled him. ANNO 1572.

He had once made the Treaſurer Privy to a little Diſcourſe of his, both out of Hiſtory and Statute Law, to let the World underſtand, what Proviſion had been made before time to avouch the Princes Liberty, againſt the Popes Uſurpation. This he thought not amiſs to be in this place of Dr. *Clarks* Book treated of. And, but that the Eloquence of the Writer could hardly be brought to ſet down the barbarous and ſtrange Terms of ſome Laws; yet he would wiſh the Matter to be formed, and the Law Terms, and Terms of Art to be holpen by Circumlocutions. And he prayed his Lordſhip to ſay ſomething to *Clerk* in that Argument. And the Princes Supremacy.

Thus, as our Archbiſhop took care to have this Work done well, ſo his Care alſo was to have it finiſhed with as much ſpeed as poſſible. And *Days* Preſs being ſo buſy, yet the Printing of all other Books was laid aſide, till this was done. The Archbiſhop haſteneth this Work.

Biſhop *Parkhurſt* had ſent his ingenious Eprigams to his antient and dear Friend Dr. *Wylſon*, the Maſter of St. *Katharins*, as a New Years Gift; which he ſtyled his *Good, Godly and Pleaſant Eprigams*. And by the Conſent of the ſaid Biſhop *Wylſon*, now in *February*, had offered them to *Day* to print: Which he was forced to delay till after *Eaſter*, becauſe of the preſent Work that was upon his Hand. Biſhop *Parkhuſt*'s Epigrams.

March following, the Archbiſhop wrot to the Lord Treaſurer, that he had found Matter of that Bull of the Kings Marriage: And ſent him ſome more Quires of the Book: Which, with two or three more, would make an End. More Sheets ſent from the Archbiſhop to the Lord Treaſurer.

CHAP. XVII.

Clerk's and Ackworths's *Books againſt* Saunders, *come forth. Characters of them. The Archbiſhop prefers* Clerk *to the* Arches. *But the Queen ſends to the Archbiſhop to remove him. The Archbiſhop ſtruggles with the Queen on his Behalf. His Expoſtulatory Letter to her.* Clerk *Viſits at* Canterbury, *for the Archbiſhop. His earneſt Letter from thence to the Lord Treaſurer.*

THIS Book came out *Anno* 1573. Printed by *Day* in *Quarto*, and was intituled, *Fidelis ſervi ſubdito infideli Reſponſio, cum examine errorum* N. Sanders *in libro De Viſibili Monarchia*: Bnt it was intended, chiefly to anſwer the Calumnies in the Seventh Book. The Book comes forth.

I cannot find to what Perſons the Archbiſhop committed the anſwering the reſt of the parts of *Sandere*'s Book, nor whether they were ever done and publiſhed. Only Dr. *Ackworth* of *Cambridge* publiſhed a Bood intituled Περιστάσεις againſt the ſaid Book of *Sanders*, in the ſame Year, *viz.* 1573. by the ſaid Printer *Day*. And I make no doubt, by the Order of the Archbiſhop. Both theſe Books are publiſhed without any Name of their Authors. But in the *Oxford* Library I have ſeen their Names added, by ſome bodies Pen, in the Title Page of the reſpective Books, being bound up both together. In the ſaid *Acworths* Book there is a Chapter, *viz.* Chap. XVIII. with a Title to this Purpoſe, "That Pope *Clement* VII, did by a private Patent, or Bull, reſcind the King Marriage with Queen *Katharine*. Which Bull the Pope delivered to *Campegio* his *Nuncio*, ordering him to ſhew it privately to the King; but to reſerve it in his own Hands. And that afterwards, out of fear of the Emperor, the Pope commanded Dr. *Ackworths* Book againſt *Sanders*.

ANNO 1572.

manded it to be burnt, This I mention, as that particular Bull, which Queen *Elizabeth* ſpoke of to our Archbiſhop, to look for it. Who after much ſearch found at laſt the Matter of it: And no queſtion, communicated it unto this ſame *Ackworth*, to make Uſe of it in the Book that he ſhould write

Some Account of *Ackworth.*

It may not be amiſs here to enquire a little, who theſe two Scholars were, to whom the Archbiſhop committed the anſwering of ſome part of *Sander's* Book. Dr. *George Ackworth* had been Orator of the Univerſity of *Cambridge*; and was he that made a Panegyrical Oration in Publick, in Honour of *Martin Bucer*, upon the Commiſſion granted by Queen *Elizabeth* to our Archbiſhop, and *Grindal*, Biſhop of *London*, and Dr. *Haddon*, Profeſſor of Civil Law, to reſtore the Memory of that learned Profeſſor, and of *Phagius*, the *Hebrew* Profeſſor. Who had both been digged out of their Graves, and their Bones burnt, in Queen *Mary*'s Reign. His ſaid Oration is ſtill extant, being preſerved to us by *John Fox* in his *Martyrology*. He was after called by the Biſhop of *Wincheſter*, *Horn*, to be the Chancellor of his Dioces. Whom the ſaid Biſhop in the Year 1569, ſent to Secretary *Cecyl* with *pionerem*. "I Congratulate our Country of *England*, in which ſuch an one is a Copy of a Commiſſion to be granted by the Queen to that Biſhop and others, for the better ordering the Affairs of his Dioces. But *Ackworth* diſliking that Place, retired, and put himſelf into our Archbiſhop's Family, about the Year 1570. Which was a kind of common Receptacle for learned and ingenuous Men. Where he addicted himſelf to his Study, preparing himſelf for to do Service to the Church, or his Country. So that he wrote his Book in the Archbiſhop's Family.

The Archbiſhops Care of him.

In the troubleſome Times of Queen *Mary*, he had travailed into *France* and *Italy*, and there ſtudied the Civil Law. Afterwards returning home, the Archbiſhop took notice of him, and procured him the Orators Place in the Univerſity of *Cambridge*: He gave him a Prebend alſo, and other Things *Ackworth* obtained by his Graces means: Owing all he had to him, as he acknowledged in a Letter that remains among that Archbiſhop's MSS in *Benet College*. The Archbiſhop called upon him to enter upon the Study of Divinity; which he ſeemed to decline for the preſent, upon Pretenee of making further Progreſs in the Study of the Law. Heafterwards proved a debauched Man. For which Cauſe he was deprived of his Preferments in *England*, and went into *Ireland*. Being here, he laboured by Friends at the Court to be a Commiſſioner for diſpenſing *Faculties* in that Kingdom. But he was oppoſed therein by the Archbiſhop. For this Court of Faculties was by an Act in *Ireland* of of 28 *Henry* VIII. veſted in the King, who was to appoint Commiſſioners, to execute that Office during their Lives. Theſe Commiſſioners were uſually Civilians. But now that Place is in the Primate of *Ireland*; King *Charles* I. having paſt a Grant, that the Primate of *Ireland*, for the time being, ſhould be perpetual Commiſſioner or Judge of the Faculties. Which was done by the Application of Archbiſhop *Uſher* to the Lord *Strafford*.

Some further Account of *Clerk.*

Dr. *Bartholomew Clerk* was a Member likewiſe of the Univerſity of *Cambridge*, admitted in *King's College* 1554, a very good Scholar, and had an excellent pure *Latin* Stile; and was well known, while he was in the Univerſity, to the Secretary: Who uſed to take good notice of all the florideſt Wits there, where he was Chancellor. To him I have ſeen Letters of *Clerk*'s Writing, ſtiling him his *Lord and Maſter*. One whereof was in the Year 1568, when the Univerſity, in reſpect to Sir *William Cecyl*, their Chancellor, and to the Memory of Sir *John Cheeke*, that excellent Man, had given his Son, *Henry Cheeke*, the Degree of Maſter of Arts; this *Clerk* wrote the News thereof to the ſaid Sir *William*, who was Mr. *Cheeke*'s Uncle, intreating him to give his Kinſman leave to accept the Honour the Univerſity had done him.

His Favour with Great and Learned Men.

He was tempted with the Salary of Three Hundred Crowns, to be Publick Reader in *Angiers*, which he refuſed. For *Clerk* had ſtudied in *Paris*, where he was much admired for his Oratory, was dear to *Edward*, Earl of *Oxford*, (to whom he ſeemed to have been Tutor) and to Sir *Thomas Sackvil*, Lord *Buckhurſt*, who entertained him at his Houſe. This Lord put him upon writing a ſhort Hiſtory of the Queen and her Court. For he was noted for one that had an happy Stile. Dr. *Caius* in a Letter to him, beſtowed this Character on him, *Angliæ noſtræ gratulor, in qua ille natus eſt, quem in ipſa* Romana *lingua & Eloquentia pauciſſimis* Romanis *Scriptoribus non temere poſt-*

" *ponerem*

ANNO 1572.

penerem. I congratulate our Country of *England*, in which ſuch an one is "Born, before whom I ſhould prefer very few *Roman* Writers, even in their "own *Roman* Language and Eloquence. While he remained in *Cambridge*, he often diſputed in Philoſophy, and the Civil Law, and ſometimes read Rhetorick, wherein *Caius* aforeſaid, a great Critick, praiſed him for his ſweet Pronunciation, and graceful Delivery, almoſt ſingular to himſelf. He profeſt he hardly knew any other of our own Nation or Foreigner, that without Premeditation ſpoke ſo ſolidly and nervouſly, or at ſuch length of Speech confuted, *Extempore*, thoſe with whom he diſputed. This *Clerk* Tranſlated an *Italian* Book into very neat *Latin*, wrote by *Balthazar Caſtilion*. * The Title it bore was *De Aulico*, or *The Courtier*. And came forth in Print *Anno* 1571. And in Commendation of the Tranſlation it had Three Letters prefixed, wrote by the Earl of *Oxon*, the Lord *Buckhurſt*, and Dr. *Caius*. I add only this more concerning him, that Sir *Francis Clerk* of *Merton* Priory in *Surrey*, a good Benefactor to *Sydney College*, *Cambridge*, as we are told, was his Son.

* Which Book had been alſo Tranſltted into *Engliſh* by Sir *Thomas Hobby*: and called *The Courtier*.

The Biſhop makes him his Official in the *Arches*.

The Archbiſhop, to reward him, the next Year made him his Official in the *Arches*. In which place he acquitted himfelf very well. But ſo much was the Queen wrought upon, either by the Papiſts Party at Court, or that of the Puritans, and of theſe I ſuſpect chiefly *Leiceſter*, (in whoſe Heart lay a great Prejudice againſt our Archbiſhop, who greatly favoured *Clerk*,) that in *June*, that very Year, wherein his Book came forth, ſhe commanded the Archbiſhop to remove him: only upon Pretence that he was too young to fill up ſuch a Place. The Archbiſhop had granted him the Place by Patent during Pleaſure, while Dr. *Weſton*, who was Dean of the *Arches* before, was alive; and after his Death he had his Promiſe of a new Patent during Life. This went very near the Archbiſhop, that he ſhould be commanded to deal thus with one of his own Officers, whom he had himſelf preferred, and that for his Merits; and that he muſt lay him aſide for ſo ſmall a Matter, as that he was not more in Years, or becauſe probably he had been Impartial, and decided ſomething againſt ſome of *Leiceſter*'s Creatures. This Buſineſs therefore he reſolved to oppoſe as much as he could.

The Archbiſhop's Management of himſelf, upon the Queen's Command to remove *Clerk* from the *Arches*.

But the Archbiſhop took care herein to manage himſelf with the greateſt Warineſs and Diſcretion, and ſeeming Compliance with the Queen. So he firſt told *Clerk* the Queen's Pleaſure, and willed him to remove. Which he did again the ſecond time; that is, the Day after. And having done this, and received *Clerk's* Anſwer, he compoſed a ſoft Letter to the Queen, more covertly in his Behalf; and got it preſented to her through the Lord Treaſurer's Hand: Which was ſome Advantage to his Cauſe. When the Archbiſhop firſt ſignified to Dr. *Clerk*, to remove from the Room of the Deanery of the Arches, he immediately ſaid, that he had as lieve forgoe his Life, as his Office; for thereby he ſhould be utterly undone, being ſo diſcredited. And the next Morning *Clerk* came again to the Archbiſhop with the ſame Intent. When the Archbiſhop telling him again her Majeſty's Pleaſure that he ſhould depart, he anſwered, with all Submiſſion, that he truſted in the Queen's Clemency and Juſtice, that he might have her Favour with the right of the Law: And ſaid moreover, that Dr. *Yale*, and Dr. *Weſton*, were as young as himſelf, when they were preferred; and that he was Thirty Six, or Thirty Seven in Years, and had ſpent all his Life in Study. All this the Archbiſhop ſignified to her Majeſty in the Month of *June* as ſhall be ſeen more largely by and by.

Clerk's Memorials to the Archbiſhop in his own Behalf.

When the Archbiſhop had hinted to *Clerk* that he would write in his Behalf to the Queen, *Clerk* diſpatched a Paper to him to this import, that he ſhould remember theſe Particularities following.

I. That Dr. *Yale* was admitted his Grace's Chancellor, and Vicar General, as himſelf confeſſed, at Thirty Five; and as appeared in the *Arches* Windows.

II. That the Chancellor to the Archbiſhop of *York*, was Three Years Maſter of Arts after him, and at the leaſt four Years Years younger than he.

III. That Dr. *Weſton*, in the Opinion of all Men, was admitted Dean of the *Arches*, as young as *Clerk*: And both Mr. *Yale*, and he [*Weſton*] in their firſt Year of Advocation.

ANNO 1572.

IV. That whoſoever ſhould except againſt him for Inſufficiency, he would diſpute with him; (and ſo conſequently with all the Lawyers in this Realm, that ſhall take that Exception) either before her Grace, or in any Univerſity.

V. That the Univerſity wrote both to his Grace and the Lord Treaſurer, that never any Man performed his Acts with more Commendation.

Finally, That by the Laws a Man may be a Biſhop at Thirty. And therefore it were were hard, if not Official to a Biſhop at Six and Thirty.

And withal he deſired the Archbiſhop, that if he had already diſpatched his Letter to the Queen before theſe Notices came to his Hand, that then he would write to the Lord Treaſurer to the ſame Effect; and he would be the Meſſenger. He alſo got the Lord *Buckhurſt* to go to her Majeſty in his Behalf.

The Archbiſhop's Letter to the Queen on *Clerk*'s Behalf.

But when the Archbiſhop perceived the Queen's Mind, notwithſtanding theſe Interceſſions, ſtill bent, that *Clerk* ſhould give way, and ſurrender his Patent for this Place, then he ſhewed himſelf a true Friend, and ſtuck cloſe to him, and would never, even for the Princes Frowns, be acceſſary to to a piece of ſuch Injuſtice, and Ingratitude, to one who was ſo deſerving. And this put him upon compoſing that before mentioned Letter to the Queen, all writ with his own Hand. In which he ſtretched all his Eloquence and Rhetorick to put the Queen off from this harſh Reſolution. Which I have therefore thought worthy to be preſerved in the *Appendix*. Here he firſt preſented to the Queen the Pleas of Dr. *Clerk*, as, " That it would be his utter undoing, to be thus deprived " of his Living; that he ſhould be defaced and diſcountenanced, if he ſhould " be pronounced by the Queen's own Mouth inſufficient: That he muſt never " ſhew his Face in the *Arches*, where his only Profeſſion lay. That he muſt ba- " niſh himſelf from all other Places and Companies of Credit. He humbly " prayed, that he might at leaſt have the Benefit of the Law, as all the reſt of " her Majeſty's Subjects had. For that neither in Equity, in reſpect of the " Archbiſhop's Patent to him during Pleaſure, while Dr. *Weſton* was alive, the " former Dean of the *Arches*; nor yet in Juſtice, ſince his Death, in re- " ſpect of the Archbiſhop's Grant and Promiſe during Life, it might be taken " from him. As for the pretence of his Inſufficiency, by reaſon of his Years, " which his Enemies objected againſt him, he craved that ſome publick Trial " thereof might be made, as well for his Learning as his Years, as alſo for his " modeſt and honeſt Life. He urged moreover, that he had always ſought her " Majeſty's Honour and Service, and particularly in his laſt Labour againſt *San-* " *ders*. And here the Archbiſhop took occaſion to add his own Teſtimonial, " *viz.* That he muſt needs witneſs, that he ſhewed himſelf a moſt dutiful and " careful Subject towards her Highneſs. *Clerk* concluded, that he hoped " he ſhould never be accounted by her Majeſty unworthy of that, whereof the " Archbiſhop, and alſo all the Laws of the Realm did allow him worthy and " capable.

N. LXXIX.

And thus the Archbiſhop, having laid Dr. *Clerk*'s Words and Speeches before her Majeſty, proceeded, in the next place, to uſe his own Arguments to her: " Making his Sute to her, that ſhe would have reſpect to this Man, having de- " ſerved her Favour. Or, Secondly, if ſhe would proceed ſo ſeverely againſt " him, yet being legally veſted in the ſaid Office, and ſetting in place of Judg- " ment there, he prayed, that his Accuſers might by publick Trial prove his " Inſufficiency: Tho' it had rarely or never been ſeen, that one, thus placed by " an Archbiſhop of *Canterbury*, had been brought in Queſtion, and after long " time diſplaced. Thirdly, That if ſhe had no reſpect to *Clerk*, or his Cauſe, " yet that ſhe would have ſome Conſideration of him, the Archbiſhop, and of " that Place unto which ſhe had advanced him. For it would be a great Dero- " gation unto the See itſelf, and unto him, if he, who poſſeſſed Juriſdiction " over ſo many Biſhops, ſhould be reproved in the Choice of one of his own " Officers. And in the end, this Diſcredit would be a Prejudice to her Ma-

" jeſty's

" jeſty's Service: His Doings being brought into Contempt; and that by ſuch " as ſhould be to him, as the Foot is to the Head. Whereby her Majeſty ſhould " give Encouragement to them, and peradventure in greater Matters hereafter " to oppoſe themſelves againſt him. But laſtly, that if he could by no means " ſatisfy her Majeſty, then he yielded up the Cauſe to her, to deal and do " therein, as her good Pleaſure ſhould be, truſting ſhe would never lay on him " ſo heavy a Burden, as to make him the Inſtrument of *Clerk*'s diſplacing, whom, " for good reſpects, he had already placed; or that he ſhould remove him as un- " worthy, whom, in his Conſcience, he thought very worthy: Or to take that " Office from him, which he by his Word and Promiſe gave him: Or to be the " doer of his utter Diſcredit, who, to his Knowledge, had dutifully ſerved her " Majeſty, and the Realm. His Sute therefore was, that her Majeſty " would not require it of him, but to aſſign ſo ingrateful a Work to ſome " body elſe: And ſo he concluded, praying God, that the Goodneſs of her " own Nature and Conſcience were not drawn to other Mens ſeveral Affections. A Letter this was, ſhewing the ſtout Heart of our Prelate, and how immovable he was to be brought, even by the Princeſs herſelf, to do any thing contrary to Juſtice, Honeſty, or Conſcience.

ANNO 1572.

The Queen again is bent to diſplace him.

This Letter ſuſpended the Queen's Purpoſes for the preſent againſt the Dean of the *Arches*; but about Six Months after, *viz.* in *December* following, the Queen again took up her former Diſpleaſure againſt him: And was fully bent to have him diſplaced. He was now at *Canterbury* in Viſitation by Commiſſion from the Archbiſhop. Which when the ſaid Dean had word brought him of it, created a new Sorrow unto him: And he immediately diſpatched a Letter to the Lord Treaſurer *Burghley*, his antient Friend and Patron, " Requiring of his Lordſhip, Dr. *Clerk* writes to the Lord Treaſurer hereupon.

' for God's ſake, for Equity, and for the Commonwealths ſake, [to uſe his ' Terms,] whereunto this Example, he ſaid, might be dangerous, to pity this ' his Caſe, whereunto he was driven he knew not how, unleſs by ſome hard ' and ſtrange Deſtiny. He urged his painful Service at that very preſent, being ' in Viſitation for the Archbiſhop: his earneſt Travel againſt *Sanders*, her own ' Cauſe, which he had defended, and which by his Wrack might ſuffer Diſ- ' credit. But if none of theſe could revoke her Highneſs from her Reſolution, ' he would offer up his Patent, and all that he had in this World, to her Plea- ' ſure, rather than her Majeſty ſhould think him inſufficient for ſo mean a ' Place. Yet this he muſt ſay withal, that if her Highneſs ſhould ſo at one In- ' ſtant, take from him both his Credit and Living, he ſhould not only for ' ever be made inſufficient to Live, but aſhamed to look any Man in the Face. ' The Precedent whereof, wherein he was the firſt and moſt unhappy Example, ' what Inconvenience it might hereafter work, he left to his Lordſhips honou- ' rable Wiſdom: Wherein, as he ſaid, the chiefeſt Stay of all our State de- " pended. And in the mean time, he muſt be enforced, not only to interrupt " that Inquiſition he was upon, which in that County of *Kent*, full of dangerous " Opinions, was greatly neceſſary, but alſo of Force, he muſt forthwith baniſh "' himſelf; unleſs he ſtood, as he had done always, his ſingular good Lord and " Maſter. And for his Sufficiency, both in Practice and Knowledge, if " his Honour had any doubt, he referred himſelf to the Report of Dr. *Aubrey*, " and Dr. *Ford*, (two eminent Civilians at that time) or to any other of " the *Arches*, to report what they had tried in him almoſt now a whole " Year.

The Lord Treaſurer, a general Patron of all learned and ſober Men, did according to his Requeſt, intercede on his Behalf to the Queen. And ſo he eſcaped the ſecond time the Queen's Anger, as I believe. For I find him in the *Arches* in the Year 1586, writing thence to the Lord Treaſurer. Unleſs he were then only an Advocate there. But the Queen then again had conceived ſome great Diſpleaſure againſt him, for ſomewhat that he had ſaid in anſwer to an Oration of Sir *Thomas Heneage*. And then he prayed the Lord Treaſurer to remove her Majeſty's heavy Indignation, and Miſconceit towards him, that at the leaſt he might enjoy his private Life without Diſgrace. Which makes me apt to conclude, that he was not now Dean of the *Arches*, but a private Advocate only. And before this, in the Year 1579, I find he wrote a Letter, dated from

The Lord Treaſurer interceds for him.

ANNO 1572. the *Arches* alſo, in Commendation of Sir *Thomas Chaloner*'s Poem, *De Rep. Anglorum inſtauranda*: Being a great Judge in all Polite, and, Humane Learning.

In ſome Requeſt afterwards.

Yet he ſeemed afterwards to come again into Reputation (at leaſt in *Leiceſter*'s Abſence.) For when in the Year 1587, the Eſtates of the *Low Countries* had accuſed *Leiceſter* to the Queen of evil Government; And the Queen had ſent the Lord *Buckhurſt*, none of *Leiceſter*'s Friend, to them, to examine and compound the Matter, I find our Dr. *Clerk* was the Civilian joined in Commiſſion with him. And the Year after, 1588, in the Month of *December*, (*Leiceſter* being now dead) I meet with a Letter from *Hatton*, Lord Chancellor, to him, ſuperſcribed, to Mr. Dr. *Clerk*, Dean of the *Arches*.

Camd. Elizabeth.

CHAP. XVIII.

Meſſage from the Council to the Archbiſhop; To know, how he and the Eccleſiaſtical Commiſſioners proceeded. His Anſwer about the Puritans; *And their Books. Notes their Favour at Court. The Biſhop of* Ely *writes to the Archbiſhop concerning them.* Chark's *Sermon at St.* Mary's *in* Cambridge, *againſt the Hierarchy. A Libel ſet up there againſt Dr.* Whitgift. Browning *of* Trinity College, *his Trouble upon a Sermon preached there. His Caſe in the College. One* Brown *alſo preaches ſeditiouſly. Makes his Retractation.*

The State of the Church.

BUT I muſt return again to the Refuſers of the Eccleſiaſtical Diſcipline, and take ſome further View of them, before I leave this preſent Year. Notwithſtanding the Oppoſition they met with from the Queen, and her Commiſſioners, by her repeated Orders and Commands; yet they daily got Ground, and encreaſed more and more, being favoured and countenanced by many in Court and City. They iſſued out their Books in great Plenty. The Biſhops they laboured to make odious, and termed them *Perſecutors*: And they gave out, that what the Biſhops did, was not ſo much for the Church, as for ſecuring their own Credits. At the Councel Board they had profeſſed Friends: Such as the Earl of *Leiceſter*, Sir *Ralph Sadleir*, and divers others. Inſomuch as the Church Party had but two or three faſt Friends there, whereof the Lord *Burghley*, Lord Treaſurer, was the Chief.

The Archbiſhop to the Treaſurer concerning the *Puritans*;

In the Month of *November* the Dean of *Weſtminſter* repaired to the Archbiſhop from the Lord Treaſurer, with ſome Meſſages: Namely, That he ſhould write to him, or the Council, how he, and the reſt of the Commiſſioners, proceeded in Matters of Commonwealth, and concerning *Puritan* Books then publiſhed. For our Prelate had been more ſilent of late, than formerly he uſed to be: Seeing Things ran with ſo ſtrong a Torrent againſt their Doings for the good and peaceable State of the Church. The Archbiſhop returned this Anſwer, That he was ſo backward now to write of Eccleſiaſtical Matters, becauſe he doubted; they might be judged [as they were indeed charged] to care more for their own private Defences and Eſtimations, partly againſt the *Puritans*, and partly againſt the *Papiſts*, than upon good Zeal of the quiet Governance of the Queen's People. And to write to the Board of the Councel in ſuch Particularities, (ſome being affected, as the Report went) he thought it no Prudence.

And their Books.

And as for the *Puritanr* Books; (for that was one Particular whereof the Lord Treaſure's Meſſage conſiſted, *viz.* what ſeditious Books, either Popiſh or Puritan, were vended or diſperſed,) the Archbiſhop ſent him Word, that he had ſignified formerly by Letters, how they multiplied them by ſecret Printing.

Tho'

ANNO 1572.

Tho' their Preſſes they had ſought for diligently, but could not find them. Concerning them and their Books, thus he complainingly wrote to the ſaid Lord. " He underſtood, he ſaid, how throughout all the Realm, among ſuch as pro- " feſſed themſelves Proteſtants, the Matter was taken. They, the Puritans, " rightly juſtified, and We, [meaning themſelves, the Commiſſioners] judged to be " extreme Perſecutors. He ſaid, he had ſeen this Seven Years, how the Matter " was handled on all Parts. And that if the Sincerity of the Goſpel ſhould end " in ſuch Judgments, he feared they of the Councel would have more ado, than " they ſhould be able to overcome. That the *Puritans* ſlandered them with " ſlanderous Books and Libels, lying they cared not how deep. You feel, ſaid " he, to the Lord Treaſurer, the Papiſts, and what good Names they give you, " and whereabout they go, [hinting a Danger of the like Nature from the " Innovators.] He added, that the more they writ, the more they ſhamed our " Religion, the more they were applauded, the more they were comforted. " And that their bearing and ſuffering, their winking and diſſembling had " ſuch effect, as now they might ſee every where to be fallen out. [Such as wholly abſenting from the Divine Service in Publick, making Schiſms among Profeſſors of the ſame Religion, and defaming the Eccleſiaſtical Policy, as corrupted with *Romiſh* Dregs.] And ſo he prayed God, that all the doings of " ſuch, as were thought moſt Politick, proved good Policies: Meaning thoſe of " the Court, that were for the tolerating of theſe Principles.

Vid. Camdens Life of Q. *Elizabeth, ad ann.* 1573.

The Party ſet themſelves againſt Epiſcopacy.

For this Party grew now formidable to the State, as well as to the eſtabliſhed Government of the Church; as being in danger of over-running the Realm, and overthrowing the Diſcipline of that Church, that was ſettled by the Laws upon its firſt Reformation: and wholly ſetting themſelves againſt Epiſcopacy; and againſt our Archbiſhop, and two other Biſhops eſpecially; who ſtirred, it ſeems, more than the reſt againſt them. As will appear from a Letter the grave Biſhop of *Ely* writ to the Archbiſhop, in the Month of *December*; wherein are theſe Words:

Bp. of *Ely*'s Letter to the Archbiſhop. MSS. *Burghlian.*

I *Doubt not, but ye are circumſpect and vigilant, that theſe godleſs Schiſmaticks over-run not the Realm, ne deface the Religion of our godly and well reformed Church.* Ne auferatur a nobis regnum Dei, & detur genti facienti fructum ejus. Mundus in maligno poſitus eſt. *They are bent againſt us* toto. *One openly at his Table ſpake eſpecially againſt your Lordſhip,* Wincheſter *and* Ely, [uſing theſe Words,] *It were well they were deprived, and others in their rooms.* [He that ſpake thus at his own Table, was, I ſuppoſe, the Earl of *Leiceſter.*] *Your Repair to her Majeſty,* (as the Letter goes on) *is very needful, for the ſtay of much ungodlineſs in this looſe and ſinful World.* This Letter was judged of that weight by the Archbiſhop, that he ſent it incloſed in one of his own to the Lord Treaſurer, *making,* as he ſaid, *no gloſs on it, but referring it to his Prudence.*

How the Univerſity now ſtood affected Dr. *Byng* Information thereof.

And that you may alſo ſee how prevalent this Party grew in the Univerſity of *Cambridge,* as well as in the reſt of the Nation, I think it not amiſs here to recite what Dr. *Byng,* the Vice-Chancellor, in the beginning of *December,* this Year, wrote unto the Chancellor in Reference to theſe Matters. He recommended Dr. *Bartholomew Clerk,* (he, of whom ſomething hath been ſpoken before) then newly come from *Cambridge,* to his Lordſhip, to enform him, how the Inclination generally of Mens Minds ſtood throughout the Town. And he made no doubt, it was a trouble to him to ſee thoſe, that ſhould preach God's Truth, and maintain Unity, ſeek occaſion to quarrel againſt the preſent State. He ſignified, that they were much in oppugning *Whitgifts*'s Book againſt *Cartwright:* But yet, the ſame was more with Vehemency of Words, than with Force of Reaſons. That a few Days paſt, *viz.* on the fifth of *December,* Mr. *Chark,* late Fellow of *Peter-Houſe,* and at preſent Chaplain to the Lord *Cheynie,* preaching, as he was appointed, a Sermon *Ad Clerum,* among other Matters, which he then uttered, maintained in his Diſcourſe theſe Two Concluſions, *viz.*

I. *Epiſ-*

ANNO 1572.

Positions in *Chark's* Sermon *ad Clerum.*

I. *Epiſcopatus, Archiepiſcopatus, Metropolitanatus, Patriarchatus, & Papatus, a Satana in eccleſiam introducti ſunt.*

II. *Inter miniſtros Eccleſiæ, non debet alius alio eſſe ſuperior.*

For the which his Doctrine, as repugnant to the Government, in this Church of *England* eſtabliſhed, the Vice-Chancellor cauſed him, as their Statutes required, to be called before him, and the reſt of the Heads. Where he being charged with the Points aforeſaid, did earneſtly ſtand to the Defence of the ſame. It was ſhewed him what Dangers would enſue, if he ſo perſiſted, and therefore he was adviſed to confer with better learned than himſelf, and to hear their Judgments. The which that he might do to his greater Profit, they granted him a reaſonable ſpace, to conſider more diligently of his Aſſertions, and after, to yield up a full Reſolution of his Mind therein. The time prefixed him, was *Aſh-wedneſday* following. In the mean while he had leave to depart. And ſo far they had dealt with *Chark*; meaning, unleſs their Chancellors Determination was otherwiſe, as the Vice-Chancellor wrote him, to procede with him according to their Statutes. Which bound him either to revoke his Opinions, or to be expelled the Univerſity.

A Libel ſet upon the School Doors.

Not long before, that Sermon of *Charkes*, there was a ſlanderous Libel ſet upon the outer Door of the Schools, againſt Dr. *VVhitgift*, and Dr. *Pern.* Some were not without Cauſe ſuſpected for it; but the Author was not certainly known.

Certain Errors of *Browning* vented in St. *Maries.*

Thus I have delivered the Reader a little view of this *buſy Common-wealth*, as the Vice-Chancellor ſtiled that Univerſity in his Letter to their Chancellor. But this was not all that was doing here about this time. For about *Chriſtmas*, one *Browning*, a Fellow of *Trinity* College, uttered in St. *Maries* certain Doctrines, tending to the favouring of *Novatus* his Hereſy. For which he was convented, and charged to abſtain from preaching, till his further Purgation. Nevertheleſs, ſoon after he adventured to preach again. Whereupon it was thought good, that for the Contempt, he ſhould be committed. And becauſe among the Articles objected againſt him, one chiefly ſounded to the touching of great Matters, [Matters of State, I ſuppoſe] he was bound in Recognizance with two Sureties, to be anſwerable for the ſame, when he ſhould be called. This Man was afterward Chaplain to the Earl of *Bedford*; and being a Senior Fellow, commenced Doctor at *Oxford* Two Years before his time. For which he was deprived of his Fellowſhip by Dr. *Still*, the Maſter, in the Year 1584.

Deprived of his Fellowſhip. And why? Dr. *Still's* Account thereof.

But that I may relate this Matter ſomewhat more particularly, being an *Extraordinary Caſe*, as Dr. *Still* ſtiled it in a Leter, which he wrote to the Lord *Burghley*, their Chancellor about it. For before he proceeded to any Cenſure, he firſt prudently acquainted him therewith. Telling him, that they, the Members of the College, thought it directly againſt their Statutes, and the ſuffering thereof would much hurt the good Government of their College; and would in time greatly diſgrace the Univerſity; others upon any diſguſt, making this a Precedent for them to do the like. Then he mentioned the Words of the Statute, for the proceding of a Fellow of their College to the Degree of Bachelor, or Doctor in Divinity. Which contained ſome Exerciſe and Allowance to be made neceſſarily in the College, before their Admiſſion thereunto, under pain of loſs of their Places. The Words were theſe: *Statuimus, ut ſinguli, qui ſunt Bacchalaureatum in Theologia ſuſcepturi, tria capita Novi, vel Veteris Teſtamenti, à Magiſtro, vel octo Senioribus, vel,* &c. *deſignata, Latinè in Sacello interpretantur.* And then, if in their Judgment, he ſhall be judged fit for that Degree, he is to be admitted publickly to oppoſe, *&c.* And the Puniſhment for not obſerving this Order, is expreſſed to be *ſub pœna amiſſionis Sodalitij.* But *Browning* had neither read theſe three Chapters, nor had any Aſſignment, or Grace granted by them. Nor had he any way made the College privy to his intended Doings. Which, beſide the Breach of their Statutes, and the Evil example given thereby, was greatly diſliked of the whole Univerſity; That Fellows of Colleges here in this Univerſity, ſhould take their Degrees there at *Oxford*, at their Pleaſures, before their time.

He

He wrote the Chancellor likewiſe, that he, the Maſter, and the Seniors, had conferred concerning the meaning of that Statute; and it was the Judgment of the more part of them, that his Place was void by this Fact. And that the Seniors and others had earneſtly called upon him, the Maſter, to execute the Statute, for the loſs of his Place. But he had choſen to forbear the final Judgment till a Month or Two longer, becauſe he would ſhew him what Favour he might, and ſee whether in the mean time he would of himſelf give place, rather than have the Sentence pronounced againſt him. But notwithſtanding, *Browning* would not give place; urging to the Maſter, that he was not within the breach of that Statute, and that they ſhould do him wrong, if they ſhould apply that Statute to him. The Chancellor upon this, conſulted Dr. *Lewis*, a learned Civilian of the *Arches*, concerning this Caſe. Who, in a Letter to him, gave his Judgment, that the ſaid Fellow had given juſt Cauſe to be deprived of his Fellowſhip. Dr. *Browning*, alſo wrote his Letter to the Chancellor on his own behalf, urging that he had not broken the Statute, becauſe he had offered to read the three Chapters, and be approved by the Seniors before he was admitted into the College. And that he behaved himſelf in the Univerſity, as tho' he had not that Degree, making uſe of no Privileges or Commodities thereby; and ſeemed willing to take his Degree again in *Cambridge*. He explained alſo the Cauſes, wherefore he had done it: Namely, becauſe when he ſhould have proceded Bachelor in Divinity, he was in my Lord of *Bedfords* Houſe Two Years; and before he could have been Dr. in *Cambridge*, he muſt have tarried Two Years more. So that to redeem thoſe Two Years, he went to *Oxford*; beſides, their proceeding to the Degree of Doctor, who were his Punies, and the Motion of his Friends, and the Commodity and Countenance, that would accrue to him hereby, did draw him forward.

ANNO 1572.

Browning's Pleas.

In fine, this Conteſt laſted Four Years, that is, to *September* 1584, when Dr. *Still* diſplaced him. But Dr. *Browning* however, would not depart, keeping his Chamber Door ſhut, till ſome were ſent to pull him out; a Decree being paſt from the Vice-Chancellor, and the Heads, to have the Proctors enter with Force: And Dr. *Still* made a Decree, the next Day by Eight a Clock, his Doors ſhould be broke open. And this was accordingly executed, and they carried him out by ſtrong hand. The Maſter had ſome Days before, cauſed his Name to be cut of the Butteries, and commenced an Action of Three hundred Pounds againſt him. That which gave the more occaſion to all this hurly burly was, that Dr. *Browning* had carried himſelf too malapertly towards Dr. *Still*, the Maſter. For being Vice-Maſter, he had upon ſome pretence, as for his Marriage, contrary to his Oath, and ſundry other pretended Breaches of Statutes, ſuſpended the Authority of the Maſter: No queſtion, to prevent him from exerciſing any Cenſure upon him, the Vice-Maſter. Nor did *Browning* yet deſiſt; but applied himſelf to the Archbiſhop, that then was; who, upon the relation he made of his own Caſe, was very favourable to him. And in the Month of *October*, he preſented a Petition to the Queen, wherein he requeſted, that ſhe would remit the hearing of his Cauſe to the Archbiſhop, and the Lord Treaſurer. And to make his Buſineſs ſucceed the better, he got his Patron, the Earl of *Bedford* to write his Letter, on his behalf, to the ſaid Lord Treaſurer: Wherein he called *Brownings* removal, Dr. *Still's hard dealing* with him; and urged that his Fellowſhip was the only Preferment he had to depend upon; and deſired his Lordſhip to ſuſpend his Opinion, till he ſhould indifferently hear both Parties; and laſtly, in Commendation of the Man, he ſaid, that he had good Experience of his ſound preaching of the Truth; and of his godly Converſation in his Family.

This Conteſt held Four Years.

Browning Petitions the Queen againſt Dr. *Still*.

Earl of *Bedford* favours him.

I have been too long in this Matter; but by this appears of what a turbulent hot Spirit this Non-Complier was.

One *Brown* alſo of the ſame *Trinity* College, Fellow, immediately before *Chriſtmas*, and alſo ſince, in ſome Sermons, by way of refutation of *Muſculus*, ſeemed to oppugn the Order of our Church, concerning the Election of Miniſters, and the Government uſed in the Church of *England*; and that the Orders received in King *Henry*, and Queen *Mary*'s time, were invalid. He was called alſo before the Heads, divers times, and examined, and confined ſometime to his Chamber, ſufficient Proof having been brought againſt him. Howbeit, they had

One *Brown* alſo in his Sermons, oppoſed the manner of ordaining Miniſters.

ANNO 1572. had not yet proceded to his Puniſhment, but reſted upon hope of his further Conformation, if by reaſonable means he would be ruled. I write the very Words of the Vice-Chancellor to the Chancellor, in a Letter which was carried by Dr. *Whitgift*; with whom he deſired his Lordſhip to confer, for the repreſſing of theſe, and ſuch like Enormities there; and he would be moſt ready to ſee to the due Execution of the ſame.

But *Brown* aforeſaid denied, that he uttered ſuch things as were laid to his Charge. And therefore refuſed to make any Recantation of them, as was required. And withal, complained thereof to the Chancellor, in a Letter addreſt to him in the Month of *July*, 1573, which I have placed in the *Appendix*. N. LXXX. But however, he was fain to ſubmit; and in *November*, made his Retractation. The Articles charged upon him, and the Retractation, as I found them exemplified under *Stokys*, the Univerſity Regiſters Hand, are as follows.

Articles objected to him;

Certain Articles objected to Mr. Nicolas Browne *of* Trinity *College, upon Two Sermons made by him. The one the* Sunday *before* Chriſtmas, *the other the* 25*th of* January. 1572.

I. *Item*, That in both the ſaid Sermons, he uttered Doctrine, and Reaſons tending to the infringing of the Order and Manner of creating, or electing Miniſters; or the Regiment now uſed in the Church of *England*; or tending to the confuting of *Muſculus* Reaſons: whereby the ſaid *Muſculus* would eſtabliſh the ſaid Order, or Regiment now uſed.

II. *Item*, That he ſaid, no Prieſts, made in the Popiſh time, ought to have any Function in the Church of *England*, except they were called again; or Words tending to that end.

Tenor Retractationis.

His Retractation.

" WHereas I, preaching in this Place the *Sunday* before *Chriſtmas*; and alſo " the 25th of *January* laſt paſt, was noted to have preached offen- " ſively; ſpeaking as well againſt the Manner and Form of making and or- " dering of Miniſters and Deacons in the Church of *England*, now eſtabliſhed " and allowed; As alſo againſt ſuch Prieſts, as were made in King *Henry*'s, " and Queen *Mary*'s time, ſaying, That they were not to be admitted into the " Miniſtery without a new calling: I let you all to underſtand, that I never " meant ſo. For I do here acknowledge and openly proteſt, that the Manner " and Form of Ordering of Miniſters and Deacons in the Church of *England*, " now eſtabliſhed, is lawful, and to be allowed. *Item*, That the Prieſts made " in King *Henry*'s, and Queen *Mary*'s times, now allowed, and having or exer- " ciſing any Function in the Church, are lawful Miniſters of the Word and " Sacraments, without any new ordering, otherways then is preſcribed by the " Laws of this Realm. By the way, this was not that *Brown*, that gave Name to that Sect, known by the Name of *Browniſts*, tho' he alſo were of *Trinity* College, as this was. For they differed in their Chriſtian Names, he being *Robert*, this *Nicolas*.

CHAP.

ANNO 1572.

CHAP. XIX.

Upon a Report of a Diſputation, the Queen ſends to the Archbiſhop. His Anſwer. A Parliament. The Archbiſhop is diſcouraged. His Concern about a Bill for Rites and Ceremonies. The ill State of the Church. The Parliament runs high againſt the Queen of Scots. *A Convocation. The Archbiſhop's excellent Speech at the opening of it: Dr.* Whitgift *Prolocutor. The Archbiſhop grants a Protection.*

Divers labour to bring the Archbiſhop into Diſgrace with the Queen.

HAVING given this view of the growing of theſe Principles in the Univerſity, I come back again to our Archbiſhop. Whom, about the latter end of this Year, great labour was uſed to diſcredit with the Queen. And it was given out, that he was quite out with her. They reported, That he was entring upon I know not what new Attempts, for the ſtrengthning of his Government: which ſeems to be this, as if upon ſome Provocation and Chalenge, of the adverſe Party, the Archbiſhop had ſome Thoughts of appointing a publick Diſputation with them. This coming to the Queens Ears, ſhe acquainted the Lord Treaſurer with it, ordering him to let the Archbiſhop know, that he ſhould not go about ſuch Matters, without firſt making her Privy thereunto. But this was a mere Device, and Tale of ſome of his Enemies, purpoſely ſpread, that it might reach to the Queen. So that our Archbiſhop was fain to beſeech the ſaid Lord, to certify her Majeſty, " That he did not purpoſe any ſuch new " Attempts in State of his poor Governance, but that he would firſt take her " Majeſty's Adviſe of her ſelf, or from his Lordſhip. Nor that there was any " ſuch Diſputation meant; and that he was of opinion, *Sermo datur cunctis*, &c. Adding, " That *Words* might not now be uſed, but *Doings*: And that it was by " Suffrance paſt his reach, and the reach of his Brethren, [the Biſhops.] He ſaid, " the Comfort that theſe *Puritans* had, and their Countenance was mervailous. " And therefore, that if her Highneſs with her Council ſtepped not to it, he " ſaw the likelihood of a pitiful Common-wealth to follow. Where Almighty " God, ſaid he, is ſo much *Engliſh*, [meaning ſo much a Friend to *England*,] " ſhould we not requite his Mercy with ſome Earneſtneſs to prefer his Honor, " and true Religion? Theſe Things he wrote to the Lord Treaſurer *March* the 12th.

His Meſſage to her.

A Parliament was now to ſit, and the *Puritans* had confident Hopes and Expectations of Favour there, when they ſhould come together. And they had prepared Bills, and Petitions, for the regulating of the pretended Abuſes of the Church. The Biſhops themſelves ſeemed to be jealous of it; and were reported by that Party, to have ſued to the Queen, that the nether Houſe ſhould not deal in ſuch Matters of Religion. But it was but a falſe Surmiſe. But ſo rude they were upon the Biſhops now, that the Archbiſhop writ after this ſort, to his great Friend at the Court: " If your Lordſhip knew, how we be bearded and uſed, " ye would think ſtrange, that we ſhould be thus dealt with in ſo favourable a " Governance. And, but that we have our whole truſt in God, in her Ma- " jeſty, and in two or three of her Councel, I ſee, it will be no dwelling for us " in *England*. But the Queen, whether by our Archbiſhop, or by the Lord Treaſurer, (I ſuppoſe by both,) became now awakened, " That ſhe might " prevent a Schiſm, ſaith *Camden*, and miſliking theſe Men, as Men of unquiet " Spirits, and greedy of Novelty, and too forward to root up things that were " well eſtabliſhed, commanded the Rigor of the Laws concerning Uniformity, " to be every where put in Execution. So that Hiſtorian tells us. But whether this Check were effectual, I know not. We ſhall ſee hereafter how that Faction prevailed.

The Archbiſhop and Biſhops bearded.

Camd. ELIZ.

ANNO 1572.

Reviled by a *Puritan* Member of Parliament.

But let us ſee what it was that gave occaſion to our Archbiſhop to write and ſpeak, as he did. In this Parliament, which began to ſit, *May* the 8th, the *Puritan* Party (which was now very ſtrong in the Houſe) ſoon brought in a Bill, or rather Two Bills, One concerning *Rites and Ceremonies*, driving therein at the whole Overthrow of thoſe that were already eſtabliſhed in the Church. In one of theſe Bills ſeveral of the Thirty Nine Articles were rejected, and Complaint ſeems to made of the Indicting and hard Uſuage of many godly Preachers, when on the other Hand, *Papiſts* had Encouragement. By the 20th of *May*, it was read the Third Time. And then referred to be conſidered by Mr. Treaſurer, (who, if he were Sir *Francis Knolles*, was a zealous Oppoſer of Biſhops.) Sir *Thomas Scot*, Mr. Attourney of the Dutchy, and among others, *Peter Wentworth*, Eſq; (who was alſo of another Committee this Parliament, for another rigorous Work, *viz.* impeaching *Mary*, Queen of *Scots*). Theſe Referrees ſat in the Afternoon in the *Star Chamber*, a Place commonly uſed in thoſe Days for ſuch Purpoſes. Then it was thought adviſable that ſome of them ſhould repair with their Bills to the Archbiſhop, and perhaps others of the Biſhops too. The ſaid Mr. *Wentworth* (a Man of a hot Temper, and impatient for the *new Diſcipline*) was one of them, and undertook to talk with the Archbiſhop in behalf of their Book that they had drawn. The Archbiſhop ſignified his Diſlike of it; ſince the ordinary Courſe of redreſſing Matters amiſs in the Church did properly belong to the Biſhops and Clergy in Convocation; and that the Parliament had empowered the Queen with her Eccleſiaſtical Commiſſioners, or the Metropolitan, to regulate the Rites and Ceremonies, or appoint others, by the Act of *Supremacy* and *Uniformity*. Which made the Archbiſhop ask them, Why they did put out of the Book, (that is, out of their Book) then offered him, the Articles of the *Homilies*, and that for the *Conſecration* of Biſhops, and ſome others? And when *Wentworth* had anſwered, becauſe they were ſo occupied in other Matters, that they had no time to examine them, how they agreed with the Word of God; the Archbiſhop replied, *Surely, you miſtook the Matter. You will refer your ſelves wholly to us therein.*

D'Ewes's Jour. p. 206, 207.

D'Ewes's Jour. p. 239.

18 *Eliz. Anno* 1575.

To which the hot Gentleman preſently made Anſwer (as he related it himſelf in another Seſſions of Parliament). 'No, by the Faith I bear to God, we 'will paſs nothing before we underſtand what it is. For that were to make 'you Popes. Make you Popes who liſt, for we will make you none. This was pretty liberal Language with the good Archbiſhop, and the reſt of his Order. This Man, no queſtion, learnt his Leſſon from *Thomas Cartwright*, and his Brethren, who in deſpight of the Hierarchy, how begun commonly to ſtile them *Popes*, and the Archbiſhops of *Canterbury*, Popes of *Lambeth*.

The Queen diſlikes a Book of Articles, and a Bill of Rites and Ceremonies, brought in to the Parliament.

But what became of their Book of Articles, that they had been ſo induſtriouſly hammering, and their Bill of Rites and Ceremonies? The Queen was highly diſpleaſed with theſe Attempts of Laymen in Matters of Religion, and particularly with *Wentworth*. For but Two Days after, (*viz.* the 22d of *May*) the Speaker declared from the Queen to the Houſe, 'That her Pleaſure was, that 'from henceforth no Bills concerning Religion ſhould be preferred or read in 'the Houſe, unleſs the ſame were conſidered and liked by the Clergy [meaning her Biſhops alone in Commiſſion, or whole Convocation.] And further, 'that her Pleaſure was to ſee the Two laſt Bills read in the Houſe touching 'Rites and Ceremonies. Whereupon it was ordered by the Houſe, that the ſame Bills ſhould be delivered unto her, by the Privy Council that were in the Houſe, or by any Four of them. And they were delivered accordingly with all Reſpect and Submiſſion to her, as appears.

For upon this, the very next Day, being *May* the 23d, Mr. Treaſurer reported to the Houſe the Delivery of the Two Bills to her Majeſty, together with the humble Requeſt of the Houſe, which was to beſeech her Highneſs not to conceive evil Opinion of their Houſe, in caſe ſhe liked not of the ſaid Bills, or of the Parties that preferred them. And he declared further, that ſhe ſeemed utterly to diſlike of the firſt Bill, and of him that brought the ſame into the Houſe. And further, That her expreſs Will and Pleaſure was, that no Preacher or Miniſter ſhould be impeached, or indicted, or otherwiſe moleſted, or troubled, as the Preamble of the ſaid Bill did import: And added theſe Words, (to

ſweeten

ſweeten all the reſt) 'That ſhe would, as Defender of the Faith, Aid and Maintain all good Proteſtants, to the diſcouraging of all Papiſts. Which the Queen ſaid for this End undoubtedly, not only to keep the Supreme Authority in Spirituals in her own Hand, but to meet with the pretended Grievances prefaced in their Bill concerning Preachers unjuſtly moleſted, and of too much Favour ſhewn to Papiſts. But that we may ſee how this Matter ended; ANNO 1572.

In the next Seſſion of Parliament, which by divers Prorogations, till Three Years after, (as it ſeems, on purpoſe, by length of time to cool theſe Heats) this reſtleſs Party could not forbear; but as ſoon as they came together, the ſame Mr. *Wentworth*, in a long Speech (ſet down in *D'Ewes*'s Journal) repeated theſe Tranſactions in this Seſſion. And that with ſo much bitter and unjuſt Reflections upon our Archbiſhop, and the reſt of the Biſhops, and bold, indecent Accuſations of the Queen her ſelf, for her Meſſage to the Houſe before-mentioned, (*viz.* That they ſhould not deal in Matters of Religion, but firſt receive them from her Biſhops) that the Houſe ſtopt him before he had done, and then ſequeſtred him, and committed him to the Serjeant's Ward: And afterwards, being examined concerning his ſaid Speech by a Committee of the Houſe in the *Star-Chamber*, was adjudged to cloſe Impriſonment in the *Tower*. *D'Ewes*'s Jour. p. 236.

The State of the Church and Religion at this time was but low and ſadly neglected, occaſioned in a great Meaſure by theſe unhappy Controverſies about the Churches Government, and other external Matters in Religion: Which ſo employed the Thoughts and Zeal of both Clergy and Laity, that the better and more ſubſtantial Parts of it were very little regarded. The Church-men heaped up many Benefices upon themſelves, and reſided upon none, neglecting their Cures; many of them alienated their Lands, made unreaſonable Leaſes, and Waſtes of their Woods, granted Reverſions and Advowſons to their Wives and Children, or to others for their Uſe. Churches ran greatly into Dilapidations and Decays; and were kept naſty, and filthy, and Undecent, for God's Worſhip. Among the Laity there was little Devotion. The Lord's Day greatly profaned, and little obſerved. The Common Prayers not frequented. Some lived without any Service of God at all. Many were mere Heathens and Atheiſts. The Queen's own Court an Harbour for *Epicures* and *Atheiſts*, and a kind of lawleſs Place, becauſe it ſtood in no Pariſh. Which Things made good Men fear ſome ſad Judgments impending over the Nation. This exerciſed the Thoughts of the good Lord *Burghley*, (the Archbiſhop's Friend and Confident) and put him upon conſidering ſeriouſly with himſelf about ſome effectual Remedies for theſe publick Evils, now againſt the ſitting of the Parliament. In order to which at *Reding*, in the Month of *September*, being then with the Queen in her Progreſs, while others were upon their Pleaſures, he drew out a Draught for Reformation; bearing this Title, as I have tranſcribed it from his own MS. *verbatim*; The ill State of Religion and the Church at this time.

Things needful to be conſidered, how to be ordered.

The Lord Treaſurer's Draught for Reformation of the Church

" THE Government of the Church of *England*, to be directed not only in
" more Uniformity, according to the Laws and Ordres ſtabliſhed, but al-
" ſo in more Reverence and Devotion. For which Purpoſe theſe, and like A-
" buſes wold be reformed in this ſort followyng:

" I. The Churches wold be repleniſhed with the proper Parſons and Vicars:
" And all Pluralitees reſumed by general Ordre. And Commiſſioners to be ap-
" poynted to examyne the Neceſſite of any Diſpenſation. Wherein, for Ordre-
" ſake, the Archbiſhop's wold be in Commiſſion in their ſeveral Provynces.

" II. The Churches alſo wold be both repared in ther Decays, and ordred
" to be kept more clenly and reverently for Dyvyne Prayer.

" III. The Statut for reſort to Common Prayers, wold be by ſome better
" Ordre executed, and the Imperfections therein amended. So as none ſhuld
" lyve as they doo, without any manner of Servyce of God. Which hath bred
" ſo many Heathen Atheiſts to the Diſhonor of God, and to the Daunger of the
" Realm. In this Point ther is better regard to be gyven to the Quen's Maje-
" ſty's

ANNO 1572.

" ſty's own Howſhold; which is now a Coverture for no ſmall Nombre of *Epi-*
" *cures* and *Atheiſts*. Becauſe the Court is not comprehended within a Pariſh,
" but ſeemeth to be a lawleſs Place.

" IV. The Days of *Sondays* wold be both by Ordre and Example more ſtrayght-
" ly kept.

" V. The whole Clergy wold be reſtrayned from Alienation of their Lands,
" and from unreſonable Leſſees, Waſtes of Woods, and Grants of Reverſions,
" and Advowſons, to any Perſons; and namely to their Wives and Children, or
" to others for their Uſe. An Inquiſition wold be made in the Regiſter Books,
" what Nombre of Graunts have bene made within theſe five or ſix Years, to the
" Diſheriſon of the Church; and a Reſumption wold be made therof by Parle-
" ment.

His Memorial.

Likewiſe in the next Month, being ſtill at *Reding*, this wiſe and penſive Stateſman drew out a *Memorial* of certain Things neceſſary to be better ordered. Whereof the firſt and ſecond Paragraph concerned the State of the Church and Religion. Which ran to this Tenor:

A good Viſitation for this. *Burghley's* Hand.

" The Biſhops and Clergy to be reformed, for their Waſtes of their Patrimonies,
" the Negligence of Teachyng, and the Abuſe of Pluralitees, and Non-Reſidence
" by unneceſſary Diſpenſations. The Decays of Churches, Chancels and Chapels,
" ordeined for Dyvyn Service, to be repayred. The lack of Parſons, Vicars,
" Curats, in ſondry Places.

" The obſtinate Contemners of Religion, to be puniſhed according to the
" Laws of the Realm.

The Parliament highly diſguſted with the Q. of *Scots*.

What the Parliament did this Year in Point of Religion, I have already briefly related: I ſhall now only touch the great Diſguſt they had againſt *Mary*, Queen of *Scots*, now detained in *England*; the Papiſts by their late Perſecutions in *France*, and Plots in *England*, having made both themſelves Odious and Formidable to this Nation, and Her the Head of that Faction here. So that they talked in the Houſe of little leſs than her Death. But Queen *Elizabeth* would not hear of any ſuch Dealing to be uſed towards her. To this prupoſe wrote *Parkhurſt*, Biſhop of *Norwich*, to *Bullinger* at *Zurick*; 'How the Queen of *Scots* was in 'much Fear. And well ſhe might, ſaid he, for had not the great Clemency of 'the Queen interpoſed, *Actum de ea fuiſſet*. He added, 'What will become of 'her the next Parliament, it is uncertain. Sure it is, ſhe had very few Friends 'among them. And what wonder ſince ſhe gaped for our Kingdom; *Et cum tot tantiſque flagitiis ſit conſpurcata & pæne cooperta, i. e.* And ſince ſhe hath been ſo ſtained, and in a manner overwhelmed with ſo many, and ſo great Abominations.

Biſhop of *Norwich* to *Bullinger*.

What was done in the Convention.

But in the Convocation that began now, *May* the 9th, the Settlement of Religion and Regulation of Matters amiſs in the Church, ſeemed very earneſtly to be intended and ſet about, according to the abovementioned Memorial of *Things needful to be conſidered*, and reformed. The Archbiſhop came that Day in Perſon from *Lambeth*, landing at *Paul's Wharfe*, and ſo to St. *Paul's*; and there made an excellent Speech in *Latin* to that purpoſe: To which I refer the Reader in the *Appendix*. The Subſtance and Contents of what he ſaid were in *Engliſh* as follows; And the Archbiſhop in great Gravity thus began:

Numb. LXXXI.

The Archbiſhop's Speech to the Synod.

'THAT there was none doubted, but that this Synod by him called toge-
'ther, by Vertue of the Queen's Command, and in which they now
'were met, was meant for ſome wholeſome End and Purpoſe to the Church of
'Chriſt. That they had happily begun this Aſſembly, firſt with Prayer to the
'Divine Majeſty, and then with a fruitful and learned Exhortation delivered to
'them by a Reverend Man. And that it, being entred upon and ſanctified after
'that manner with Prayer and the Word of God, was likely to produce a joy-
'ful Concluſion to their Labours and Endeavours. That however others vari-
'ouſly expreſt their Zeal and Deſire in propagating and preſerving Chriſtian Re-
'ligion, they of that Synod, remembring their Order and Dignity, ought to

'excel

'excel not only in Zeal and Watchfulneſs; but if need were, even with the Loſs of their good Names, their Eſtates, and their very Lives. That for this they were appointed by God, and warned by the Holy Spirit, to ſearch into God's Truth, and to revele it to the People. And therein to imitate their Anceſtors: Not only thoſe, who in the late Times went before them, and with utmoſt Study ſought for this Truth, and at laſt confirmed it with Holy Martyrdom; but thoſe alſo who lived in the Firſt and Apoſtolical Times; and left very ancient and written Monuments of Things done in this Iſland. Which although partly ſtifled by Antichriſt, and partly obſcured by long Deſuetude; yet a great many of them, he ſaid, had been preſerved even to the preſent Age, and theſe our clearer Times; and which did ſufficiently ſhew, that our Rites and Ordinances little differed from their Appointments and Decrees. And that thoſe ancient Writings ought to be ſo much the dearer unto us, as they were our own, and written by our own Country-men here at home. ANNO 1572.

'But in caſe the Divine Providence had not reſerved them to us, but had permitted them to have utterly periſhed, and been withdrawn from humane Memory; yet, ſaid he, the very Fountains of all Divine Knowledge ſtill remained, kept by the Grace of the Holy Ghoſt in the *Hebrew* and *Greek* Originals. To which Fountains, though the Rivulets thence by ſo long Depravations were corrupted and ſoiled, we ſhould have recourſe to attain the ſure Knowledge of the Divine Will. And ſo, he ſaid, the Holy Martyr *Cyprian* writ, That *if we go back to the Head and Original of Divine Tradition, Humane Error will ceaſe; and while we have reſpect to the Heavenly Myſteries whatſoever lay obſcure in Clouds and Darkneſs, would appear by the Light of the Truth. And that God's Prieſts ought to adhere to his Precepts; that if in any thing they chanced to waver, or to ſtray from Truth, they might return to the Original; that is, what our Lord, the Goſpel, and the Apoſtles, have delivered.* He added to this of St. *Cyprian* another Teſtimony of St. *Baſil the Great*, to this Tenor, That *we ſhould not think it juſt, that a Cuſtom that obtained among any, ſhould go for a Law and Rule of right Doctrine; but that the Scripture divinely inſpired ſhould be made by us the great Judge and Umpire. And that they had the Suffrage of Truth, with whomſoever were found Doctrines agreeable with the Word of God.* And from the Authority of theſe Holy Fathers, as our Archbiſhop went on, we were admoniſhed, that as often as we wandred by humane Negligence and Blindneſs from the holy and pure Ways of God, we ſhould again return into them. That the Holy Scriptures which bear Witneſs of him, ſhould by us be ſearched: And that ancient Teſtimonies were to be looked into; from whence, St. *Cyprian* ſo avowing, *The Riſe and Original of our Rellgion comes.* That if we firmly ſtuck to the Teſtimony of Holy and Divine Antiquity, we might be ſure what the true Worſhip of God was, and ſecure wherein true Religion conſiſted, whatever Depravations have happened to the Monuments of humane Matters and Ordinances, conſumed by the Teeth of Time. For theſe ſacred Fountains, ever flowing, never to be violated, were continually Day and Night to be repaired unto; and that with the Waters flowing hence, our Pits or Wells were to be thorowly purged; which our Enemies the *Philiſtins*, by throwing Dirt into them, had defiled: That they might again be filled with theſe wholſome Fountains, whence we draw Life Eternal.

'That this Argument furniſhed him with plenty of Matter, if he ſhad been minded to inſiſt thereupon; that is, to ſet before their Eyes, by what Witchcrafts Antichriſt had deluded them, and had led them Captives, in groſs and palpable Darkneſs, into his own Priſons. That it ought therefore to be Matter of infinite Joy to them, and Thankfulneſs to God, that thoſe more than *Cymmerian* Darkneſſes were diſpelled; and that the unſpeakable Brightneſs of his Truth at length ſhone upon them. He exhorted them with all their Strength to ſet about it, to reſiſt ſtoutly the darkſome Powers of the World and the Devil; and to defend and maintain the Truth of God's Word, ſo often oppoſed by their wicked and ungodly Adverſaries. For from thence it was, that their Hope and Triumph (who embraced the Truth) would follow; and their Confuſion be effected, who neither would nor could open their Eyes to contemplate the Brightneſs of the Light of the Goſpel, their Hearts be-

'ing

ANNO 1572.

'ing ſhut up in an affected and ſlothful Ignorance and Blindneſs. But he left 'this Matter of great Moment to thoſe who had more convenient Place and lar-'ger Leiſure, than he had in that ſhort Time.

'He came therefore to the Matter that related to the preſent Purpoſe, and 'which their awful Aſſembly and Appearance required. They knew, he ſaid, 'that this Synod was divided into Two Companies, and they into Two Houſes; 'the Upper and Lower. That they might therefore be unanimous in their 'Counſils and Deliberations in Eccleſiaſtical Cauſes, and avoid Strifes and De-'bates in all their Diſceptations; ſome were appointed for this very purpoſe. 'And I, ſaid he, for my Part, will Preſide in this Upper Houſe: That all that 'we ſay, anſwer and diſcourſe together, may not be thwarted by Confuſion, 'but done rightly and in order. In the ſame manner, they of the lower Coun-'cel, he ſaid, ought carefully to beware, that they admitted not of Contenti-'ons and Complaints, while they were arguing together of Things of ſuch 'Weight and Moment: But that all things might be managed between them 'moderately and prudently.

'That therefore, for the preventing of this, and that their Good might not 'be evil ſpoken of, he adviſed them to chuſe ſome Perſon of ſingular Gravity, 'Piety, Prudence, and Learning, to be their Prolocutor for the whole Time of 'the Synod; who might temper the Debates, that they might not be ſpun out 'longer, or be handled more ſharply and vehemently, than was convenient: 'And who alſo might declare their Deſires to them, the Biſhops, and likewiſe 'bring the Monitions of the Upper Houſe to them of the Lower. That they 'had a great Number in their Houſe to make their Choiſe out of; exhorting 'and admoniſhing them in the Lord, that with all ſpeed convenient they would 'go together, and chuſe ſome fit Perſon: And on *Wedneſday* following preſent 'him to them. At which Time he ſhould procede further in this Convocation-'Buſineſs, according as Time and Place, and ancient Cuſtom required. And ſo he made an End.

Dr. *Young* preaches.

Dr. *Young*, one of the Reſidentiaries of St. *Paul*'s, preached the Sermon before the Clergy now met; taking for his Text that in the *Revelations*, *Nam opera tua & Laborem & Patientiam novi, &c.*

Dr. *Whitgift* Prolocutor.

Dr. *Whitgift*, Dean of *Lincoln*, and well known for his Writings, was now accordingly choſen Prolocutor, and preſented by Dr. *Perne*, Dean of *Ely*, and Dr. *Humfrey*, Dean of *Glouceſter*: This latter making a Speech. Being accepted and confirmed, the Biſhop of *London*, Subſtitute for the Archbiſhop, (who then was ill at eaſe) called for the ſaid Prolocutor and his Two Preſenters, and bad them chuſe to themſelves in their Houſe ſome learned, grave Men, and ſuch as were of beſt Ability and Fitneſs; and they to conſider and bethink themſelves concerning what was requiſite to be reformed in the Church; and then to cauſe it to be reduced into Writing; and the next Seſſion to preſent it to the moſt Reverend Father, or his Subſtitute. Which looked like a fair Step towards the doing of much good. But by reaſon of frequent Prorogations and Continuations from Place to Place, and from Time to Time, ſtop was made of theſe good Intentions: Till the Queen's Writ, dated *July* the 1ſt, came forth, commanding a Prorogation. And ſo this Convocation was prorogued by Dr. *Yale*, unto *November* 2. following. And ſo from Time to Time till the Year 1575. Theſe Matters required to be drawn up in order to a Reformation, (tho' they are not ſpecified in the Extract of the Journal of this Synod, which I have ſeen) I make little doubt were thoſe mentioned before in the Lord Treaſurer's Draught for Reformation, as to the Subſtance of them.

Matters requiring Reformation to be drawn up at this Synod.

A Protection granted by the Archbiſhop.

It may be noted here, that during this Seſſion of Convocation, the Archbiſhop granted a Protection to an Attendant of one of the Members, *viz.* the Dean of *Glouceſter*, named *James Maſſam*, having taken an Oath before the Archbiſhop, that he did then wait upon him. The ſaid Protection was directed to the Maior and Bailiffs of the City of *Wincheſter*, 'Strictly commanding them, and 'every of them, that during the ſaid Convocation they permit him to have free 'Liberty of going, waiting, and returning, without Arreſt or Moleſtation; ac-'cording to the Form of a Statute, 8 *Hen.* 6. *cap.* 1. wherein it was decreed and

'eſtabliſhed

'eſtabliſhed, That the Servants and Family of ſuch as were called to a Convo- 'cation by Vertue of the King's Writ, ſhould enjoy the ſame Liberty in coming, 'waiting, and ſitting, as the Noblemen and Commons of the Kingdom did, 'or were accuſtomed to do. The Form of this Protection (for Information) I have placed in the *Appendix*. *Numb.* LXXXII.

ANNO 1572.

CHAP. XX.

An Account of the Archbiſhop's New Edition of the Great BIBLE. *The Archbiſhop's Prefaces. The Tables. The Tranſlators,* viz. *the Biſhops.*

AND here under this Year, Seventy two, it muſt not be omitted to mention how much the *Engliſh* Church was beholden unto Archbiſhop *Parker* for the ſecond Publication of a fair, well tranſlated, large Church Bible; as it was to his Predeceſſor, Archbiſhop *Cranmer*, for the firſt. Great and long were the Pains and Study, that our Archbiſhop took therein. I will give ſome Account of it; *viz.* of that, printed in the Year 1572. which hath the Coat of Arms, and the two Capital Letters of his Name (*viz.* M. C.) in ſeveral Places of the Book; and which was the ſecond time that this Bible by his means, in this Queen's Reign, was printed with Corrections and Amendments, and other Improvements, more than the former Editions; and this laſt more than that in the Year 1568. and (if I miſtake not) of a larger Volume, for the Uſe of the Churches. This hath no other Title in the firſt Page, but THE HOLY BIBLE, with a fair Effigies cut in Copper of Queen *ELIZABETH*, on each ſide of whom are the Figures of Hope and Charity: And underneath her thoſe Words of St. *Paul*, *Non me pudet Evangelii Chriſti. Virtus enim*, &c. Which Divine Sentence is ſupported with the *Lion* Rampant and *Dragon*. In the following Pages, there be, firſt, ſeveral *Prolegomena*, as a neceſſary previous Introduction into the more fruitful Reading, and diſtinct Knowledge of the Holy Book it ſelf. The firſt bears this Title, *The Sum of the whole Scripture of the Books of the* Old *and* New Teſtament. The next Matter is a very excellent, and moſt uſeful Genealogical Table, very large, having before it the Archbiſhop's Coat of Arms, empaled with that of his Archbiſhoprick; to ſignify the ſaid Table, as I conjecture to be of his doing. And it bears this Title: *This Table ſets out to the Eye the Genealogy of* Adam; *ſo paſſing by the Patriarchs, Judges, Kings, Prophets, and Prieſts, and the Fathers of their time, continuing in lineal Deſcent to Chriſt our Saviour.* And it may ſerve as a brief Chronological and Scriptural Hiſtory, from the beginning of the World to our Saviour's Birth, and from his Birth to his Reſurrection. The third *Prolegomenon* bears this Title, and begins thus, *The whole Scripture of the Bible is divided into two Teſtaments, the Old Teſtament and the New. Which Book is of divers Natures, ſome Legal, ſome Hiſtorical, ſome Sapiential, ſome Prophetical. The Old teacheth by Figures and Ceremonies. The Law was given terribly in Lightening and Thundring, to induce the People to obſervance thereof by fear. The New Teſtament came in more glorioufly, with the gentle Name of the Goſpel and good Tidings; to induce Men to obſerve it by Love.* And then he enlargeth upon the particular Books of Scripture, according to the forementioned fourfold Diſtribution of them. Then follows an excellent Preface of this Archbiſhops writing before the Bible, which I have taken care to tranſcribe, and place in the *Appendix*, as I did that of *Cranmer* in his *Memorials*. After that ſucceeds the ſaid *Cranmers* Preface, called his *Prologue*, before the Bible. Then you have *A Deſcription of the Year from the Creation of the World until this preſent Year* 1572, *drawn for the moſt part out of the holy Scripture, with Declaration of certain places, wherein is certain Difference of the reckoning of the Years.* On the ſide whereof are divers of his Marginal

A new Edition of the Bible procured by the Archbiſhop;

His *Prolegomena* before the *Old Teſtament*;

Numb. LXXXIII.

ANNO 1572.

ginal Notes. Then ſucceeds the Order of the Books of the Old Teſtament, and the New. Then Direction for the Leſſons, and the Almanack. Then a fair Map of *Canaan* or the Holy Land, with the Lord *Burghley*'s Coat of Arms engraven in it, as likewiſe it is in other Places of the Book, as being a great Encourager of the Work. The Bible hath all along many Learned Marginal References and Notes, for Explanation of the Difficulty of the Texts, or Obſervations of Matters remarkable. Which I make no doubt were done by the Biſhops, but chiefly by the Archbiſhops.

Finally, there is a Preface of St. *Baſil* the Great, Engliſhed, before the Book of *Pſalms*, and a ſuitable Sentence of St. *Auſtin*. Here ſtands the Picture of the Lord Treaſurer *Burghly*, with the Book of Pſalmes in his Hand, as being his great Delight.

And before the New.

Before the New Teſtament is a Deſcription of the Holy Land, containing the places mentioned in the Four Evangeliſts, with other places about the Sea Coaſt. Wherein may be ſeen the Ways and Journeys of *Chriſt* and his Apoſtles, in *Judea*, *Samaria* and *Gallilee*. Together with the Names of the Places ſpecified in this Map, with their Situation, by the Obſervation of Degrees, concerning their Longitude and Latitude. There is alſo the Archbiſhops Preface to this New Teſtament, as there was one to the Old. Which is alſo to be ſeen in the *Appendix*.

Numb. LXXXIV. The Contents of his Preface to the Old Teſtament.

In that to the Old there be ſo many remarkable Paſſages, that it may not be amiſs to draw into the Body of theſe Memorials the Contents thereof. And firſt from the Precept of Chriſt to *ſearch the Scriptures*, he laboured to prove, "That Gods Intent was, that the Scripture ſhould be read, not only of ſome par-
"ticular Perſons, as of more Rank, Eminency and Underſtanding than the reſt
"[as was allowed under King *Henry* VIII.] but of all without Exception. In
"as much as it belonges unto us all, to be called unto eternal Life, and it was
"Gods will, that all ſhould be ſaved. Then he goes forward to charge it as a
"great Fault to diſcourage or forbid the reading and ſtudying of the Scripture,
"by ſecret ſlanderous Reproches of it, or by open Laws contracting the Liberty
"of the People from having it. And that it muſt be Antichriſt, that giveth
"Precept or Counſil contrary to that which *Chriſt* gave, under what colour or
"pretence ſoever it is given. For little did they reſemble *Chriſts* Spirit, that
"wiſht Ignorance to reign in us, that they might by our Ignorance reign the
"more frankly in our Conſciences. They who take the Light from us, intend,
"that we ſhould ſtumble in the Path of Perdition. They, who envy us the
"Bread of Life, mean to famiſh us, or inſtead thereof, with the Traditions and
"Doctrines of Men, to infect us. Then he proceeded to exhort the Reader to
"the peruſing of the Holy Scriptures, and to employ himſelf therein all his
"Life. Adviſing him, that he ſhould not ſuffer himſelf to be drawn from them
"by the Inſinuations of the Adverſaries, either upon Account of their pre-
"tended Obſcurity, or their unſearchable hidden Myſteries, or the Strangeneſs
"or Homelineſs of the Phraſes: Saying, That *Chriſt* exhorted us the rather to
"ſearch them, becauſe of the Difficulty of them: And St. *Paul*, to have our
"Senſes exerciſed in them. That we ſhould impute it to our Dulneſs, and
"want of diligent ſearching into them, rather than to think the Scriptures be
"inſuperable. Only, that we ſearch with an humble Spirit, ask in continual
"Prayer, ſeek with Purity of Life, knock with perpetual Perſeverance, and
"cry to the good Spirit of God. That the holy Table of the Scripture be-
"comes, to ſome the Table of a Snare, and a Trap and a ſtumbling Block;
"how buſy ſoever they ſearch it; but it is to ſuch, whoſe Conſcience is Sub-
"ject to Filthineſs of Life. For all perverſe Cogitations ſeparate from God.
"That therefore we ought to ſearch to find out the Truth, not to oppreſs it.
"To ſeek *Chriſt*, not as *Herod* did, under pretence of Worſhiping him, to de-
"ſtroy him: Or, as *Phariſes* ſearched the Scriptures, to diſprove *Chriſt* and diſ-
"credit him, not to follow him. That it was not enough to acknowledge the
"Scriptures, as the *Jews* did; who could Number every Verſe, Word and
"Syllable, nay, Letter of the Bible; and who would not ſuffer any other Book
"to lay upon it, nor let it fall to the Ground, be at great Coſt in the Binding
"it, and have it exquiſitly Written. But they wanted true Faith, and Charity

"to

" to their Neighbours, they ſtole, they were Adulterers, Slanderers and Back- " biters. That the true ſcope of the Scripture, which every Reader ſhould " make his Aim, is to find *Chriſt* their Saviour, to cleave to his Salvation and " Merits, to be brought to Repentance and Amendment, to raiſe their " Faith to *Chriſt*; and ſo to think of him as the Scriptures teſtify of him " Theſe be the principal Cauſes, why *Chriſt* did ſend the *Jews* to SEARCH " the Scriptures. ANNO 1572.

" Then he deſcended to extol Gods Wiſdome, and praiſe his Providenee, for " preſerving this incomparable Treaſure of the Church, and renewing it by " ſpecial Miracle from Age to Age. Firſt *Moſes*, divinely inſpired, wrot the " Stony Tables, and the Law, being Forty Days in the Mount. After him God " ſent the Prophets. But Battle followed and all were ſlain; and Books were " burnt up. Then he inſpired *Eſdras*, to repair theſe Scriptures, who of his " great Learning ſet them together again. After that he provided, that the " LXX Interpreters ſhould take them in Hand. And at the laſt came *Chriſt* " himſelf. The Apoſtles received them; ſpread them throughout all Nations. " *Chriſts* Miracles and Wonders were writ. And the Apoſtles, they writ. That " it muſt needs ſignify ſome great Thing, that God had ſuch care to preſcribe " theſe Books; and not only ſo, but to maintain and defend them againſt the " Malignity of the Devil and his Miniſters, who always went about to deſtroy " them. But notwithſtanding, they have continued whole and perfect to " this Day.

" Next he went on to ſhew, how other Books of mortal wiſe Men, have " periſhed in great Numbers. He particularized divers Libraries at *Alexandria*, " at *Conſtantinople*, at *Rome*, and divers other Places. As of later times in the " Abbies in ſundry Ages. Beſides private Mens Libraries. But ſince God pre- " ſerved theſe Books of Scripture ſafe and ſound, and that in their Native " Languages, wherein they were firſt written, in that Ignorance that reigned in " thoſe Tongues, and contrary to the Miſchances that befell all other Books, " and maugre all the worldly Wits to extinguiſh them; we have cauſe reve- " rently to embrace them, to ſtudy them, to ſearch them, and to inſtruct our " blind Natures out of them.

" Then he proceeded to conſider the Endeavours of evil Men, to deſtroy or " ſtifle the Holy Scriptures; *Heathens* and *Romaniſts*. The latter from time to " time barking at them, not in open ſort condemning them, but more ſub- " tilly undermining them, under pretence that they were to hard to underſtand, " and very perillous to tranſlate; and that they could not be well tranſlated. " And ſo ſlandering the Tranſlators. And yet themſelves would not Tranſlate " them at all. In the Provincial Conſtitutions, it is inhibited under Excom- " munication to tranſlate them, without the Ordinaries, or the Provincial " Councel allow it. The Subtilty whereof was utterly to ſuppreſs them: They " meaning never to allow, or give Counſil to ſet them out. Unlike in this " to the Fathers of the Primitive Church, who exhorted all Perſons, Men and " Women, to exerciſe themſelves in the Scriptures. Unlike their Forefathers " in this Realm, who in their Times tranſlated whole Books of Scripture: As " was to be ſeen at that Time, when the Archbiſhop wrot this his Preface; namely, " ſuch Books tranſlated, ſome by Kings, ſome by Biſhops, ſome by Abbots, " and ſome by other devout godly Fathers. And that very many of them " were extant: Which, for the Age of the Speech, and the Strangeneſs of the " Character, were almoſt worn out of Knowledge. That among the *Saxons* the " Four Goſpels were read in the Church, every Sunday and Feſtiyal Day, by the " ordinary Miniſters in their Common Prayer. And this ſetting out theſe Books " in the Vulgar Language, he attributed to the Impulſe of the Holy Ghoſt, " upon our Antient Fathers of the *Engliſh* Church, as St. *Peter* affirmed the Pro- " phets had the Impulſe of the Holy Ghoſt to ſpeak ont theſe Divine Teſti- " monies.

The *Romaniſts* endeavour to ſuppreſs the Scriptures.

" He goes on to produce ſeveral Authorities out of the Fathers, *Auguſtin*, *Hierom*, " *Tertullian*, *Chryſoſtom*, *Baſil*; ſhewing their Endeavours of advancing the Holy " Books. And therefore (added he) let Men extol, as much as they will, Church " Practiſes, Traditions and Cuſtoms, Deciſions in Synods and Councels; and vaunt of

ANNO 1572.

" the Preſence of the Holy Ghoſt among them, yet we will be bold to ſay " with St. *Peter*, we have, for our parts, a more ſtable Ground, the Prophetical " cal Word of the Scripture. And we know that all Prophetical Scripture " ſtandeth not in any private Interpretation, or vain Names of ſeveral Churches, " and Catholick and Univerſal Sees, of ſingular and willful Heads. Which " will challenge by Cuſtom all Deciſion to pertain to them only. And notwithſtanding, their ſtrange claimed Authority, we will proceed in the Reformation begun, and doubt not of our Unity to *Chriſts* Catholick Church, and of " the Uprightneſs of our Faith. As the *Spaniſh* Clergy, in the ſecond Councel " of *Braccara*, aſſembled together by their Kings Commandment, truſted to their " Faith and Unity. Which was before Popes were acknowledged to have that " Authority they now claim.

" Then he mentions the *Nicen* and *African* Decrees, forbidding Appeals to " the Biſhop of *Rome*; and for the ending of Controverſies in the Provinces, " where they were begun: Forbiding him to ſend his Clerks to meddle in other " Provinces. That we may repoſe our ſelves in the Antiquity of the Chriſtian " Catholik Church of *England*. And then fetcheth out of the Laws of King " *Edward*, how King *Lucius* ſent to *Eleutherius* Biſhop of *Rome*, requiring of him " the Chriſtian Religion; but that *Eleutherius* gave over that care to the King in " in his Epiſtle; *For that the King is Vicar of God, in his own Kingdom*, as he writ, *and* " *for that he had received the Faith of Chriſt, and had both Teſtaments in his Kingdome;* " *and to draw out of them his Laws, and by thoſe Laws to govern his Realm; and not ſo much* " *to deſire the* Roman *or* Emperors *Laws, which had Defect in them. Eluan* and *Medwine*, who were *Lucius* his Legates returning, became the former a Biſhop; " and the other a publick Teacher. At whoſe hand the King and all his Nobility received Baptiſm. Which Story he collected from the *Archives* of the " State of the Church of *Landaff*, out of the Life of *Dubritius*, and out of *Capgrave*.

" Therefore the only Surety to our Faith and Conſcience is to ſtick to the " Scriptures. For the Apoſtle ſaid, *Whatſoever was written afore, was written for* " *our Inſtruction, that thro' Patience and Comfort of Scripture, we might have hope.* " We will have Patience with the vain Inventions of Men, who exalt themſelves above all that is God, while this Word of God is ROCK. We will take " Comfort by the Scriptures, againſt the Maledictions of the Adverſaries; doubting not to pertain to the elect Number of *Chriſts* Church, how far ſoever we " be excommunicated out of the Synagogue of ſuch, who ſuppoſe themſelves the " Univerſal Lords of all the World, and Lords of our Faith and Conſcience: " But it would be needleſs to commend unto the Reader this Cauſe, ſince the " Godly Father Archbiſhop *Cranmer* did it ſo fully in his Learned Preface before the Bible, which he ſet out.

" After this he proceeds to give the Reaſon of this Edition: " Namely, becauſe the Copies of the former were ſo waſted, that very many Churches " wanted Bibles. This occaſioned ſome well diſpoſed Men to recognize it again " in that Form it was then come out; with ſome further Diligence in the " printing, and ſome more Light added partly in the Tranſlation, and in the " Order of the Text: Not condemning the former Tranſlation, which was followed moſtly of any other Tranſlation, excepting the Original Text, with as " little Variance, as was thought meet to ſuch, who took Pains therein. Then " he Apologizeth for any Fault or Error in the Tranſlation from the Nature of " Man ſubject to Error. But that the Reader might be aſſured nothing was done, " either of Malice or wilful Meaning, in altering the Texts, putting in more or " leſs to the ſame, on purpoſe to bring in any private Judgment. As ſome had " been overbold to do, little regarding the Majeſty of God's Scripture, to make " it ſerve to their corrupt Errors. As *Hoſius*, to prove his Doctrine of *Satisfaction*, turned the Word *Sanctificationem*, *Rom.* 6. into *Satisfactionem*. Then, " he blames ſuch as cryed out Tragically againſt any Error through humane " Negligence, when they will not tranſlate the Scriptures themſelves at " all; nor are like ever to purpoſe it. Whereas, where Error is not of Malice, " but Simplicity, eſpecially, in handling theſe Books, ſo profound in Senſe,

" ſo

" ſo paſſing natural Underſtanding, it is moſt reaſonable not to be too " ſevere. ANNO 1572.

" Then he warns the Reader not to be offended with the Diverſity of Tran- " ſlators, nor Ambiguity of Tranſlations, quoting a Paſſage out of St. *Auſtin* " concerning this. That they intended not to prejudice any Mens Judg- " ment by this new Labour of the preſent Tranſlation; nor profeſſed this to be " ſo abſolute a Tranſlation, as that hereafter no other might follow, which " might ſee what was not yet underſtood. And ſo concludes with an excellent Paſſage out of Biſhop *Fiſher*, " *That many Things of the Scripture are more clearly diſ-* " *cuſſed and underſtood by the Wits of this preſent Age, then of the former. And there* " *be many dark Places in the Goſpel, which to Poſterity, without doubt, ſhall be much* " *more open. And that the Goſpel was delivered for this Intent, to be utterly underſtood.* " Ending all with an Exhorration to implore the Holy Spirit of God to give us " the Underſtanding of his Law, in the Words of *David*'s Octonary Pſalm, and " in the Words of King *Solomon*, *Sapi.* IX. And this is the Sum of that Learned " and Religious Preface, compoſed by our Archbiſhop.

Useful Tables in this Bible.

Nor muſt it be omitted, that the Archbiſhop improved this Edition of the Bible, not only by many ornamental Cutts, and inſtructive Pictures, diſperſed up and down the Book, but chiefly by divers uſeful Tables. As, I. A Table of Degrees of Kindred, which let Matrimony; and another of Degrees of Affinity and Alliance which let Matrimony. This is ſet at the 18th Chapter of *Leviticus*. II. A Table for the Underſtanding of the Hiſtories of *Ezra*, *Nehemiah*, *Eſther*, *Daniel*, and divers other places of Scripture, very dark, by reaſon of the Diſcord that is among Hiſtoriographers, and among the Expoſitors of the Holy Scripture, touching the ſucceſſive Order of the Kings or Monarchies of *Babylon*, and of *Perſia*; Of the Years that the ſaid Monarchies laſted, from the Tranſmigration of the *Jews* under *Nebuchadnezzar*, until the Monarchy of the *Greeks*; and of the Confuſion that is in the Names of the Kings of *Perſia*. This Table ſtands before the Book of *Ezra*. III. There is a Third Table for the Knowledge of the State of *Judah*, from the beginning of the Monarchy of the *Greeks* (where the former Table ended) until the Death and Paſſion of our Lord. This Table is placed before the Books of the *Macchabees*. IV. A Fourth Table, placed before the New Teſtament, to make plain the Difficulty that is found in St. *Matthew*, and St. *Luke*, touching the Generation of Jeſus Chriſt, the Son of *David*, and his right Succeſſor in the Kingdom. Which Deſcription beginneth at *David*, and no higher, becauſe the Difficulty is only in his Poſterity. V. Yet another Table is placed before the Epiſtle to the *Romans*. The Intent whereof is to ſhew the Order of Times, from the Death of Chriſt; being a *Synchroniſm* of the Years of the Reignes and Governments of the *Roman* Emperors, Preſidents of *Judea*, and the *Herodian* Family, with the Years of Chriſt, and St. *Paul*, to his beheading at *Rome*, beginning with *Tiberius*, *Pilate* and *Herod*. And beſides, this Bible is divided into Verſes: Which ſeems to me to be the firſt Edition of the *Engliſh* Bible, ſo diſtinguiſhed: Excepting perhaps that of *Geneva*.

Portions of the Bible alloted to ſeveral to tranſlate.

The Method taken for the more exact Performance of this Work was this. Divers ſelect Men of Learning and Ability, Biſhops and others, were appointed for it. To whom were allotted diſtinct Portions of the Bible, to tranſlate, and alſo to reviſe the former Tranſlations; amounting to Fifteen Allotments at leaſt. And at the end of each Portion, were ſet the firſt Letters of each Man's Name in Capitals. As,

The firſt Allotment was the Five Books of *Moſes*. At the end whereof ſtand theſe Capital Letters, *W. E.* for *William Exon*, I ſuppoſe.

The ſecond Allotment contained *Joſhua*, *Judges*, *Ruth*, and the two Books of *Samuel*. And at the end are ſet theſe Capitals, *R. M.* (tis likely) for *Richard Meneven*.

The third Allotment comprized the firſt and ſecond Book of *Kings*, and the firſt and ſecond of *Chronicles*. To which was ſubjoyned *E. W.* which ſeem to denote *Edwin Wigorn*.

The Fourth contained the Books of *Ezra*, *Nehemiah*, *Eſther*, and *Job*, And that Portion was ſubſcribed with the Letters, *A. P. C.* which might ſtand for *Andreas Peerſon*, *Cantuarienſis*. One of Archbiſhop *Parker*'s Chaplains; a Prebendary of *Canterbury*, and his Almoner.

ANNO 1572.

The fifth Allotment was the Book of *Pſalmes*, with the Letters *T. B.* which perhaps deſigned *Thomas Becon*, another Prebendary of *Canterbury*, and a great Writer againſt Popery.

The ſixth took in the *Proverbs*. To which were the Capitals *A. P. C.* the C. ſtanding at ſome diſtance for Diſtinction from the former *A. P. C. Quære.*

The ſeventh contained *Eccleſiaſtes*, and *Solomon's Song*. The Letters at the end were *A. P. E.* for *Andreas Pern Eliens.*

The eighth contained *Eſay*, *Jeremiah*, and *Lamentations*: And had the Letters *R. W.* ſtanding probably for *Robert Winton.*

The ninth Allotment was *Ezekiel* and *Daniel*: And at the end ſtood *T. C. L.* Might it not be *Thomas Cole* of *Lincolnſhire*, and Brother to *William Cole*, Preſident of *Corpus Chriſti*, *Oxon*, a *Lincolnſhire* Man?

The tenth contained *Hoſea*, *Joel*, *Amoz*, to *Malachi* incluſive; and had the Letters *E. L.* for *Edmundus*, *London.*

The eleventh Portion was the two Books of *Eſdras*, *Tobit*, *Judith*, and all the reſt of the *Apocrypha*, with the Letters *J. N.* for *Johannes Norwicen.*

The twelfth was the four Evangeliſts, and the *Acts* of the Apoſtles, with the Letters *R. E.* for *Richardus Elienſis.*

The thirteenth was the Epiſtle to the *Romans*, with the Letters *R. E. Quære*: unleſs diſplaced for *E. R.* ſignifying *Edmundus Roffenſis.*

The fourteenth contained the firſt Epiſtle to the *Corinthians*. The Letters ſubjoined were *G. G.* importing probably *Gabriel Goodman*, who was Dean of *Weſtminſter.*

The remaining Epiſtles and Books of the New Teſtament, have no Capital Letters at all ſet to them. The Archbiſhop's Province was not ſo much to tranſlate, as to order, direct, overlook, examine and prepare, and finiſh all.

The Courſe taken in this Tranſlation.

To all, let me add a Word or two of the careful Courſe that was taken in this Tranſlation, beſides what was ſaid of it before. He employed divers Criticks in the *Hebrew* and *Greek* Languages, to peruſe the old Tranſlation, and to compare it diligently with the Original Text: And to compare likewiſe the *Geneva* Tranſlation, together with other Tranſlations alſo. One of thoſe, upon whom the Task for the Examination of the New Teſtament was impoſed, was *Laurence*, a Man in thoſe Times of great Fame for his Knowledge in the *Greek* Language, (and who read *Greek* to the Lady *Cecyl*, afterwards Baroneſs *Burghly*, the Lord Treaſurer's Lady; of whom the ſaid *Laurence* teſtified, that ſhe equalled, if not overmatched, any of the ſame Profeſſion in that Language.) Whoſe way was to ſet down his own Emendations of the old Text under divers Heads. As namely, under theſe Words: *Not aptly tranſlated*: *Words and Pieces of Sentences omitted*: *Words ſuperfluous*: *The Sentence changed*, and, *Error in Doctrine*: *Moods and Tences changed*: And, *Places not well conſidered by* Theodore Beza, *and* Eraſmus. The latter of whom, as it ſeemed, the old Tranſlators, and the former, the *Geneva* Tranſlators had followed. And I find this Biſhop's Bible followeth exactly theſe Caſtigations of *Laurence*. The Original of his own Hand I have caſt into the *Appendix*, as thinking it well worthy the preſerving to Poſterity: And to ſhew with what Exactneſs even this Tranſlation of the Bible was managed.

The Preface to the Hiſtory of *France* Tranſlated.

Numb. LXXXV.

Stow concerning this Tranſlation.

And that our Church may ſee how chiefly beholden ſhe is to the Archbiſhop for this Edition of the Sacred Scripture, I ſhall add what *Stow*, the beſt Hiſtorian in thoſe Days, ſaith of him under the Year 1575, in which Year he died, *He thoroughly examined the* Engliſh *Tranſlation of the Bible: Wherein he partly uſed the Help of his Brethren, Biſhops, and other Doctors; and cauſed the ſame to be newly Printed in the largeſt Volume, for the Furniture of many Churches, then wanting them.*

CHAP.

ANNO 1572.

CHAP. XXI.

Concealers. The Archbiſhop laments their ſpoiling of the Clergy. Sends to the Biſhops for Information of their Doings. Solicits in Behalf of the poor Clergy. Is minded to repair and enlarge Bekesborn *and* Canterbury *Palaces, with the Ruines of* Ford. *His Requeſt of the Queen for that Purpoſe.*

The Clergy oppreſt by Concealers.

ABout the latter end of this Year, the Clergy were extremely peſtred with a ſort of Men called *Concealers*, of whom ſomething was ſpoken above. Theſe Men became ſo odious, and ſo unjuſt, and ſo oppreſſive, that, by the Lord Treaſurer's Means, the Queen by Proclamation revoked her Commiſſion, as was ſhewn before, and forced them to reſtore the Things they had wrongfully taken. But they ſtood upon their Juſtification, and laboured again to get their Commiſſion renewed. And particularly one Sir *Richard Bagnal* did ſo, who was very ſevere, eſpecially upon the Clergy. The Lord Treaſurer, to ſtop this, and to make theſe unjuſt Men refund, ſent his private Letters to our Archbiſhop, deſiring of him ſome particular Information againſt theſe Men; who, as the ſaid Lord writ, ſtood upon their Juſtification, and were importunate to be let looſe again; the Archbiſhop, tho' his Dioces had not yet been troubled by them, took hold of this Phraſe: Saying, " Indeed you term it rightly and aptly, *to be let looſe again*: " For there could not have been deviſed a more extream way to ſcourge the " poor Clergy, then to ſet ſuch looſe to plague them. If it be true, as I hear, " they be marvellous Viſitors. They do that I fear, whereby her Majeſty ſhall " not be judged to do that which is *Regium aut Pium*. Alas! ſaith he, however " the Faulters be juſtly plagued; howſoever the State deſpight the poor Miniſters " of the Goſpel; yea, and good Preachers extreamly dealt withal; will this " turn to Honour, after the Fruits, Tenths, Subſidies of late moſt liberally " granted; after the Arrerages of Tenths, of Subſidies, from King *Henry*'s " Days, required and extorted: And ſome of theſe Sums and Arrerages twice " and thrice diſcharged: And now after all this, ſuch Paſtimes to be procured? " I do not ſo much lament the Miſery and Begging of the poor Prieſts, as I do " moſt heartily bewaile to ſee this manner of handling under her Majeſty's mer- " ciful Governance, whom I deſire of all other to be graciouſly reported. But as " I have done, I keep in my Contemplations. God ſend us all of his Favour, " *ut in fine ſit honorificum*. And ſo he told the Lord Treaſurer, that at his Leiſure he " might Fortune to write what he heard concerning the Abuſes of theſe *Conceа-* " *lers*: If at the leſt way were meant ſuch Stay and Redreſs: By which Words may be gathered his doubt of it.

The Archbiſhop intercedes for the Clergy, *December* 25.

Informations to be ſent in againſt the Concealers.

The Archbiſhop, to be ſure, was not wanting to do as the Treaſurer had ſuggeſted, to furniſh him with Inſtances of the unrighteous and rigorous Vexations of theſe Concealers towards the poor Clergy. And ſo I find the Archbiſhop, in a Letter wrote in *November* to the Biſhop of *Norwich*, gave him this Inſtruction; " If your Lordſhip or your Chancellor would make a Collection, [*viz.* in " Writing,] for ſuch Extremities as late have been exerciſed upon the Clergy " by certain extraordinary Viſitors, it would do very well. And I pray you " ſo to do. And the like Intimations ſeemed to be made to every Biſhop for his Dioces.

The Biſhop of *London* ſent to; to inform againſt theſe Concealers.

The Lord Treaſurer wrote alſo to *Sandys*, Biſhop of *London*, to give him what Knowledge he had of *Bagnal*'s Doings, and to enquire into his Proceedings. Whereupon he deſired the Lord Treaſurer to let him know unto what Dioceſes *Bagnal*'s Commiſſion did extend: And he would write unto the reſpective Biſhops; who would be beſt able to certify, how the caſe ſtood. And that he had taken Order, that his Lordſhip ſhould know what Diſorders had fallen out in his Dioces,

ANNO 1572.

Dioces, with convenient Speed: And had writ to the Biſhops of *Wiucheſter* and *Ely* in that Behalf.

The Archbiſhop ſolicits anew againſt a *Melius inquirendum*.

But in *April* following a hot Report went abroad, that this *Bagnal*, and ſome others like him, ſhould have a new Commiſſion for a *Melius inquirendum*: to wrack a freſh the poor Clergy. This coming to the careful Archbiſhop's Ears, he gave a ſhort, but paſſionate hint of it to his Friend, the Lord Treaſurer: "The Fame goes, that ſome *Baynol*, or ſome ——— [concealing the Name, "but meaning *Leiceſter*, I believe] ſhall by Commiſſion ſearch for a *Melius in-*"*quirendum*. I can ſay no more, but *Deus miſereatur noſtri*. *Eſt modus in rebus*: "By which ſhort Expreſſions, inſinuating the miſerable Eſtate of the Clergy: And that they had been ſufficiently oppreſt already, without proceeding to more Oppreſſions of them.

And again two Years after.

But by the good Archbiſhop's Solicitations with a good Man, *viz.* the Lord Treaſurer, and of great Sway at the Court, this Matter was ſtill kept off, till the latter end of the Year 1574. When there was a Parliament ſuddenly to come together: And then a great Talk was of terrible things to be contrived againſt the Clergy; and eſpecially for a *Melius inquirendum*. Whereupon he again ſeeks to the Treaſurer, ſaying, "He truſted the Queen's High-"neſs meant not ſo to be induced to win a little Encreaſe of Revenue, "to looſe in the end ten times more. *Quod ſatis eſt ſufficit*. Adding, what "a Scarcity there was of able Clergy Men: And therefore rather to be encou-"raged then depreſſed. Take away, ſaid he, a few of the Clergy, namely, "thoſe which were eſpecially appointed to preach before her Highneſs, "and I take the reſt to be but a ſimple ſort. And that ſome of the Clergy had "need to be made much of, to beat out of the Commons Heads, that which is "beat in.

The Vexation of Concelements laſted all the Queen's Reign.

But the Gain that came in by this Deviſe of Concelements, was the Cauſe that ſuch kind of Oppreſſors were never wanting throughout this Queen's Days, to ſolicite the Court for theſe Commiſſions. For I find even in the latter end of her Reign, the Church Men, and eſpecially the new Foundations of Cathedral and Collegiate Churches, were cruelly vexed with them. And they went ſo far, as to procure many of the Poſſeſſions of theſe Churches, as Concelements; and that for very Trifles. Whereby the Revenues thereof were waſted and ſpent; contrary, undoubtedly, to the noble Intentions of the Royal Founders, *Henry* VIII. *Edward* VI. and Queen *Elizabeth* her ſelf. Upon which at length, the Deans and Canons preſented the Lord Treaſurer with a Petition of Complaint: Which he favourably accepted: for he never liked theſe Practiſes, and had a favour for theſe Foundations. He alſo with Archbiſhop *Whitgift*, ſpake to the Queen in their Behalf. Which he did ſo heartily, that the ſaid Archbiſhop thought it convenient to acquaint the Deans and Prebendaries therewith. For which, in a Letter ſigned by many of their Hands, they thanked him; and deſired withal, that at a Parliament then ſitting, he would procure this Evil to be remedied by an Act, to confirm the Grants formerly made them by the Queen and her Royal Anceſters. This Letter wrote from their Convocation Houſe, may be read in the *Appendix*.

Numb. LXXXVI.

The Archbiſhop minded to enlarge his Houſe at *Bekesborn*. *Lamb.* Perambul. p. 284. third Edit.

There belonged antiently to this great Archbiſhoprick, many noble Seats, and they of a firſt and ſecond Rank. Of the former ſort, were theſe Palaces following: That at *Canterbury*, that at *Otford*, at *Knol*, at *Croydon*, and *Lambeth*. Of the latter, were the Country and Manor Houſes at *Ford*, at *Charte*, *Charing*, *Charteham*, *Tenham*, *Wingham*, *Bekesborn*, and elſewhere. But before this Archbiſhop's time, they were almoſt all paſt away from the See. His Predeceſſor *Cranmer* uſed to be much at *Ford*, towards the latter end eſpecially of King *Edward*: Which was one of the oldeſt Seats of the Archbiſhops of *Canterbury*; a *Magnificent Manſion*, as *Philpot* calls it; given by *Ethelbert* King of *Kent*, who granted alſo the whole Pariſh, called *Chiſtlet*, wherein *Ford* ſtandeth, unto the ſaid See. It had a certain proportion of Land impaled round it, in form of a Park, as if they had judged it meet thereby to juſtify the firſt Donation. But *Bekesborn*, a far leſs Houſe, but more healthfully and conveniently ſituated, pleaſed Archbiſhop *Parker* better. It was a ſmall, yet an elegant Houſe, very commodious for the Archbiſhop's Retirement and Receſs, and the River brought ſo

Villare Cantian.

convenient

convenient about it, that the Trouts, the principal Fiſh there, are plentifully uſeful to it. But our Archbiſhop found *Bekesborn* too ſtrait for him. *Ford* was larger, as he wrote to the Lord Treaſurer, but very inconvenient, being an old decayed, waſtful, unwholſome, and deſolate Houſe. To that caſe, it ſeems, it was come in his time. He therefore was minded to enlarge his Houſe at *Bekesborn*, with the Materials of the former. This Enlargement he thought needful and requiſite, as well for the Foreigne Friends, as for the Foreigne Enemies. *Ford* was in ſuch a corner, and the Soil ſuch, as he thought no Man would have any delight to Dwell there, if he had any any other place nigher the Church. He would alſo, with the Ruins of that, have repaired his Palace at *Canterbury*, and ſupplied it with ſome better Lodging. This, he ſaid, he thought honeſt, and yet would leave Houſes enough at *Ford*, to ſuch as ſhould have the overſight of his Grounds there. *ANNO 1572.* *Philpot's Villare Cantian.*

Now, for the compaſſing this, it was convenient he ſhould have the Queens Conſent. For this, he made uſe of the Lord Treaſurer; intreating him to wait his opportunity to move her Highneſs in this Suite: That he might make a Deed of Gift of it to her; and then that ſhe might grant it again to him, and to his Succeſſors. Not meaning, as he profeſſed, one Peny of Advantage to himſelf, but to the Commodity of the See, if it ſhould ſtand in any tolerable State. This was propounded in *March*. But he had it in his Mind the *December* before. But was diſcouraged from making the Sute, the Queen having denied him in ſome things before: No queſtion occaſioned by ſome of his back Friends at Court. " He had thought, as he told the Lord Treaſurer, in that Month, to have ut- " tered a ſmall Sute, that ſhould not have been in Honour hurtful to her Ma- " jeſty, nor to her Purſe chargeable; but that he was ſo unlucky and unfortunate " to win any thing for himſelf, or his Friends. Which made him reſolve here- " after, to crave little, as he had not uſed much Importunity, he ſaid, in a " dozen Years before: Altho' moſt of his Predeceſſors had things of more im- " portance granted them by the Princes Favour in their time. But he would " hold himſelf within his Bounds, and take the Times as they were; and would " yet do his Duty in Conſcience, and ſerve to his uttermoſt Power, till the " Day of his Diſſolution. And ſo he waved wholly the mention what his Re- queſt was at this time. In order to which, deſires the Queens Grant of his old Houſe at *Ford*.

But his Requeſt, when he afterwards diſcovered it, ſeemed to find a favourable Admiſſion. For I find in *April* following, the Writings were drawn concerning the Tranſlation of *Ford* Houſe, and ſent to the Lord Treaſurer for his Approbation. But there they ſtuck till the latter end of the Year; and how long after, I cannot tell. For in the Month of *November*, he put his Lordſhip in mind again of this Buſineſs; telling him, that if his Lordſhip would comfort him with her Majeſties Grant, he would yet aſſay to amend *Bekesborn* Building. And in the ſame Month, he again told him, That if he knew her Majeſties Contentation, he would prepare towards the Reparation of *Bekesborn*; " Meaning " to do, as he ſaid, while he lived, as tho' he ſhould live ever: And yet he " truſted, being ready in all the Storms of the World, to depoſe his Tabernacle " to morrow. Doubting not but his Lordſhip was ſo framed for both: *Per bo-* " *nam famam & infamiam, per convitia & laudes*, to go forward in his Vocation, " as God had placed him. But the Reaſon of the Delay of this Buſineſs, was, I ſuppoſe, occaſioned, partly by the Queens going her Progreſs this Summer; and ſo not at leiſure to be ſpoken to about leſſer Buſineſs; and partly by the Oppoſition of ſome of his Court-Enemies. This in fine came to nothing. *Ford* Houſe ſtood till of late Years it was pulled down by Sequeſtrators. And the Archbiſhop finiſhed *Bekesborn* this Year, tho' not with that Largeneſs and Magnificence his good Heart intended. His Requeſt delayed. *Apr.* 27. 1573.

CHAP.

ANNO 1573.

CHAP. XXII.

The Archbiſhop Liberal, but repreſented otherwiſe. Relieves the French *Proteſtants; And* Citolinus, *an* Italian; *And two* Iriſh *Biſhops. Biſhop* Malachias *falſe. The Archbiſhop's Pains with* Stourton, *a young Popiſh Lord. His Compliance.*

He clears himſelf from the charge of Covetouſneſs.

ABOUT this time there were in *England* many Foreigners, who had fled hither out of their own Countries for the Profeſſion of the Goſpel. And among theſe, many Perſons of Quality that fled from *France* upon the Maſſacre: As Count *Montgomery*, the *Vidame* of *Chartres*; and divers Miniſters of *France*, and ſome *Italians*, and ſome *Iriſh*. All theſe it was expected, the Church Men ſhould be burdened with the Relief of; and particularly the Archbiſhop. And becauſe they wanted at this time thoſe Supplies, that were ſufficient for their Subſiſtence, the Blame was preſently laid upon him. And the Lord Treaſurer ſent a ſharp Meſſage by Dr. *Wilſon*, Maſter of St. *Katharines*, and after Secretary of State, to our Prelate, in behalf of ſome of theſe Strangers: Urging him, belike, as though he had been negligent in his Care of them, and that Hoſpitality and Charity was eſpecially required of ſuch as were preferred to Eccleſiaſtical Dignities. And indeed it was this good Man's Fortune, as it uſed to happen to all others of that Function, to be charged with Covetouſneſs, and of not living ſuitably to their great Incomes. Concerning this latter, he ſent Word to the Treaſurer, 'That if he knew the truth of his Abilities, he ſhould ſee that he 'did as much as he could. He was, he ſaid, no Gatherer, nor would be, what-'ſoever they prated abroad. He profeſſed, before God, he lyed not, that he was 'compelled to borrow every half Year before his Money came in, for his own 'Expenſes. And excepting a little Money he had to bury him, he had no Superfluity.

His Compaſſion to Strangers, Exiles for Religion;

And as to the other Charge, as though he were not ſo diligent in relieving theſe Strangers, at which his Lordſhip was ſo offended, he told him, 'That it was 'for want of Information: For that he was not ſlack to his uttermoſt Ability, to 'provide for Strangers; *Whoſe State I always pitied*, ſaid he, *Deus novit*. And as 'for Count *Montgomery*, and thoſe Miniſters of *France* exiled, he had not only pro-'cured, by Collections, a great Portion for them, but alſo gave them of his own 'Purſe, a large and an honeſt Portion among them. Which, he ſaid, he had not 'yet much blazed, nor intended to do. Let other Men delight in their *Gloria* '*Patri*. Meaning this of ſome others, that got the Report of their Charities to be noiſed abroad, and to come to the Knowledge of the Court. And becauſe his was not ſo publick, there were ſome that thought he had not contributed at all, or very ſparingly. He added, that what he did, he would do quietly.

To *Alexander Citolinus*, an *Italian*.

And to be more particular, our Archbiſhop was a good Friend and Benefactor to *Alexander Citolinus*, an *Italian*, recommended to him by the Lord Treaſurer: He was a Perſon of great Integrity and Learning, and of as great Modeſty. In his own Country he was poſſeſſed of a plentiful Eſtate. But by reaſon of the Cruelty of Papiſts, he was forced to go into Exile, leaving his Wife and Children; and indured all with ſuch a Patience as moved Pity. He came firſt to *Strasburg*, where *Sturmius* kindly entertained him, and highly valued him. And the more, becauſe he well perceived his great Abilities and Advancement in good Learning, by a MS which he had writ in *Italian*, intituled, *Septem dierum Sermones*. A Work, it ſeems, of very great Learning and Knowledge. It was not brought to a Concluſion, but was only a kind of *Sceleton*, or *Specimen*, of a more large intended Treatiſe. A Work it was to be of that comprehenſive

A learned Book of his.

Nature

Nature, that he ſhould need a great many leiſure Months, and the Aſſiſtance of other Scholars, to bring it to Perfection. Theſe things conſidered, *Sturmius* thought it beſt for him to go over into *England*, where he might peaceably and ſecurely follow his Studies, and be encouraged by the Favour and Gratuities of great Men, and have the Aid of Perſons of Learning. This made *Sturmius*, *Anno* 1565, ſend him over with very earneſt Letters of Recommendation, not only to Sir *Anthony Cook*, and Sir *William Cecyl*, and Mr. *John Hales*, but to the Queen herſelf. He wrote to Sir *Anthony*, that it grieved him, that he wanted Money to retain *Citolinus* with him, that by their mutual Labour and Induſtry, they might finiſh that Work; entreating him to recommend him to his Son in Law, Sir *William Cecyl*, and to the Queen. To whom he recommended him, not only for his Religion and Integrity, but chiefly for his Book. The Subject of it was to ſhew the way to attain to the higheſt top of Wiſdom: *In arcem Sapientiæ certa via & ratione aſcendere. In qua* (as the ſaid *Sturmius* writes to the Queen) *quicquid in univerſa natura eſt, totum illud ſit locis notatum, generibus partitum, formis diſtinctum, idq; plenum atq; congeſtum rebus & ſententijs, earumq; verbis & formulis. Uſq; adeo ut quicquid cogitanti in mentem venire poſſit, illius queat ad locum decurrere, & uno aſpectu intueri quæcunq; de eo vel cogitatione comprehendi vel ſcripto notari, vel oratione exprimi debeat. Uſq; adeo ab uno ſolo initio mens hominis per omnem rerum naturam ad unum quoddam extremum indagando & perluſtrando poteſt decurrere.* This Method he told her Majeſty, *Citolinus* held or underſtood, and in his Diſcourſes of the Seven Days, did clearly ſhew. And ſo commended his Work to the Queens Liberality. He wrote to Sir *Anthony Cook*, that whereas he had been labouring to compoſe his Ἀναλυτικὴ, (which I think was his Book *De inventione*;) which all Men had now for many a Year expected from him, and which he had been ſtudying for Thirty Years, this *Citolinus* ſeemed perfectly to have attained to. To Mr. *Hales* he wrote, that he would fain have detained this *Italian* with him for Two Years; in which ſpace he reckoned his Work would be finiſhed: That we might do ſomething, ſaith he, profitable to Poſterity, not only to the rendring Learning more perfect, but more eaſy too. What the iſſue of this Book was, or whither ever it came to Perfection, I know not; but I find the Man here in *England* again in the Year 1568. And to the Year 1573, he remained not ſo well provided for as he ought. Only he ſtill had the Favour of very great and good Men; particularly the Earl of *Bedford*, and the Lord Treaſurer: Who wrote Letters to our Archbiſhop in his behalf. Upon whoſe Letters the Archbiſhop retained him both friendly and gently, as he writ himſelf, and gave him alſo certain *French* Crowns. He received him at his own Board, and otherwhiles in his Hall, when he came. He offered him his Entertainment within his Houſe, and to provide him with things neceſſary. But the Earl of *Bedford* and he refuſed it, as not convenient. He ſignified alſo to him, that the Queen might give him the next Advouſon of a Prebend in the Church of *Canterbury*; and promiſed him his Diligence in the ſame. But the Lord Treaſurer liked not that. He alſo wrote for him to certain of his Brethren, the Biſhops, for ſome Prebend. And the Biſhop of *Ely* had wrote him back, that he had ſent up one to the Lord Treaſurer for him. For the next Voydance alſo, the Archbiſhop was content, that he ſhould have one of the Prebends, which he gave in *Canterbury*. All this the Archbiſhop writ to the Lord Treaſurer, to ſatisfy him how cordially and diligently he had conſulted for this *Italians* Benefit, which the ſaid Lord ſeemed to charge him with Neglect in. And even while he was writing what was mentioned before, *Citolinus* came to Dinner, and dined in the Hall, not at the Archbiſhop's Board, he being then diſtempered, and keeping his Chamber. After Dinner, he ſent him word of the Advouſon of the Prebend the Biſhop of *Ely* had granted him; and becauſe the Archbiſhop was going into *Kent*, he offered to take him with them. But he refuſed to make any Anſwer, till he had conſulted with the Lord Treaſurer, and the Earl of *Bedford*. This happened in *April*.

ANNO 1573.

There was an *Iriſh* Biſhop alſo about this time, for whoſe relief, the Lord Treaſurer wrote to the Biſhop of *London*, to this purpoſe, That they, the Biſhops, ſhould take care for his Relief. This Letter the ſaid Biſhop ſhewed to our Archbiſhop. The Effect was, the Archbiſhop retained him at his Table, and gave him

And to two *Iriſh* Biſhops.

ANNO 1573. him certain Crowns. He ſhewed his Favour likewiſe to another *Iriſh* Biſhop, named *Malachias*, who had been long in Priſon for being a Papiſt. This Man came to our Archbiſhop, and pretended that he was returned from Papiſtry; telling his Grace, That the Lord Treaſurer favoured him, and was about to give him an *Iriſh* Archbiſhoprick; tho' when he was in Priſon, to the Archbiſhop's Knowledge, he gave Popiſh Counſel to ſome of the ſaid Archbiſhop's Servants, whom he had ſent to viſit him. When this *Iriſh* Man reſorted to the Archbiſhop, he deſired a Plurality, as he called it, meaning ſomewhat to hold with his Biſhoprick; whence he received no Profit. The Archbiſhop told him, it ſhould be a *Commendam*, that he muſt firſt ſue for at the Queen's Hands, and he would give him his Fees, and ſo diſmiſt him, giving him an honeſt Piece of Gold, as he called it.

The Falſhood of one of them.

And here, by the way, let me ſay a little more of this Biſhop *Malachias*, ſurnamed *O Molana*. He was formerly Biſhop of *Ardagh*, as he pretended. For the Suſpicion our Archbiſhop ſeemed to have of him, was not without ground. There was an *Iriſh* Gentleman, named *Maurice Obrien*, of *Magdalen* College, *Cambridge*, whom my Lord Treaſurer ſeemed to have placed there for the breeding him up in the Proteſtant Principles, and got him afterwards made Biſhop of *Killalow* in *Ireland*. This Perſon diſcovering the Falſeneſs of *Malachias*, acquainted the Lord Treaſurer therewith. Indeed, in the Month of *September*, the laſt Year paſt he had wrot in the behalf of this Man, then living poor in the *Marſhalſea*. Of whom he then gave this Teſtimony to the ſaid Lord, that he did deteſt unfainedly from his Heart the Antichriſt of *Rome*, with all his Adherents; and had promiſed to write againſt the Pope. And he ſent Two Letters of the ſaid *Malachias* to the Treaſurer, which contained his Proteſtations this way: So that he then hoped he would have been a profitable Member of *Chriſt*'s Church hereafter. Yet, in the next Month the ſaid *Obrien*, having better Information of him, and underſtanding that he practiſed with the Pope to get the Biſhoprick of *Killalow*, to which the ſaid *Obrien* was elected, conferred upon himſelf, he wrote now to the Lord Treaſurer, "That *Malachias* was ſtill an egregious Pa-
" piſt and Traytor, whom his Wickedneſſes had made famous; and that he had
" obtained a Bull from the Pope to obtain that Biſhoprick, which the Queen
" had granted to him. That he fained himſelf a very ſharp Adverſary of the
" Popiſh Religion; but that he would be loath to ſee ſuch an Office intruſted
" with him, whoſe Mind was not at all concerned, either for the Peace of that
" Commonwealth, or the Safety of that People. That oftentimes the hungry
" Fox pretendeth to be aſleep; and ſo this Man labouring under the hunger of
" a Biſhoprick, became a Profeſſor of Truth. I put this Letter into the *Appendix*,
Numb. LXXXVII. not juſtifying the good *Latin* of it, nor the correct Spelling, but as ſerving to our Hiſtory.

His Submiſſion to the Privy Council.

But the *February* following, I meet with a very ſolemn Submiſſion and Proteſtation made by this *Iriſh* Man to the Queen's Privy Councel. Wherein he repents of his former Life led in Popiſh Superſtitions, ſubmits himſelf to the Queen; and profeſſed and ſwore upon the Sacred Goſpels, that from that Hour to his Death he would bear her true Allegiance, that he would not be in any Counſil or Practice, wherein any thing was done prejudicial to the State or Crown; but that he would diſcover ſuch Things, if he knew them. This Sub-
Numb. LXXXVIII miſſion under his own Hand. I place alſo in the *Appendix*. He had ſubſcribed alſo to the Articles of Religion.

In the Month following, I find him ſtill in the *Marſhalſea*, when (*March* 10. 1572.) he wrote a Letter to the Lord Treaſurer, ſignifying, that he underſtood by the Biſhop of *Killalow*, that his Lordſhip, and the reſt of the Privy Council, received in good part his former Proteſtation. And then he again renewed his Promiſes, that he would faithfully perform, and make good what he had ſaid; and that if more were in his Power, he would not be deficient. And therefore prayed Deliverance from that Priſon: And it ſeems he ſoon after obtained his Liberty. For it was in the Month after, that he applied himſelf from the Lord Treaſurer to our Archbiſhop, as was ſaid above.

Stourton, a young Popiſh Lord, comitted to the Archbiſhop's keeping.

In the beginning of this Year the Lord *Stourton*, a young Gentleman, whoſe Name was *John*, the eldeſt Son of that *Charles*, Lord *Stourton*, whom Queen *Mary* made an Example of Severity for a barbarous Murder, notwithſtanding his being a zealous *Roman* Catholick, which he thought would have procured him a Pardon.

Pardon. This young Lord, by the Advice of his Inſtructor, one *Williams*, then in the *Marſhalſea*, privately attempted to ſteal away beyond Sea, and to become a Fugitive; but by ſome Means, or ſecret Intelligence, was ſeized, the Queen being then very Jealous of her Subjects, eſpecially Perſons of Honour, going out of *England*, leaſt they might, with the King of *Spain*, combine againſt her. He being taken, was put under ſtrait Confinement; and the Queen's Majeſty's high Diſpleaſure was ſignified to him: But this Impriſonment was but ſhort. The next care was to bring him off from the Prejudices of his Education, and to make him a good Subject to the Queen. And for that purpoſe he was committed to the Archbiſhop's keeping, in the Month of *April* at *Lambeth*. Where he ſate with him at his Table, and enjoyed his Converſation. The Archbiſhop was inſtructed to deal with him, in order to the making him ſenſible of his Error in what he had done, and bringing him to be willing to come to Proteſtant Common Prayer and Sermon. Accordingly he and ſome of his Chaplains conferred with him, and entertained him with all Friendlineſs. In his Diſcourſes with him he found he was of no Reading, but depended upon ſome of his old corrupt Inſtructions. The Archbiſhop laid before him his Unkindneſs to the Queen's Majeſty, to ſteal away from her Governance in ſuch ſort, and charged him with unnatural Affection towards his Country, to withdraw his ſuch Aid as he might do unto it: Telling him, that if her Majeſty's Favour were not yet the more, he might be utterly undone. This Diſcourſe of the Archbiſhop with him had this Effect, that it made him perceive his own Folly, and great Overſight, and promiſe, that hereafter he would be better adviſed, and take better heed. He feared much, that her Highneſs was in great Diſpleaſure with him, and fain he would have Pardon, and deſired much to hear ſome comfortable Words, that he might underſtand of her Highneſs Mercy and Clemency; howſoever his fooliſh Youth, as he ſaid, had overſeen it ſelf. Some Comfort he gathered, becauſe he was no longer kept in Priſon, nor committed more hardly. The kind Archbiſhop promiſed him to write in his Favour. ANNO 1573.

He found him at firſt very ſtiff; inſomuch, as he could not hear of the diſabling of his Religion, and of the Reaſonableneſs of ours: Which the Archbiſhop told him was eſtabliſhed by publick Authority, however ſome fond People, pretending the Love of it, go out of the Way. Nor could he perſuade him to come to the daily Prayers in the Chapel with his Houſhold. But ſome time after he relented, and ſeemed to be ready to hear and read, and thought in ſome Things otherwiſe than he had done. And *April* the 25th, the very Day wherein the Archbiſhop writ all this, beforementioned, unto the Lord Treaſurer, concerning this Lord, he promiſed that he would come unto the Common Prayer both then and after. The Archbiſhop told the ſaid Lord concerning him, that he had good Truſt in his Nature, and that he thought it pity, *Linum fumigantem extinguere*. He ſaw *Honeſty* in him, as he termed it; and gave this Inſtance of it; that when the Archbiſhop had charged him much, that his School-Maſter then in the *Marſhalſea* had been his Inſtructor, upon whom he depended, he thought utterly to excuſe him, and commended him, and ſory he was that he ſhould be hardly entreated for his Sake; as not guilty any more, than when he ſpake to his Tutor to go over with him, he agreed thereto. The Archbiſhop adviſed to uſe Mercy towards him: That as *Terence* ſaid, *Pecuniam in Loco negligere, maximum interdum lucrum*; ſo he thought, *Summum jus non exigere, ſummum interdum lucrum*. As he thought her Majeſty was altogether inclined that way, though in neceſſary Severity he doubted not her Majeſty would do like a Prince. And ſo having acquainted the Lord Treaſurer with his Caſe, he left it to him to order it, as he ſhould think beſt; praying, that he might hear of ſome Information to inſtruct, or to comfort his Gueſt; or to hold him yet in ſome Suſpence about all his Doubts. Two Days after he petitioned the Queen, that he might hear ſome favourable Meſſage from her, and his Sute was repoſed with his Unkle, the Earl of *Darby*; and that becauſe he underſtood the Archbiſhop was going into *Kent*. Who had appointed a Gentleman to wait upon the ſaid Lord *Stourton* in his Abſence. Yet I find the Archbiſhop at his Houſe at *Lambeth* the latter end of *July*, when he ſent a Meſſage to the Lord Treaſurer to know how this his Gueſt ſhould be uſed. So that all this

The Pains the Archbiſhop took with him.

ANNO 1573. *Summer* he remained under the Archbiſhop's Roof at *Lambeth*. The Queen went her Progreſs this *Summer*. and ſo left this Lord under reſtraint, till her return Home. In *November*, the Lord Treaſurer ſent one Mr. *Arundel* to the Archbiſhop, with this Meſſage, that he ſhould ſend unto his Lordſhip ſome Commendations of the Lord *Stourton*. Whereupon the Archbiſhop wrote him Word, that he could teſtify of his coming to his Chapel with the reſt of his Houſhold, and that he gave Ear to the Leſſons there read, and heard ſuch Sermons as were made there. He ſaw him alſo modeſtly behaving himſelf, and orderly at the Table, according to his Degree ſo uſed by him; and prayed his Lordſhip to be good unto him for his further Liberty.

His Conformity.

CHAP. XXIII.

Puritans *taken up: Examined about* Cartwrights *Book, in ſeveral Enquiries. Some Expreſſions of* Dering *in his Lectures. The Councils Judgment upon theſe Men. The Archbiſhop of* York *to our Archbiſhop concerning them. The Archbiſhop conſtitutes* Dr. Clerk *Official of the* Arches. *Sends the Lord Treaſurer the Book of* Gervaſius Tilburienſis; Lambard's *Perambulation; and his own* Antiquitates Britannicæ. *His Account, and Reaſon in Writing thereof. Reſolution to ſome Doubts about this Book.* Joſcelin's *Aſſiſtance in it. His own Life omitted in his Book. Some Account thereof.*

The *Puritans* offer a Diſputation.

THE Proſecution of the *Puritans* went now vigorouſly forward, more than ever it had done, the Queen being reſolved to Suppreſs them. For they had too openly depraved the Orders eſtabliſhed by Law: Which gave the Queen great Offence. And they and their Friends had lately cried out much for a publick Diſputation. The Biſhop of *London* therefore, not being afraid of the Cauſe, and to ſatisfy the People, offered in Writing to the Lord Treaſurer, and the Earl of *Leiceſter*, certain Names of ſuch as he thought meet for the Diſpute on both Sides. But the Lord Treaſurer prudently anſwered, that it were not fit that her Majeſty ſhould call her eſtabliſhed Laws into Queſtion.

Examined about *Cartwrights* Book.

About this time, in the beginning of the Year, divers of the moſt eminent Men among them, were taken up, and brought before the Council, and before the Eccleſiaſtical Commiſſion. And particularly, about *Cartwright*'s Book, ſeveral were examined by the Council; namely *Dering*, *Wiborn*, *Johnſon*, *Brown*, *Field*, *Wilcox*, *Sparrow* and *King*. Of theſe, *Johnſon* was Chaplain to the Lord Keeper, and dwelt in *Middleſex*, near Mr. *Greſham*; and *J. Brown* was Chaplain to the Ducheſs of *Suffolk*. Theſe Men were examined, as was ſaid, about the Book, and other Matters, relating to the Reformation of this Church, boldly contradicted therein, under theſe Articles:

In Five Articles. MSS. *G. Petyt, Armig.*

I. Whether it be lawful for a private Man, openly to diſprove or condemn in Doctrine, that thing that is eſtabliſhed by publick Authority, before he hath by humble Supplication, ſhewed the Error thereof to the ſaid Authority: Expreſſing his Name and Hand to the ſame?

II. Whether the Book of Service be good and godly, every Tittle grounded on Holy Scripture?

III. Whether the Book of Articles, eſtabliſhed by Parliament, be agreeable to God's Word, or not?

IV. Whether we muſt of Neceſſity, follow the Primitive Church in ſuch things as be uſed or eſtabliſhed, or not?

V. Whe-

V. Whether all Miniſters in the Church of God, ſhould be of equal Authority, as well concerning their Juriſdiction, as Adminiſtration of the Word and Sacraments. ANNO 1573.

Four one after another (I do but tranſcribe out of the MS) were called, *viz.* *Dering*, *Johnſon*, *Wyborn*, *Brown*; Who all ſubſcribed to the firſt Queſtion, That it was not lawful. One then preſent ſaid, They had all condemned Mr. *Cartwright*'s Book. Four condemn *Cartwright*'s Book.

Field and *Wilcox* were now Priſoners in *Newgate*, by Commandment from the High Commiſſioners; but were cheriſhed by frequent Viſits of divers Miniſters and Preachers that reſorted to them: Namely, (according to the Certificate given in of their Names by the Jaylor of *Newgate*,) *Wyborn*, *Cartwright*, *Dering*, *Humfrey*, (who is noted here to have denyed in certain Letters ſent to them, that he would ſubſcribe) *Lever*, *Crowley*, *Johnſon*, and *Brown*, Dr. *Fowks* [*Fulk*] alſo viſited them: And one *James Young* was a common Carrier of News for them, and their Viſitors. *Field* and *Wilcox* in *Newgate*.

As for *Dering*, there were theſe Sayings produced to have been ſpoken by him, as ſome of his Aſſertions. "Mr. *Dering* ſaid in his Lecture at *Paul*'s upon "*Tueſday* was Sevenight, the 3d of *April*, That Chriſt did deſcend into Hell "only, by ſuffering the great Burthen of our Sins, hanging on the Croſs. "And that that Deſcending that the old Fathers do ſpeak upon, that he ſhould "afterwards deſcend into Hell, is but a meer ſuperſtitious Error of the Fathers, "and Papiſtry. *Dering*'s Aſſertions in his Lecture. MSS. *G. P. Armig.*

"In his Lecture the fifth of this Month, he likewiſe affirmed the ſame; "and alſo did ſay, That it was unlawful, and againſt the Law of Nature, "that any Man ſhould be ſuffered to hang on any Gallows after that "he is dead.

"In the next Lecture, the 7th of this Month, he did ſay, That now a Days "it was thought well enough for a good Miniſter, if he have a Gown, "and a Cap and Tippet, though he do not preach. If he have a Gown and "Tippet, he is an honeſt Man: If he have a Gown and Tippet, he is "well learned, and hath no Fault, and that though he do never come at his "Benefice.

"*Item*, At his Lecture he openly proteſted, that of right the Election of Miniſters to Benefices or Cures, belongeth to the People, and of antient Writers is "juſtified, that it ought to be ſo.

"*Item*, The 11th Day of *December*, 1572, he ſaid, putting off his Cap, now I "will Propheſy, that *Matthew Parker* ſhall be the laſt Archbiſhop of *Canterbury*: "Or (as it is related in another MS) that he ſhall be the laſt Archbiſhop that "ſhall ſit in that Seat. *Accipio omen*, quoth *Cartwright*. The third Man ſaid, "That *they ſhould firſt rue it*, with other opprobrious Words ſpoke at that "time. MSS. *Cecilian.*

The Iſſue of the Appearance and Examination of theſe Men, was this. The Council took Order, that *Dering* ſhould not read his Lectures at St. *Pauls*; nor the other three, *Wyborn*, *Johnſon*, and *Brown*, preach till further Order. It was then ſaid to *Field* and *Wilcox*, that they ſhould return again to their Lodging, but the Day following to *Newgate*. Whereof they, the Council, could not diſpenſe, being ſo ſet down by Statute, except the Queen would Pardon them. Which if they could not obtain, they ſhould be baniſhed the Realm for diſliking our Book of Religion. And after, it was ſaid to *Sparrow* and *King*, that they ſhould return to their Priſons: And if they would not agree to our Religion, they ſhould be baniſhed alſo. The Judgment pronounced by the Council on theſe Men.

How they got off, I know not, but I think they ſuffered no Infliction of Baniſhment, as was threatned them. For I find in *December*, *Grindal*, Archbiſhop of *York*, taking notice to the Archbiſhop of *Canterbury*, of ſome of them at *London*: As, that *Cartwright* was lodged in *Cheapſide*, at Mr. *Martin*'s Houſe, the Goldſmith, (the ſame, I ſuppoſe, who was of the *Mint*, and afterwards Lord Maior of *London*) and that his Wife was the Stationer for all the firſt Impreſſion of her Husband's Book. The ſame Archbiſhop of *York* told *Canterbury* in the ſame Letter, that Some of theſe Puritans enjoyed Dignities in the Church.

ANNO 1573. that he liked not that *Wyburn* and *Johnſon*, and ſome others of that Perſuaſion, ſhould have Prebends and Benefices in the Church, who were ſuch Enemies to it. Among them was one Dr. *Penny*, who was once a Preacher, but then was turned a Phyſician, and ſtill enjoyed a good Prebend in *Paul*'s. " They are " content, ſaid the Archbiſhop of *York*, to take the Livings of the *Engliſh* Church, " and yet affirm it to be no Church. *Beneficium datur propter Officium.* If they will do no Office, let them receive no Benefit. But let us leave this Argument a while, intending by and by, a little further in the Year, to return to it again.

Dr. *Clerk* Official in the Arches. Regiſt. *Park.*

May the 3d. the Officials place of the Court of the *Arches*, was granted by the Archbiſhop to *Bartholomew Clerk*, LL. D. of whom ſo much before. Dr. *Yale* had executed the Office before by Letters Commiſſional from the Archbiſhop, being only granted him *Durante Beneplacito.* *May* the 3d. the Archbiſhop withdrew and revoked thoſe Letters; and by Commiſſion granted the Place to *Clerk*, a Gentleman of great Abilities, and of a ſtirring Nature, and a very excellent Scholar, and who had the laſt Year wrot well againſt *Sanders*: And whom the Archbiſhop made great uſe of this Year in his Viſitation of his Cathedral Church. But as in *May*, the Archbiſhop for his Merits had preferred him to this Place, ſo the very next Month, the Queen, by the Inſtigation of ſome of the Archbiſhop's Enemies at Court, commanded him to remove the ſaid *Clerk*, on pretence he was too young for the Place, tho' he were Six and thirty Years of Age, and he that had occupied that Office before him was not ſo old, when he came firſt into it: A large Account of which Matter, we have heard already.

Chap. 17.

The Archbiſhop ſends certain *MSS.* to the Lord Treaſurer. *viz. Gervas. Tilberienſis*;

In this Month of *May* did the Archbiſhop ſend to the Treaſurer three Books, all ſavouring of that ſort of Learning, that he was ſo well verſed in, *viz.* Antiquity and old Story of his Native Country *England*; which the Treaſurer alſo was not a little addicted to, and skilled in.

The Firſt was a MS. of *Gervaſius Tilberienſis*, ſometime a Treaſurer of the Exchequer. This falling into our Antiquarians hands, he cauſed to be copied, and ſent to him, becauſe he doubted, whether his Lordſhip had ſeen the Book or no, and thought it not unmeet for his Office, being in the higheſt and moſt honourable Truſt in the Exchequer. This Author *Lambard* in his *Perambulation* alledging, called him a Learned Man, that flouriſhed in the days of *Henry* II. and mentioned this Book, which he called his *Dialogue* of the Obſervations of the Exchequer. A Remarkable Paſſage whereof he upon Occaſion repeated. Which was, " That till the Times of *Henry* I. Kings, uſed not to receive Money of " their Lands, but Victuals for the neceſſary Proviſion of their Houſe. And " towards the Payment of the Soldiers Wages, and ſuch like Charges. Money " was raiſed out of the Cities and Caſtles, in which Tillage and Husbandry was " not exerciſed. The *Hiſtoria Literaria* mentioneth two MSS. Copies of this Book of *Gervaſius*, the one in the Exchequer *Archieves*, and the other in *Caius* College in *Cambridge*. The former I ſuppoſe is that very Book that our Archbiſhop preſented to the Lord Treaſurer; who very probably left it in thoſe Archives, as the propereſt Place for it. And the other in *Caius* College might be another Copy, or perhaps the Original, whence the Archbiſhop got that he ſent to the Treaſurer, tranſcribed.

page 227. *Pakeman's* Edit.

Lambard's Perambulation of *Kent*; And

The ſecond Book was a Deſcription of the County of *Kent*, written and laboured by the aforeſaid *William Lambard* of *Lincolns-Inn*, Eſq; a Curious Antiquary. This Book in MS. the Author had ſent to the Archbiſhop, to peruſe, to correct and amend: And ſo to be under the reformation of ſome, whom he judged to be converſant in Hiſtories: Not meaning to put it abroad, till it had ſuffered the Hammer of ſome of his Friends Judgments, (as the Archbiſhop wrot to the Treaſurer,) and then at further Deliberation, peradventure to ſet it forth. Which Book, altho, as he ſuggeſted to the Treaſurer, he had no Commiſſion to communicate, yet he was willing to ſhew it him, becauſe he thought his Lordſhip not unwilling in ſuch Knowledge to be Partaker; and that he might correct and amend it, when his Leiſure could ſerve him: Praying him, in the Mean Time to keep it to himſelf. By which hints we may collect the Value of that Book, which as it had a very learned Man for its Author, ſo it had the Peruſals, Corrections and Additions of two other Men of Learning in Antiquity.

Antiqiuty; and they no leſs than an Archbiſhop of *Canterbury* and a Lord Treaſurer of *England*. This Book came forth in Print in the Year 1576. *ANNO* 1573.

The laſt of thoſe three Books, which, as before was ſaid, he ſent the Treaſurer, was one of his own, printed the Year before, but as yet kept with him, without diſperſing any or very few of them. This Book was the *Antiquitates Britannicæ*; bearing this Title, *De Antiquitate Britannicæ Eccleſiæ: & Privilegijs Eccleſiæ* Cantuarienſis; *Cum Archiepiſcopis ejuſdem* LXX. *Hiſtoria*. And was printed by *John Day*, in the Year 1572. For, he ſaid, he was not minded to ſuffer theſe Travels of his Abroad in this Quarellous and Envious World. And as *Lambard* had made the Archbiſhop the judge of his Work, before ſpoken of, ſo he made *Lambard* the Judge of this Labour of his. They were both of a Mind, "Uſing that Foreſight to ſuppreſs their Labours *in nonum annum*, as *Horace* counſelled, rather then to ſuffer an undigeſted and tumultuous Collection to be gazed on by many Folkes, as he ſignified unto the Lord *Burghley*. The reaſon of his employing himſelf in this Study, as he told the ſaid Lord, was to make Compenſation for his not preaching oftener: "For neither his Health nor Quiet would ſuffer him to be a common Preacher. Yet he thought it not unfit for him to be otherwiſe occupied in ſome Points of Religion. For his meaning was by that his *poor Collection*, as he modeſtly called it, (thus cauſed to be printed, and yet reſerved to himſelf,) to note at what Time *Auguſtin*, his firſt Predeceſſor, came into *England*; What Religion he brought in with him, and How it continued; How it was fortified and encreaſed; as might by moſt of his Predeceſſors appear (as he could gather of ſuch rare and written Authors, that came to his hands) untill the days of King *Henry* VIII. when the Religion began to grow better, and more agreeable to the Goſpel.

Antiquitates Britannicæ.

The good Prelate was very modeſt, and fearful, that ſome Things, which he had digeſted in his Book, might be laid to his Charge, as Vanities. As that he had mentioned here the Names of the reſt of his Fellow Biſhops, that were firſt Conſecrated in the beginning of Queen *Elizabeths* Reign. That he had alſo in this Book, which he ſent to the Lord Treaſurer, bound it coſtly, and laid in Colours the Arms of the Church of *Canterbury*, empaled with his own Paternal Coat. For which he makes this Apology, "That his Lordſhip might indeed note many Vanities in his doings, but he thought it not againſt his Profeſſion, to expreſs his own Times, and give ſome Teſtimony of his Fellow-brothers, of ſuch of his Coat, as were in place in her Majeſties Reign, and when himſelf was thus placed. And tho' his Lordſhip might rightly blame an ambitious Fancy in him, for ſetting out their Churches Arms in Colours, yet he told him, that he might, [if he pleaſed] relinquiſh the Leaf, and caſt it into the Fire. And he had joined it but looſe in the Book for that purpoſe, if he ſo thought it meet: And as he might, if it ſo liked him, (without great Grief to him, the Archbiſhop,) caſt the whole Book the ſame way. This Book, he ſaid, he had not given to four Men in the whole Realm: And peradventure, added he, it ſhall never come to ſight abroad, tho' ſome Men ſmelling of the printing it, were very deſirous Cravers of the ſame. He was content to refer it wholly to his Judgment to ſtand or fall. For the preſent he purpoſed to keep it by him, while he lived, to add and mend as Occaſion ſhould ſerve him, or utterly to ſuppreſs it, and to bren it. And thus, as he told his Lordſhip, he made him privy to his Follies. And for that he had within his Houſe, in Wages, Drawers [of Pictures] and Cutters [that is, Engravers,] Painters, Limners, Writers and Bookbinders, he was the bolder to take his Occaſion thus *Equitare in arundine longa*. So ſpending his waſteful Time within his own Walls, till Almighty God ſhould call him out of this Tabernacle.

His Apology for his Book.

This, that I have thus extracted out of his Graces own Letter (a Copy whereof will be ſeen in the *Appendix*) may give Reſolution to ſome things, that have amuſed learned Men concerning that Book. As, whether he were the real Author, or rather his Secretary *Joſſelyn*. For here he makes it his own, and the Employment of his waſtful Hours.

Some doubts of his Book reſoved. *Numb.* LXXXIX.

Indeed

ANNO 1573.

Indeed *Joſcelin* muſt not be denyed to have had a great hand in the Collections, ſerving to the compiling of this Hiſtory, taken by him out of our antient Hiſtorians; many of which Collections I have ſeen in the *Cotton* Library, haſtily and roughly written. As I make little doubt the Archbiſhop appointed other learned Men about him to make their Collections to the ſame End and Purpoſe. Who alſo might compoſe as well as collect their Shares and Portions, as well as *Joſcelyn*. What we think of him we ſhall ſhew by and by. And ſecondly, how it came to paſs that our Archbiſhop's own Life was not ſet forth with the other Sixty Nine Archbiſhops, his Predeceſſors; tho' it was promiſed in the Title Page, that the Book ſhould account for all the Seventy Archbiſhops of *Canterbury*; whereof himſelf was the Seventieth; and when, in the Life of Archbiſhop *Warham*, the Life of MATTHEW is promiſed to be given the Reader in due Place. For where ſome Speech was there had concerning Biſhop *Tonſtal*, reference is made to the Life of Archbiſhop *Parker*, for ſomething more to be ſaid of him there. But in the ſaid Book this Archbiſhops Life appeareth not. Which Omiſſion muſt be reſolved undoubtedly into the ſame Cauſe, *viz.* our Archbiſhops Modeſty; reſolving, (however, it were intended at firſt) to ſuppreſs his own Hiſtory, at leaſt, as long as he lived; and prudently concluding to prevent Occaſion of any ſiniſter Reflexions to be thereby made upon him.

The Archbiſhops Life omitted in his Book.

Ut in Matthæi Parkeri Cantuarienſis *Archiepiſcopi vitâ inferius dicemus.* p. 312 Edit. Hanover.

For it is to be known, that our Archbiſhops Life was written in elegant Latin; and ready for the printing, under the Title of MATTHÆUS. And tho' it came not forth with the reſt of the Lives in the foreſaid Book, yet it got into the Preſs, afterwards, (and as it ſeems in the Archbiſhops Life-time, and with his Privity) and was printed as a diſtinct Tract, by it ſelf in *Folio*, conſiſting of Twelve Leaves and an Half; the Number of the Pages ſet at the Bottom of each Leaf, where the Collational Letters uſually ſtand. Thoſe (and they very few) that were printed were kept carefully undiſperſed (I believe) in the Archbiſhops own Poſſeſſion, till his Death: And then gotten, as a Treaſure, into the hands of ſome curious Men, who added them to the End of the Life of his immediate Predeceſſor, Cardinal *Riginald Pole*. Probably *Joſcelyn* was the Writer, but the Archbiſhop himſelf took the Review, corrected, augmented, and perfected it. For I obſerve, whereſoever Mention is made of his laudable Acts, and Reflections made thereupon to his Commendations, there followeth after ſome Caution, or Revocation, removing the Praiſe from the Archbiſhop himſelf to the Divine Grace and Aſſiſtance, with Expreſſions of Humility and Self-Debaſement. This Tract is therefore the more to be valued on this Account, that it was overſeen by himſelf, and had ſo many Strokes and Sentences of his own Pen added, and inſerted therein. This alſo is to be noted in this Life of our Archbiſhop, that towards the End is a blank page and an half. Which Vacancy I reckon was reſerved to be filled up after the Archbiſhop's Death, with a Relation of the laſt Paſſages of his Life, his Sickneſs, Death and Funeral. This MATTHÆUS, being ſo ſcarcie a Piece, and ſo long wanting to the *Antiquitates Britannicæ*, and ſo much deſired by the Learned. I have taken care (chiefly by the Judgment and Advice of the Right Reverend the Lord Biſhop of *Ely*) to inſert among the Records and ſelect Papers in the *Appendix*; tranſcribed from his own Book.

Tho' written and ready.

Numb. XC.

But to return to our Archbiſhops Book of the *Britiſh Antiquities*: It is remarkable alſo, that there be other Variations in the firſt printed Book: Which make ſome conjecture there were two Editions of it in the ſame Year: But that is very improbable.

Variations obſerved in this Book.

In the Life of *Auguſtin*, the firſt Archbiſhop of *Canterbury*, at Page 4. are two Leaves inſerted. (Which, nevertheleſs, I find are entred in the *Hanover* Edition.) And in the Preface, towards the End, in ſome Books, are theſe Words found, *Cujus* [Scil. Lucubrationis in hoc Libro impenſæ] *tota laus ſummo ac divino Antiſtiti Domino* MATTHÆO Cantuarienſi *Archiepiſcopo tribuenda eſt; qui*, &c. In others, the Archbiſhop's Name being concealed, it is read only thus, *Ei tribuenda eſt qui*, &c. For (it is like) the good Archbiſhop, upon the View of the Preface, would not have his Name appear ſo publickly; that it might not be thought he affected Glory or Fame.

To

To the Book that hath this Latin Life of Archbiſhop MATTHEW inſerted, are added ſeveral Sheets, (by way of *Appendix*) concerning the Affairs of the Univerſity of *Cambridge*. Whereby, it ſeemed, the grateful Archbiſhop meant to expreſs his Reſpects to that Place of his Education, as he had before in his Book expreſſed it towards his See; as a Learned Friend hath well conjectured. *ANNO* 1573. XC. T.B.D.Sos*Joh.*

I. The firſt Tract is intituled, *Catalogus Cancellariorum, Procancellariorum, Procuratorum, ac eorum, qui in Academia* Cantabrigienſi *ad Gradum Doctoratus aſpiraverunt. Et numerus omnium Gratuatorum ab Anno* 1500 *uſq; ad annum* 1571. It is ſuccinctly digeſted into Tables, each Year having its Table; with the Coat of Armes of every Chancellor: And Notes of any remarkable Matters, happening in the Univerſity, ſet under each Year. But before theſe Tables are two or three Pages filled with the antient Arms of the Univerſities of the Chancellor's Seal, and of all the Colleges; the exact Figure and Dimenſions of the publick Schools; and the Effigies of Queen *Elizabeth* on her Throne, JUSTICE and MERCY holding the Crown over her Head; and FORTITUDE and PRUDENCE ſupporting her Throne, with their Hands. The Archbiſhop had Drawers and Gravers in his Family, and in this kind of Works he employed their ſpare Hours.

II. Then follow, under the Title *Indulta Regum*, the many Royal Charters and Privileges granted the Univerſity, beginning at *Henry* III. and continuing through all the intermediate Reigns unto Queen *Elizabeth*. Theſe *Indulta* are prefaced with theſe Notable Words, *Hæc omnia Monumenta ad annum* 1548. *præter paucula quædam, habuit Academia* Cantabrigienſis *partum in ciſtis ſuis ſub ſigillis, partim ſcripta in Regiſtris; præcipui in magno nigro libro pargameni. Et caveant Procancellarij & Procuratores, ne iſta pereant; vel quæ impoſterum obvenient nova, negligentius omittantur: ſed ut à Regiſtrario ſuo deinceps in Archivis exſcribantur.* This careful and prudent Charge to the chief Officers of the Univerſity; and this Search into the Charters, and the taking of an exact Catalogue of them, was done by him (as it appears) in the Year 1548. when he was Vice-Chancellor; for the more faithful and diligent Diſcharge of his Duty in that Place.

III. To theſe Charters are ſubjoyned certain Compoſitions, *viz.* between the Univerſity and *Kings* College, *&c.* Confirmations and Privileges, Indentures, Decrees; Old Univerſity Books in the Cuſtody of the Vice-Chancellor *pro tempore.*

IV. *Particulæ, quæ* Cantabrigienſis *Academiæ Magiſtratibus ac Miniſtris conſervandæ ſucceſſive traduntur:* Such as Armour, Standards, Meaſures, Weights, Ballances, *&c.* which were in the Cuſtody of the Proctors and Taxers *pro tempore.*

V. A *Memorandum* of divers Books, belonging to the Univerſity, delivered by the Executors of *John Mere*, late Beadle deceaſed, to *Matthew Stokes* the Univerſity Regiſter.

VI. A Mention of ſuch Books as our Archbiſhop gave to the Univerſity Library, under this Title, Matthæus Cantuarienſis *dedit Academiæ* Cantabrigienſi, *in Bibliotheca ſua communi ſervandos, hos libros ſequentes, Anno Dom.* 1574. This is miſplaced in the Biſhop of *Ely's* Book (which I make uſe of) and ſhould have been placed next after the Tract of the Foundation of the Schools, *&c.* which follows.

VII. *De Scholarum, Collegiorumq; in Academia* Cantabrigienſi *Patronis ac Fundatoribus.*

VIII. *Epiſcopi ex Academia* Cantabrigienſi, *qui ab anno Chriſti* 1500 *uſq; ad annum* 1571. *Principi & regno ſervierunt.* This is by way of Table, digeſted into four Columes, *viz.* 1. *Sedes.* Beginning with the See of *Canterbury.* 2 *Nomina.* 3. *Gradus,* 4. *Ann. Dom.*

IX. In ſome Books (tho' it be not in this I have before me) there is alſo a Deſcription of the Progreſs of Queen *Elizabeth* through the County of *Kent*, in the Year 1573.

Of theſe rare Books, the Right Reverend Father the Biſhop of *Ely*, in his moſt copious and exquiſite Library, hath one: Which in his great Humanity, ther Readineſs to forward all good Learning, he hath lent to me. There is ano- and in the publick Library of the Univerſity of *Cambridge*. A Third in the Library of St. *John*'s College there. And a Fourth in the poſſeſſion of the Re-

ANNO 1572. verend and Learned Mr. *Thomas Baker*, B. D. Fellow of the ſaid College, But the choiſeſt of all was lately poſſeſt by the late moſt Reverend Archbiſhop *Sancroft*. Which was *Joſcelyns* own Book (as I have been told) and corrected and enlarged in many places by his own Pen, Which after came into the hands of Mr. *Wharton*, his Chaplain: And, had he lived, would have been publiſhed with his Additions, together with the *Britiſh Antiquities*.

The excellent Method of the Book once intended.

I cannot but obſerve, moreover, the exact manner wherein the Archbiſhop once intended to ſet forth this Book, by a printed Sheet thereof, which I have ſeen: Being (I ſuppoſe) the Archbiſhops firſt deſign in laying the Method of his Book. It was ſo ordered, that you had under your View, in the ſame Page, with the Life of each Archbiſhop, the concurring and Synchronical Hiſtory of the Church, and of the State, and of the Popes, in ſo many diſtinct Columes; with the Years of our Lord, of the *Engliſh* Kings, and the Emperors and Popes, and the Mention how long each reigned, prefixed at the head of each Page. After this Scheme or Faſhion.

Anno Dom. 596.	*AUGUSTINUS.*	
Rex Cantij *Æthelbert*, regnavit ann. LVI.	*Pont. Romani.*	*Imperatores Romani.*
Eccleſiaſtica.	*Gregorius* Magnus. ſedit annis 13. menſ. 6. dieb. 10.	*Politica. Domeſtica,*
Under which head are related the Church Affairs.	*This is the Colume for the Hiſtory of the reſpective Archbiſhops.*	*Under this Colume are related matters Civil and Domeſtick.*
	At the bottome of this Colume are related matters referring to the Popes, Contemporaries with each Archbiſhop.	

But this Method was not obſerved in the Editions, but all was compiled together in one continued Hiſtory. This ſeemed to be an excellent Method, and well deviſed to give the Reader a clear and diſtinct Knowledge of the Stories of the reſpective Times, and beſpake the Author a Man of a Methodical as well as Learned Head: But whatſoever was the Reaſon (perhaps the fore ſeen Difficulty that would ariſe in diſtinguiſhing every where Matters under their proper Columes) the Archbiſhop changed his Mind, declining this way of writing.

What Aſſiſtance *Joſſelyn* gave to this Work.

What Aſſiſtance *John Joſſelyn*, an *Eſſex* Man, the Archbiſhops Secretary, gave to this Work, was undoubtedly very conſiderable. He was, by the Archbiſhop's Counſil, a diligent Reader of the *Engliſh* Antient Hiſtorians, not then printed; and made great Collections out of them: Which are ſtill remaining in a *Cotton* Volume under *Vitellius*'s Head. And they have this Title, *Annales Angliæ ex Hiſtorijs* MSS. *viz.* Matt. Paris, Matt. Weſtmonaſterien. Florentij Wigorn; and many more; and among the reſt *John Wickliff*. Whence he took many Things concerning his Opinions and the Proces againſt him. Theſe *Annals* reach from the Year of Chriſt 1067. to 1389. Among many other Tracts and Exſcriptions out of the Antient Hiſtorians, there is a rough Treatiſe in Latin, with this Title;

Vitellius E. 14.

The

The Eccleſiaſtical Hiſtory of England, *and of the Lives of the Archbiſhops of* Canterbury, *by Mr.* John Goſcelin. Which makes me think the Archbiſhop did at firſt intend the Work ſhould go forth under *Joſſelin*'s Name, or that *Joſſelin* himſelf had a mind it ſhould. And then a Diſcourſe enſues, under this Title, *De Vetuſtate Britannicæ Eccleſiæ Teſtimonia*, Beginning with theſe Words, *Emiſſuri in vulgus brevem quandam* Cantuarienſium, *aut, (ſi veteri vocabulo uti magis placeat)* Dorovernenſium, *Seriem, non temerè puto facerem, neq; magnopere ab Inſtituto, ſi paulo altius, &c.* The next Title of Diſcourſe is, *Quis primo Chriſti Doctrina tradidit* Britannis. The next this, Britannos, *amplexos Chriſti Fidem nunquam poſtea prolapſos eſſe ad Ethniciſmum.* The next, *De Chriſtiana Religione publica* Lucij *Regis Authoritate introducta.* The next, *De Flaminum & Archiflaminum Sedibus in Epiſcoporum & Archiepiſcoporum Sedes mutatis.* The next, *Quorundam* Londinenſium *Archiepiſcoporum Nomina.* Which begins thus, *Temporibus* Britonum *in Urbe* Londinenſi *multi floruerunt Archiepiſcopi, &c.* Which Heads, I ſuppoſe, were ſuggeſted unto him by the Archbiſhop. Then, after a few Leaves begin the Lives of the Archbiſhops of *Canterbury*; Where *Auguſtin* is the firſt, and *Simon Sudbury* the laſt, who died about 1381, Whether the Work were continued by *Joſſelin*, or by ſome elſe, or by the Archbiſhop alone, I know not. But by the ſhort Account I have given of of that MS Tract, we may conclude, that tho' the ground Work ſeemed to be *Joſſelins*, yet the Archbiſhop made many Alterations, Corrections, Additions, and Augmentations, and put the laſt Hand to it, as may be in part ſeen, by comparing the Printed Book, and that little I have ſaid of the ſaid MS.

ANNO 1573.

I. II. III. IV. V. VI.

CHAP. XXIV.

The Archbiſhop encourages Whitgift *to defend his Book againſt* Cartwright. Whitgift's *Letter to the Archbiſhop hereupon. The Archbiſhop gives the Council Warning of that Faction. Comes to the* Star Chamber: *Where ſome Puritans appear. A Proclamation for reſort to Common Prayer, and againſt the* Admonition. *The Archbiſhop's deep Reſentments of theſe Innovations.*

LET us now return to the *Diſſatisfyed Party*, whom we muſt call, according to the ordinary Stile in thoſe Days given them, *Puritans* and *Preciſians*, and as the Archbiſhop uſed to name them; and obſerve what further Steps they made. *The Admonition to the Parliament* had been anſwered by Dr. *Whitgift*: and very probably one of the chief Perſons that put him upon this Work, was our Archbiſhop. But after he had made this Anſwer, and publiſhed it, the Party was reſtleſs till it was replyed to. Several were talked of to do this piece of Service. Among the reſt, one *Norton*, a Man of Fame among them, the ſame no doubt with him mentioned before, concerned in the Diſpute with *Campion*. This Man was now reported to have anſwered *Whitgift*, or about to do it: And that he had a private Preſs for that Purpoſe. This came to the Ears of *Cox*, Biſhop of *Ely*. Which made him write to our Archbiſhop, giving him Intelligence of the ſame: Saying, that it were not amiſs the ſaid *Norton*'s Houſe were ſearched. But the chief Adverſary, and whom it moſt concerned to reply upon *Whitgift*, was *Thomas Cartwright*, the chief Author of the *Admonition*. Which therefore he did: And that with abundance of Sharpneſs, and a mixture of Falſhood. Now it lay upon *Whitgift* to vindicate himſelf, and his Cauſe. And ſo he vigorouſly ſet himſelf to compile a *Defence* of his Anſwer, in the Summer of this Year. The Archbiſhop, who had obſerved with what rude and ſcurrilous Language the Replier had treated *Whitgift*, and fearing he might be diſcouraged from dealing

The Archbiſhop writes to *Whitgift*, concerning his Conteſt with *Cartwright*.

ANNO 1573. any further with ſuch kind of diſingenuous Adverſaries, (for ſo ſome of that Party had given out,) wrote a Letter himſelf to him, to encourage him: Adviſing him not to be dejected, but to go on in a Work of ſo publick Concern. He ſeemed alſo to adviſe him to uſe as much Brevity as he could, not ſeeming, on that Account, to like, that he ſhould inſert the Adverſaries whole Book; as likely to ſwell his own Work to too great a Bulk; and laſtly, that he ſhould haſten his *Defence*, becauſe the Vulgar did ſo applaud and cry up *Cartwright*'s Reply.

Whitgift's Reply to the Archbiſhop. Dr. *Whitgift* was now buſy about his Book, and was gone as far as Tract the 8th, concerning *Archbiſhops*. And being honoured with ſo kind and condeſcending a Letter from our Prelate, returned him this Anſwer.

Dris *Whitgift. Epiſt. pen. me.*

" I Thank your Grace moſt humbly for your Letters. I thank God, I am as " quiet in Mynde, as chearful in Hart, as much delyted in Studye, and as " wylling to take any Payns in theſe Matters, as ever I was: Though the Un- " chriſtian Tongue of this Schiſmatical Faction do brute abrode the contrarie. " I do not mynde to ſet downe any other Boke but my owne, without the " *Admonition*, his Replye, and my Anſwere to the ſame. Which I muſt of " Neceſſity do, bothe to detect hys fraudulent Dealing, to open his manifeſt " Untruthes, and to avoyde Cavilling. The Boke wyll be ſomething bygg, " but I truſt not tedious to any that ſhall be deſyerus to ſee the depth of this " Controverſie. Moreover, I fynd that to be the eaſieſt, and the beſt way for " me to deal by. Wherefore I beſeche your Grace, let me in that Matter fol- " low my owne Judgment, which, I truſt, God hath put in my Head, as ſim- " plye the beſt. And I dowte not but to fyniſch the Boke in ſuch Tyme, as
His Cenſure of *Cartwright*'s Book. " that it may well be thorowlye Printed by the next Parlament. For *Cartwright*'s " Boke, this I will only ſay at this Tyme, that howſoever that now appearith to " many, yet ys that ſo ſtuffed with groſſe Overſightes, falſe Allegations of Authors, " Miſconſtrueings and Expoundings, both of Scriptures and Doctors, lack of " Skyll in Logyke, and fonde Reaſons, that he that ſhall thorowly peruſe that, " wyll think the Author thereof to have reade hymſelf very litle, and not to be " the Man that he ys reported to be. I am now among *Archbiſhops*: When I " am paſt them, the reſt of the Boke hath no great Subſtance. Thus with my " harty Prayers for your Grace, I commyt both you, my ſelf, and all others that " ſeke the Peace of the Church to hys ſafe and bleſſed Tuition. This 4th of " *June*, *An.* 1573.

Youre Graces to Commande.

JHON WHITGYFTE.

Whitgift's *Defence*, when finiſhed. By which Letter we may ſee, what the private and real Judgment of this learned Man was concerning *Cartwright* and his Book. In the latter end of this Year, *Whitgift* finiſhed this his *Defence*, and printed it off. For on *February* the 4th, I find he preſented the Book to the Lord Treaſurer.

The Archbiſhop to the Council, concerning the *Puritans*; But upon the *Puritans* writing of the forementioned Book, and others, the Queen's Anger was awakened anew againſt them, and ſhe gave out freſh Commands to ſee after the Regulation of theſe Evils. Whereat the Archbiſhop in *May* takes occaſion to excite the Lord Treaſurer, and thoſe of the Privy Counſel; That ſeeing her Highneſs was juſtly offended with this diſſolute Writing, and intended a Reformation thereof, it was needful to be earneſtly laboured in on their Parts, which were ſupreme Judges, and who were long ago called on. Otherwiſe he feared they ſhould feel *Muncer*'s Commonwealth attempted ſhortly: And that it muſt needs follow, whereof *Sleidan* wrote in his Hiſtory. If the Laws of the Land be rejected, if the Queen's Majeſty's *Injunctions*, if her Chapel, if her Authority, be ſo neglected; if our Book of Service be ſo abominable, [for to this Paſs were the *Puritans* now come, to reckon the Service Book *abominable*, which formerly they had generally a good Value for] " and ſuch " Paradoxes applauded to, God ſend us of his Grace, I fear our Witts be in- " fatuated, *Ut Deus in plenitudine temporis Supplicium ſumat.*

Sleid. Lib. 5.

And

ANNO 1573.

And upon their Deſign of the Overthrow of Biſhops.

And in the beginning of *June*, ſome of theſe Men, who were now labouring hard at the Overthrow of Biſhops, were, as it ſeems, had up to the *Star Chamber*. Where our Archbiſhop alſo came, and declared probably the Evils that were drawing on both Church and Nation by their Means; and the great Danger of the Queen her ſelf. Coming Home, he ſeconded what he had done at the *Star Chamber*, by a Letter to the Lord Treaſurer. They had been there pretty brisk upon theſe Men; but fearing they ſhould cool again, as they had done formerly, he excited him, and the reſt, in his ſaid Letter, to proceed againſt them. He ſaid, " He knew them to be Cowards: And if they [of the Privy Counſel] " gave over, they ſhould hinder her Majeſty's Governance more than they were " aware, and much abate the Eſtimation of their own Authorities. Proteſting " before God, that it was not the fear he was in of diſplacing, [which the *Puritans* now ran all upon, *viz.* to turn out the Biſhops, and make the Office unneceſſary, as well as Antichriſtian.] " but he would wiſh her Majeſty's Safety " and Eſtimation. And in that, he ſaid, he was careful, as one well willing: " And therefore was more buſy, than peradventure [ſome thought] he " needed to be. But yet he ſhould pray to God, that all things might proſperouſly ſucceed.

The *Puritans* Writings and Practices give occaſion to a Proclamation.

Cartwright's Reply, which was now come forth, (as was noted before) againſt *Whitgift*'s Book, printed laſt Year, gave high Offence. Inſomuch that the Queen iſſued out a Proclamation againſt it, dated *June* 11. and for the Uſe of the Book of Common Prayer. The Tenor whereof was, " That the Queen, " conſidering that notwithſtanding, by great and mature Deliberation of " the Wiſeſt, a good and godly Order of publick Prayer and Adminiſtration " of the Sacraments, had been ſet forth and allowed by Parliament, and com- " monly through the whole Realm, in all the time of her Majeſties Reign, re- " ceived and uſed; yet ſome Perſons of their own Nature, unquietly diſpoſed, " deſirous to change, and therefore ready to find Fault with all well eſtabliſhed " Orders, did not only refrain from coming to the Church, where the Di- " vine Service and Common Prayer was orderly uſed, but alſo did uſe, of " their own Devices, other Rites and Ceremonies, than were by the Laws " of the Land received and uſed: And beſides, that ſome of them had raſhly " ſet forth, and by Stealth imprinted certain Books, under the Title of *An* " *Admonition to the Parliament*; and one other alſo in Defence of the ſaid *Ad-* " *monition*; the which Books did tend to no other end, but to make Diviſions " and Diſſenſions in the Opinions of Men, and to breed Talks and Diſputes " againſt the common Order: Her Highneſs therefore, both to Repreſs ſuch " inſolent and inordinate Attempts of ſuch as refuſed to come to Common " Prayer and Divine Service, according to the Order eſtabliſhed by Parliament, " to the evil and pernicious Example of Others; and to keep her Subjects in one " uniform, godly and quiet Order, within her Realms, and to avoid all Con- " troverſies, Schiſms and Diſſenſions that might ariſe; Did ſtraitly Charge and " Command all her Faithful and true Subjects themſelves, to keep, and to " cauſe other ſuch as were under them, to keep the Order of Common Prayer, " Divine Service and Adminiſtration of the Sacraments, according as in the " Book of Divine Service they were ſet forth; and none other contrary or " repugnant, upon pain of her Majeſties higheſt Indignation, and of other Pains " in the ſaid Act comprized.

The *Admonition* called in.

" And as concerning the ſaid Books, *viz.* *The Admonition*, and all other Books, " made for the Defence of it, or agreable therewith, the Book chiefly tending to " Depraving, and finding Fault with the ſaid Book of Common Prayer and " Adminiſtration of the Sacraments, and of the Order received here in this " Church and Commonwealth of *England*; her Highneſs ſtraitly charged all, " and every Printer, Stationer, Bookbinder, Merchant, and all other Men, of " what Quality or Condition, he or they were, who had in their Cuſtody, any " of the ſaid Books, to bring in the ſame to the Biſhop of the Dioces, or to " one of her Highneſs's Privy Council, within Twenty Days after he ſhall have " Notice of this Proclamation; and not to ſuffer any of them, without Licence

ANNO 1573. " or Allowance of the ſaid Biſhop, upon pain of Impriſonment, and her High-
" neſſes's further Diſpleaſure.

Given at her Manor of Greenwich, *the* 11*th of* June, 1573, *in the* 15*th Year of her Reign.*

The Biſhop of *London* moves for this Proclamation.

The Biſhop of *London*, among others, ſeems to have been a mover, or at leſt a haſtener, of this Proclamation. For being on St. *George*'s Day, in the Chamber of Preſence, he ſpake to the Lord Treaſurer and the Earl of *Leiceſter*, praying them, that Order might be taken for the Repreſſing of thoſe ſlanderous and infamous Libels, written and printed againſt the State Eccleſiaſtical. For being ſo defaced and diſcredited, they [the Biſhops] ſhould, he ſaid, never be able to ſerve to the good of the Church.

What little effect the Proclamation had.

But what little Succeſs this Proclamation had in *London*, and what Favour *Cartwright* and his Book found among the Citizens, may appear hence, that after the Twenty Days, mentioned in the Proclamation, were expired, there was not one Book brought into the Biſhop of *London*, tho' one need not doubt there were ſome Thouſands of them diſperſed in the City, and other parts of his Dioces. And this the ſaid Biſhop could not but take Notice of to the Lord Treaſurer; and withal he hardly thought, as he told the ſaid Treaſurer, that many were brought in to the Lords. Whence he made this Inference, " What " Boldneſs and Diſobedience theſe new Writers had already wrought in the " Minds of the People; and againſt the Civil Magiſtrate, whom in Word, they " ſeemed to extol, but whoſe Authority in very Deed, they laboured to caſt " down: And that they ſaw little, that did not perceive, how their whole Pro-" ceedings tended to a mere Popularity.

The Danger of the Church and State by theſe Innovators.

It gave great Grief to the Archbiſhop, and the other good Biſhops, that theſe Perſons thus went off from the firſt Eſtabliſhment of the Proteſtant Religion. making the *Engliſh* Book of publick Prayer, wherein the chief Part of the Reformation in this Church, conſiſted, to be unlawful, and now no more to be uſed; and the Eccleſiaſtical State, whereby this Church was governed, to be Antichriſtian: Labouring that another Diſcipline and Order ſhould be ſet up for the Government of this our Church. All this, the Archbiſhop and his Brethen reckoned to tend indeed to the Ruin of Religion and Learning too; and that this Oppoſition of the Eccleſiaſtical Polity, would greatly ſhake the Civil alſo. For theſe things they ſaw tended to a Popular State, the Spoil of the Patrimony of the Church, and Confuſion to the Country.

CHAP. XXV.

The Archbiſhop Vindicates himſelf againſt Cartwright's *Accuſations. His Court of Faculties. His Charities and Expences.*

Cartwright's Book reflects upon the Archbiſhop.

BUT this ſaid Book of *Cartwright*'s, had ſome direct Strokes againſt the Archbiſhop himſelf, which will detain us a little, *viz.* Againſt his Courts, and againſt his Revenues. For it clamoured much againſt Archbiſhops, and againſt their Faculties, and the Diſpenſations iſſuing thence; and cried out largely that ſo corrupt and Popiſh a Court might be wholly diſcharged. This Book urged alſo, how unſuitable great worldly Incomes were, to Men whoſe Function was Spiritual, and that Archbiſhops and Biſhops employed theirs only in retaining many idle Servants, and in luxurious Living. And that it were good that they were reduced to a more private Condition, which was more agreeable to the Miniſters of Chriſt. Many in the Queens Court and elſewhere, wondered, that the Archbiſhop was ſo ſilent upon all theſe Reflexions; and that he made ſo little Complaint as he did. This was ſignified to him by his faſt Friend, the Treaſurer. But upon this the Archbiſhop drew up, Firſt, a brief Account of

Vindicates himſelf.

the

the Faculty Office, which yet he was not fond of at all: Secondly, the Reaſons that he was not ſo forward to make his Complaints; and Thirdly, the Vindication of himſelf in the expending of his Revenues. Of all this he took ſome pains to write, for the Inſtruction of the Treaſurer, by way of private Letter to him, that he might, as Opportunity ſerved, declare theſe Matters to the Queen or others. ANNO 1573.

But to be particular in a Thing ſo materially relating to our good Prelate, to this Tenor did the Archbiſhop handle theſe Arguments:

I. As to the *Faculty* Office, "The Prince hath eſtabliſhed by Parliament, the "Laws Eccleſiaſtical, not repugnant to the Word of God, nor contrary to "the Laws of the Realm. The Faculty Court.

"The Prince, by Prerogative Royal, hath ſupreme Authority, as well over "Perſons as Cauſes Eccleſiaſtial. And therefore hath Authority in thoſe "Caſes, which by the Eccleſiaſtical Law, were reſerved to the Pope.

"The Execution of Law in theſe Caſes following, are referred not to the "Perſon of the Prince, but to the Perſon of the Archbiſhop of *Canterbury*; ſo "authorized, not by Authority from *Rome*, but by Authority of the High "Court of Parliament, *viz.* *Excommunicare*, *Suſpendere*, *Interdicere*, *Abſolvere ab* "*Irregularitate*, *Abolere Infamiam*.

"Of the Number of thoſe Caſes reſerved, be thoſe which do paſs by Diſ-"penſation in her Highneſs's Court of Faculties, which in manner, are "theſe now in Uſe only.

"A Biſhop may not retain nor receive any Eccleſiaſtical Living, in *Commen-* A *Commen-*
"*dam*, but by Diſpenſation. The Tax is XVI *l.* *dam.*

"A Diſpenſation for thoſe which are qualified either by the Prince, by No- A Plurality.
"blemen, or by Degree of School, to receive Two Benefices with Cure. The "Tax whereof is by Authority of Parliament rated at VII *l.* X *s.* And with this "Clauſe, *Quod in uno Beneficiorum tuorum pro arbitrio tuo reſidendo, in alio reſidere* "*minimè tenearis*, the Tax is VII *l.* XIII *s.* IV *d.*

"A Triality, to have Two Benefices with Cure, and the Third to be a A Triality.
"Benefice, a Prebend, or Dignity, which hath no Cure; the Tax whereof is "IX *l.*

"Quadralities or *Totquots*, we grant none. Quadrality.

"For him that is not born in lawful Matrimony, to be made *Habilis ad Ordines* *Legitimatio.*
"*Eccleſiaſticos*, *& recipere Beneficium*, Taxed at IV *l.*

"To take a Prebend, or a Benefice without Cure, is not granted to any *Pro Minore.*
"under the Age of 18 Years. The Tax is IV *l.* VI *s.* VIII *d.* Although by the "Book of Taxations, ſuch Diſpenſations might be granted from Ten Years of "Age, and ſo upward to a far greater Gain.

"For ſuch Perſons as enjoy Eccleſiaſtical Livings, and are occupied in the *De non pro-*
"common Affairs of the Realm; as t he Lord Chancellor in *Ireland*, and Lord *movendo ad*
"Ambaſſador; or in ſome publick Office, as Dean of the *Arches*, or a Chancellor *Ordines.*
"to ſome Biſhop, the Tax is IV *l.*

"*Non-reſidence* is not granted to any but upon juſt Cauſe: Which Cauſe is *De non Reſi-*
"expreſſed in his Diſpenſation, *viz.* For recovery of Health, to avoid Peril of *dendo.*
"loſs of Limm, or of his Life, to be occupied in ſome publick Calling, as "teaching a Free School, or for cauſe of Study at either of the Univer-"ſities, or attending upon ſome Noble Perſonage, *&c.* The greateſt Tax is "LIII *s.* IV *d.*

"A *Perinde valere* is granted in Caſes of lack of Diſpenſation, or when *Perinde Valere.*
"the former Diſpenſation was Inſufficient, or when the Party hath by ſome "Act, incurred the Eccleſiaſtical Cenſures, or is made *Inhabilis*, either *ad* "*retinendum*, or *ad recipiendum Beneficium Eccleſiaſticum.* The Tax is VI *l.*

"None may be admitted to receive the Orders of Deacon and Prieſt at one *Ad utroſq; Or-*
"Time, but by Diſpenſation. The Tax is XIII *s.* IV *d.* *dines ſimul.*

"To give leave to a Clerk to ſeek his Biſhop to take Orders. The Tax is *Literæ dimiſ-*
"VI *s.* VIII *d.* *ſoriæ.*

"None

ANNO 1573.

Ad Matrimonium.

Ad esum Carn s.

Creatio Notariorum publicorum.

" None may Mary, but in their own Pariſh Church, nor in Times prohi-
" bited, nor without the Banes be three ſeveral Holydays proclaimed, but
" by Diſpenſation, either from the Faculties, or from the Ordinary. Tax
" X *s.*

" None, without offending the Laws, may eat Fleſh upon Days forbidden,
" but by Diſpenſation, either from the Faculty for ever, or from the Ordinary
" or Curate for time limited. The Tax is XL *s.*

" The Creation of Notaries Publick. This Diſpenſation is taxed at XIII *s.*
" IV *d.*

" In all which Diſpenſations, the Archbiſhop referreth himſelf to the Judg-
" ment of the Queen's Highneſs, and her Honorable Council.

The Archbiſhop's Paper in behalf of this Court.

I meet with another Paper of the Archbiſhop's, concerning the *Faculties*: Which I will ſubjoyn here, becauſe I cannot tell the exact Time and Occaſion of the Writing of it. It ſeems to be upon ſome Motion of Parliament, or from the Privy Council, to ſuppreſs that Court. It was as followeth:

Imperatores, Theod. & Valentinian, Cod. l. dignæ, tit. de Legib. *&c. Sever. & Antoninus,* Inſtit. lib. 2. tit. *quid. modis teſtamenta infirmentur,* § ult.

The Emperor in Lawe Civil ſaith, *Digna Vox majeſtate imperantis; ſe legibus obligatum profiteri. Et ſi legibus ſoluti ſumus, tamen legibus vivimus.* So did King *Henry* the Eighth in the Cawſe of his Mariage. So may any Prince of this Realm, though he be not tied by Law, or Congruence thereunto.

Item, For that owte of the Cowrte of Faculties ſum Revenues be belonginge to the Quene's Majeſtie, and partely for that the ſaid Cowrte doth expreſſe ſum Partes of her Prerogative; and for that the whole Suppreſſion of the ſame may make a verie great Alteration in the poſitive Lawes of the Realme; it were well firſt to be conſidered of her Counſel before the Diſſolution.

An Objection. It is diſhonourable to the Quene, having Supreme Authority, to be diſpenſed withal by the Archbuſhoppe, being a Subject and Inferior.

The Anſwer. *Archiepiſcopus* CRANMERUS *erat Judex divortii inter Regem* HENRICUM *octavum, & Reginam* KATHERINAM. *Tulit ſententiam. Nec in eo quicquam derogatum eſt honori Regio. Nec abſurdum eſt, aut Honori diſſonum, ut Epiſcopi & Presbyteri iſtas Eccleſiaſticas functiones etiam Principibus & Regibus exerceant.*

To Diſpenſe in Cawſes accumſtomed, is by the Quene and Parliament graunted and inveſted in the Church, and in the Archbiſhoppe of *Canterbury*, and is made part of the Revenue of his Biſhopricke, and taxed in the ſame. And the Archbuſhoppe chargeable thereafter with Firſt Fruits, Tenths, Subſidies, and other like ordinary Charges. And, *Sede vacante*, the ſame Right is inveſted in the Dean and Chapter of *Caunterburie*.

Whoſoe holdeth, that Pluralitie of Benefices be by God's Laws forbidden, erreth; not conſidering, that the Diſtinctions of Archbiſhopricks, Biſhopricks, Dioceſes, Pariſhes, Juriſdictions, *&c.* are not of the Lawe of God, but of a poſitive Law. For as Biſhopricks have chardge over manie Pariſhes, ſo we ſee, that ſum one Benefice hath Nine or Ten Chapels annexed; and is in Lawe taken but for one Benefice. And what more Abſurdity is it for one Man to have Two Benefices, than to have One Benefice with ſo many Chappels annexed? I go on with the former Paper of the Archbiſhop.

The Archbiſhop not forward to report *Cartwright*'s Tenets. And why?

II. " Why I am not readier to report the Prudence and Policies of Mr. *Cartwright* in his Book, theſe preſent Reaſons move me:

P. 90. Sect. 4.
P. 70. Sect. 3.
P. 98. Sect. 3.
P. 89. Sect. 3.

" *Firſt*, I am a principal Party, and an Offendicle to him.
" *Secundo*, He is ſo well applauded to, that howſoever he diſliketh the Act of
" Throats-cutting, or of breaking Mens Necks, he delighteth to apply both
" Terms to Archbiſhops and Biſhops.
" *Tertio*, He ſaith and affirmeth, that beſides our Names, we have almoſt no-
" thing common to thoſe which have been in elder Times; of whom he ſaith
" ſome had not an Half-peny to bliſs them with; and thinketh, that if our fat
" Morſels were employed to the Maintenance of the Poor, of the Miniſters, and

" on

" on Univerſities, the Heat of this Diſputation and Contention for Archbiſhops " and Biſhops would be well cooled. And he is much offended with the Train " they keep, and ſaith, that Three Parts of their Servants are unprofitable to the " filling of the Church and Commonwealth. And he is very angry with their " Furniture of Houſhold. ANNO 1573. P. 97. Sect. 1

" *Quarto*, He thinketh no Archbiſhop to be needful in theſe Times, except " he were well aſſured, that he would pronounce the Truth of every Queſtion " which ſhall ariſe. And of this if he be aſſured, then it will make (his Maſter- " ſhip) to be more favourable to the Archbiſhops than preſently he is. And " ſaith, That the Office of Commiſſioner is not permitted by God's Word to " him. P. 87. Sect. 1. P. 80. Sect. 2. P. 98. Sect. 4.

" *Sir*, Becauſe you be a principal Counſillor, I refer the whole Matter to her " Majeſty, and to your Order. For my ſelf, I can as well be content to be a " Pariſh Clark, as a Pariſh Prieſt. I refer the Standing or Falling altogether to " your own Conſiderations, whether her Majeſty and you will have any Arch- " biſhops or Biſhops, or how you will have them ordered.

III. " And becauſe you may ſee in ſome private Reſpect, *Quamvis in inſipien-* " *tia mea*, I muſt boaſt, although *Teſtimonium Conſcientiæ* were enough, to ſhew " unto you privately, how the Archbiſhop of *Canterbury* ſpendeth the Living " that her Majeſty hath committed to his Truſt. If other Men could do better, I am pleaſed to be private. The Archbiſhop's Expences yearly.

Expences yearly by the Archbiſhop of Canterbury.

To the Poor. In certain yearly Rent for Two Hoſpitals, CLX *l.* Beſides, other Almoſe. Relief of Priſoners. Decayed Perſons, *&c.*

To Miniſters, *&c.* In certain yearly Stipends, CCXXXVII *l.* XIII *s.* IV *d.* Beſides the Relief of Strangers learned, as others. *T. Cartwr.* p. 98. 89.

To Scholars and Schools. In Foundation of Six Scholars, XVIII *l.* Of Two Fellows yearly for ever, XII *l.* Beſides Exhibition to Scholars of *Cambridge* and *Oxenford*, and Founding of a *Grammar* School in *Lancaſhire*.

To repair Churches, and Highways. Reparations of Thirteen Chancels, of Five Manſion Houſes, and certain Fermes. Erecting of an Highway in the Univerſity of *Cambridge* to the Schools. *W. Turnour* in his *Hunting of the Wolf.*

Over and beyond
- Subſidies, Free Rents, New Years Gifts, and other ſuch Reſolutes, CCCC *l.*
- Annuities and Fees, CCCC *ma.*
- Lyveries, C *l.* Wages, CCL *l.* CCCL *l.*
- Houſehold fare, MCCC or MCCCC *l.*
- Apparel, Armory, Bedding, Hangings, Linnen, Plate, Pewter, Books, *&c.* Phyſick, Journeying, Ferriage, Carriage, Suits in Law, Chriſtnings, Mariages, Neceſſaries for Offices, Stable, with his Furniture, Arrerages, Loſs of Rents, *&c.*

ANNO 1573.

CHAP. XXVI.

Dering, *Reader of* St. Paul's, *ſuſpended. The Biſhop of* London's *Favour to him. The Council ſets him at Liberty, without conſulting the Eccleſiaſtical Commiſſioners. Which the Archbiſhops and Biſhops expoſtulate with the Council for. Seditious Preachers at* St. Paul's Croſs. *Subſcriptions laboured in the City to* Cartwright's *Book. The Biſhop of* London's *Advice for a Check to be ſent to the* French *Miniſters; and to the City; That favoured theſe Men. The Biſhop and* Dering *have Words together. He is outed of his Lecture.*

BUT to take a further Proſpect of the Tranſactions in *London* this Summer, as they relate to the *Innovators*.

Dering reſtored to his Reading by the Biſhop of *London*'s Means.

Dering, who read Lectures in St. *Paul*'s, had been forbidden by the Privy Council to preach. During his Suſpenſion, the Biſhop of *London* out of his good Nature interceded with the Lord Treaſurer for his Liberty to read again, and that his Lordſhip would procure the Conſent of the Lords to releaſe him, and to ſuffer him to procede with his Lecture as before; ſo that he Taught ſound Doctrine, exhorted to Vertue, dehorted from Vice; and touching Matter of Order and Policy, meddled not with them, but left them to the Magiſtrate. And he believed, he ſaid, *Dering* would be brought unto it. He thought theſe general Dealings beſt for the preſent Time, and would quiet many Minds. He thought a ſoft Plaiſter better than a Corroſive to be applied in this ſort. That this Man would be ſpared, but well ſchooled. But this Counſil towards this Man, and at this Time, the Lord Treaſurer diſliked, and ſharply reproved the Biſhop of *London*, who gave it. But however the Biſhop got off *Dering*'s Suſpenſion, and had him reſtored. And this without the Adviſe of the Biſhop's Commiſſioners, and notwithſtanding *Dering*'s favourable Thoughts of *Cartwright*'s Book. For there had been ſeveral dangerous Articles taken out of that Book, propounded unto *Dering* for his Anſwer, to try his Judgment before they thought fit to reſtore him. And his Anſwers proved to be ſuch as looked very kindly towards the Opinions therein. Yet he found Favour, and was allowed again to Read and Preach.

The Iſſue.

But behold the Iſſue and the Reward! He and his Party hereat triumphed unmeaſurably in *London*; giving out, That her Majeſty, and the whole Council, liked well of *Dering*, and of his Aſſertions before ſet down; and that it was only the malicious proud Biſhop that ſought his Trouble.

The Biſhop of *Ely* argues with the Treaſurer about it.

When the Lords had thus ſet *Dering* at Liberty to read again, and that notwithſtanding his open favouring of *Cartwright*'s Principles, the Archbiſhop, and ſeveral other Biſhops, were much troubled. The Biſhop of *Ely* wrote hereupon to the Lord Treaſurer, diſapproving of the Councils Act in reſtoring him by their own Authority, as a Man ſound in Judgment, without conſulting and adviſing with Spiritual Men; whoſe proper Function and Buſineſs it had been. And that they ought not to have determined of Religion without the Aſſiſtance of ſuch as were Profeſſors of the ſame. For this favourable proceding with *Dering*, was upon an Anſwer he gave to ſome Articles that were offered him concerning *Cartwright*'s Book, as was ſaid before. Which Anſwers the Biſhop of *Ely* ſaid were fond and untrue; but the Council on the other hand ſeemed ſatisfied with thoſe Anſwers. And the Biſhop affirmed, That they ought in theſe Matters to have taken the Judgment of Divines. And for Proof hereof, he put the Lord Treaſurer in mind of Two Authorities; the one of *Arcadius* and *Honorius*, the other of *Bullinger*, whom he ſtiled, *Columna una in Eccleſia Chriſti*; i.e. *One of the Pillars in Chriſt's Church.* That of *Arcadius* and *Honorius*, was this, *Quoties de Religione agitur, Epiſcopos convenit agitare:* That is, *As often as the Matter is concerning Religion,*

ANNO 1573.

gion, it is convenient to call upon the Biſhops. That of *Bullinger*, *Sacerdotum proprium eſt Officium, de Religione ex Verbo Dei conſtituere. Principum autem eſt, juvare Sacerdotes, & provehere tuerique veram Religionem*: That is, *'Tis the proper Office of Prieſts to determine concerning Religion out of God's Word: And of Princes, to aſſiſt the Prieſts, and to promote and defend true Religion.* And for this Cauſe, added he, in all godly Aſſemblies Prieſts have uſually been called, as in Parliaments, in Privy Councils, eſpecially when Matters of Religion have been treated of. And the ſaid godly Biſhop ſeemed inclinable in his Zeal to move the Queen's Majeſty in this Matter. But he truſted the Lord Treaſurer in his Wiſdom and godly Zeal would do it.

The Biſhop of *London* was Silent, when *Dering* and Three others were cited into the *Star Chamber*, and had Favour. For this Silence the Queen bitterly rebuked him afterward, when it was heard, how *Dering*, and his Party, had carried themſelves upon his Liberty.

The Biſhop of *London* reproved by the Queen.

At *Paul's Croſs* alſo ſome Preachers there were that openly ſpake their Minds there, in favour of the *Puritan* Principles; and the Eccleſiaſtical Government was inveighed againſt. The Biſhop of *London* nominated the Preachers, but he was miſtaken in the Characters that were given of them, which was the Reaſon they came to preach there by his Order. And ſome there were of them whom he admitted to preach there, who the Year before preached diſcretely, but this Year did labour, by Railing (to uſe his own Words) to feed the Fancies of the People. Among theſe Preachers was one *Crick*, Chaplain to the Biſhop of *Norwich*, much commended unto the Biſhop for Learning and Sobriety, who in his Sermon, at the Croſs, moſt ſpightfully inveighed againſt the Eccleſiaſtical Policy by Law eſtabliſhed, and confirmed *Cartwright's* Book, as the true Platform of the Sincere and Apoſtolical Church. For him did the Biſhop of *London*, joyned with the Archbiſhop, ſend a Meſſenger, but he was conveyed away. But they had taken ſuch Order, as he would ſhortly be met withal. Another of theſe *Paul's* Croſs Preachers wos Mr. *Wake* of *Chriſt's* Church, *Oxon*, who the Year before this, made a good Sermon at the Croſs, and ſo was ſent for by the Biſhop to preach again. Before he went to preach, he was conferred with by Dr. *Walker* and Dr. *Hamond*, the Biſhop's Chancellor, and required to have Conſideration of the preſent Times. And for ſo much as her Majeſty was in Progreſs, and ſo abſent from the City of *London*, that he would ſpeak nothing that might turn to Sedition. Whereunto he anſwered, Well, well. But being ſet on, and provoked thereunto, as *Crick* was before him, by ſuch as were Authors and Maintainers of theſe new and ſeditious Fancies, (I tranſcribe the Biſhop of *London's* Letter) the whole Sermon was conſumed in Railing againſt the preſent State: And he affirmed to be good, whatſoever *Cartwright* in Writing had ſet down. On *Monday*, when the Biſhop came to the City from *Fulham*, he was told of the Sermon. Then ſending a Meſſenger for him, he was gone out of Town in his way towards *Oxford*. This Man, by reaſon of the Privileges of his Univerſity, he could not meddle with. And therefore he referred him to the Wiſdom of the Lords of the Council to conſider of. And for the preventing of ſuch Preaching at *Paul's* Croſs for the future, he deſired that the Lord Treaſurer would procure him from the Queen ſuch Authority as ſome of his Predeceſſors had; *viz.* In her Name to require ſuch as were fitteſt for that Place to preach there, becauſe ſuch for the moſt part refuſed to come; and indeed hardly any could be got.

Preachers at *Paul's* Croſs inveigh againſt the Church.

Crick one of theſe Preachers.

Wake another.

Some of *Cartwright's* Faction were now hatching a Conſpiracy in *London*. Certain Men of ſundry Callings were, as it were, in Commiſſion together to procure Hands to his Book; the Parties ſubſcribing to make Profeſſion to ſtand in the Defence thereof unto Death. This the Biſhop of *London* having Intelligence of, ſignified the ſame unto the Lord Treaſurer. One to whom theſe Perſons came, was Mr. *Squire*, Maſter of *Baliol* College, *Oxford*, and I ſuppoſe, a Preacher now in *London*, requiring his Hand to the ſaid Book: who refuſed to give Conſent thereto.

A Conſpiracy for Subſcription to *Cartwright's* Book.

Field, *Wilcox*, and ſome others, were the Heads of that Party; and the People reſorted to them, as in Popery they were wont (they are the Biſhop of *London's* Words) to run on Pilgrimage. Some Aldermen, and ſeveral wealthy Citizens, gave

Great Reſort of the Citizens to *Cartwright*, and ſome others.

ANNO 1573.

gave them great and ſtout Conntenances, and perſuaded what they could, that others ſhould do the like. And *Cartwright*, though he skulked privately in the City, yet great was the Application made to him eſpecially,

The *French* Miniſters approve them.

The *French* Miniſters medled in theſe Matters. For *Dering* confeſſed to the Biſhop, that he conferred with them touching the Articles, before he delivered them to the Council, and had their Conſent. The Biſhop adviſed, that a ſharp Letter ſhould be ſent from her Majeſty and the Lords, to require them, [the *French* Miniſters] neither to meddle in Matters of this State, neither to admit any of her Majeſty's Subjects to their Communion : whether it ſeems ſome from their own Pariſh Churches reſorted. And another ſharp Letter to be writ to the City, to admoniſh them againſt ſhewing Countenance to theſe Men. And moreover, he adviſed, " That the chief Authors of this Sedition, who were now eſteemed as " Gods, ſhould be removed far from the City. If theſe Idols, ſaid he, who are " honoured for Saints, and greatly enriched with Gifts, were removed from " hence, their Honour would fall into the Duſt. They would be taken for " Blocks as they are. And laſtly, he adviſed for Redreſs of the City, that a Com- " miſſion ſhould be ſent to the Maior and Alderman, to ſearch out theſe Matters. " And that Dr. *Wylſon*, Maſter of St. *Katharines*, would be a very fit Man in this " Commiſſion. And then he earneſtly begged the Lord Treaſurer, and the other " Lords, to put to their helping Hand. That for his Part, he would do what he " could ; not in reſpect of his own State, whereof he was, he ſaid, very weary, " but in reſpect of that Church of Chriſt which was moſt dear unto him. But he " was too weak: Yea, if all of his Calling were joined together, they were " too weak. Their Eſtimation was little, their Authority leſs. They were " become contemptible in the Eyes of the baſeſt ſort of People. Thus did that Biſhop complain.

The Biſhop of *London*'s Advice concerning the City.

Conteſt between *Dering* and the Biſhop.

Between *Dering* and the Biſhop of *London*, after he had procured him to read his Lecture again, as was ſhewed before, there happened ſome Conteſt. For when *Dering* came to the Biſhop to tell him, that the Council had by their Letters reſtored him ; adding, That he never thought he ſhould be kept long from it : For that the whole Council favoured him, except the Lord Treaſurer ; the Biſhop deſired to ſee his Letters. He anſwered, They were at Home. [Indeed the Council gave him no Letters.] The Biſhop ſaid, he would ſee them, or he ſhould not Read ; and added, that except he read more ſoberly and diſcreetly than he had done, he would forbid him reading in *Pauls*. *Dering* replyed, If you do forbid me, I think that I ſhall obey, leſt ſome diſordered Fellows bid you come off your Horſe, when you ſhall ride down *Cheapſide*, [Boaſting of his Popularity.] But the Biſhop in ſome heat anſwered, Your Threatnings ſhall not terrify me. For I will forthwith ride down *Cheapſide*, to try what your diſordered Scholars will do.

Dering put by his Lecture in *Pauls*.

Dering being, as you ſee, of an hot Spirit, was not long after ſilenced a ſecond time. Which was done upon the Biſhop's Complaint to the Lord Treaſurer, and Council againſt him, and upon his Deſire expreſt to the ſaid Treaſurer, that *Dering* ſtill ſtanding againſt the eſtabliſhed Church, he would get an Order to be ſent from the Queen, to forbid him to read his Lectures any more. The Biſhop had told the ſaid Lord, how he had in his Church oppoſed and ſpoken againſt the Orders of the Church. Whereupon the Treaſurer declared, That if any Biſhop of any Church ſhall underſtand, that any publick Reader in his Church doth oppugn the common Order of the Miniſtry in the Church eſtabliſhed by Law ; it is his Duty, upon good Knowledge thereof, to remove him. The Biſhop alſo writ both to the Lord Treaſurer and Earl of *Leiceſter*, concerning his Diſlike of *Dering*'s Continuance. And they at length acquainted the Queen therewith : Who thereupon commanded the Treaſurer to charge the Biſhop to remove him. And ſo ſhe commanded him to notify to her Council. A Warrant for this Purpoſe was ſent to the Biſhop to diſallow *Dering* from Reading. Which was accordingly done by the Biſhop : And he deſired to know, whether he ſhould place another in his Room.

The Biſhop miſreported to the Treaſurer by *Dering*.

Dering about this time had carried a Falſhood to the Lord Treaſurer concerning the Biſhop. Which created the poor Biſhop ſome Trouble, before he could be well reconciled to that Lord again. For *Dering* brought a Report to the

the Lord Treaſurer's Ears, that he and the Biſhop being together, and arguing concerning his being outed of his Lectureſhip, the Biſhop, to draw the *Odium* from himſelf, and to lay it ſomewhere elſe, charged the Matter wholly upon the Lord Treaſurer. This the Treaſurer took in ill part from the Biſhop, as tho' he ſhould in an open Preſence tell Mr. *Dering*, that he knew no other Cauſe to diſplace him, but that my Lord Treaſurer willed him ſo to do: And that otherwiſe he had no Matter to charge him withal. Upon this the Treaſurer wrote an Expoſtulatory Letter to the Biſhop. To which the Biſhop made Anſwer, denying it utterly, that he had ſaid any ſuch Word of his Lordſhip. And " That " upon the Faith of a Chriſtian, there never paſt ſuch Word privately or pub- " lickly, between *Dering* and him, neither yet any others. But that it was " *Dering*'s Cuſtom to lie. It was his common Fault, and commonly noted of him: And theſe are ſome of the Tranſactions between the Biſhop and *Dering*, and of the unhappy Church Contentions in *London*. *ANNO* 1573.

CHAP. XXVII.

Aldrich, *Maſter of* Benet College, *contends with the Archbiſhop. His Ingratitude. Labours in ſpight of the Archbiſhop, to get a Diſpenſation, contrary to the Statutes. The Archbiſhop and Eccleſiaſtical Commiſſioners ſend for* Aldrich. *But the College refer their Cauſe to the Chancellor. The Archbiſhop argues with him hereupon. His Remarks upon* Aldriches *Letter. His Advice to the Chancellor for trying this College Affair.* Aldriches *Prebend. The Chancellor reproves him. He reſignes his Maſterſhip. And ſubmits to the Archbiſhop.*

The Archbiſhop affronted by *Aldrich*, Maſter of *Benet College*.

AND as the Biſhop of *London* was thus dealt withal by one of theſe diſaffected ones; ſo (to return to our Archbiſhop) was he exerciſed about the very ſame time with another. For now appeared one of theſe *Puritans* upon the Stage in open Oppoſition, to affront him, and to put ſuch a Mask upon him, as that he might appear to be in Diſgrace with the Queen. For they had given out, that he was out of all Credit and Favour. There was one Mr. *Aldrich*, for whom our Archbiſhop but a few Years paſt had laboured to procure the Maſterſhip of *Benet College*, (his own Houſe, where he had been brought up, and for the Welfare of which he had a ſingular Care) tho' in his Diſcommendation the Lord Treaſurer, upon ſome Information, had wrote to the Archbiſhop. But however, the Archbiſhop got him the ſaid Maſterſhip, and made him his own Chaplain, and ſhewed great Kindneſs likewiſe to his Brother, Fellow of the ſame Houſe. But *Aldrich* fell in with the *Puritans*, and became one of the Heads of them in *Cambridge*. A great Upholder he was of *Cartwright*; and he refuſed to take the Degree of Bachelour in Divinity, which he was bound to do by the College Statutes, within three Years after his Election to the Maſterſhip. For the Puritans of thoſe Times diſliked, and ſcrupled Univerſity Degrees. Whereupon, and for other grievous Complaints made againſt him for his evil Government, the Archbiſhop adviſed him to be gone quietly, and make his Friends to favour the Preſident of the College, the oldeſt therein, to have him choſen; as he himſelf, and all the Fellows in the Houſe had reſigned up their whole Intereſt, by their Subſcription, for his Interpretation of their Statutes. And the ſaid *Aldrich* had divers times writ to him, and ſpoken to him, that he would do

any

ANNO 1573. any thing that the Archbiſhop ſhould move him in that Matter. But his Mind was much altered now. He had renounced to be Chaplain to him any longer; and ſaid, he would ſtand utterly againſt him. And his Friends were come up, in the Month of *June*, to get her Majeſty's Letter of Diſpenſation, in a Caſe of Perjury, *viz.* that he might continue Maſter of the College, notwithſtanding his Oath, whereby he was bound by the Statutes, as aforeſaid. And they were to ſue to ſome great Man of the Council, to accept him as Chaplain, to outface the Archbiſhop, and to beard his Authority: Nicknaming him withal *Pope of Lambeth*, and *of Benet College*. It was the Earl of *Leiceſter*, or Sir *Ralph Sadleir*, from whom they aimed to obtain a Qualification for him, to outweigh the Archbiſhop, and to deface him.

Applies to the Queen and the Treaſurer againſt him.

The Archbiſhop had moved *Aldrich* to conſider of his Duty to the Realm, and to the Queen and the Church; to reclaim him from his Principles, if he could: but all in vain. This Matter, he ſaw, touched ſore upon his Reputation, as well as upon the Church: Therefore he thought it highly neceſſary to uſe his utmoſt Endeavour to reſiſt this Deſign againſt him. And ſo wrote his Letters to the Lord Treaſurer and the Queen. "He let the former know the Plot layd againſt "him: He let him know, what an honeſt Meaning he had towards that College, "and how he had favoured the Maſter thereof. He doubted not, God would al- "low his ſincere Meaning, however he was requited unkindly, never meaning "one Peny Commodity to himſelf, or to any of his. In his Letter to the Queen, he told her, "She ſaw the Caſe how it lay'd. That he truſted in her ſingular "Prudence and Wiſdom, that this Inconvenience might be prevented. That "his ſingular Hope next to God, was in her Majeſty; as his Endeavour ſhould "be always to ſerve her Highneſs, and to pray for her, as in many reſpects he "was bound. And that if her Majeſty knew that whole Matter, as it was, "he truſted ſhe would not ſuffer ſuch a Scholar, or his Friends, to triumph over "her Chaplain, to the confounding of her Governance.

Benet College refuſe the Eccleſiaſtical Commiſſion.

This his ſeaſonable Application to the Queen, ſtopped *Aldrich* and his Friends Deſign, in procuring a Diſpenſation from her. And beginning to diſtruſt their own Strength, he, in *July*, with five Fellows of the Houſe beſide, refer the hearing of his, and the Colleges Cauſes, to their Chancellor, the Lord Treaſurer *Burghley*. Though in *February* before, he, and all the Fellows by their Subſcriptions committed the ſame to the Archbiſhop, and acknowledged him moſt fit to interpret that Statute concerning the Maſters Continuance; which was one of the Occaſions of the great Diſturbance and Faction, that then was in that College: And ſo the beſt to decide the Controverſy. And indeed the Archbiſhop himſelf told the Lord Treaſurer, that he did know more than the whole Univerſity did beſide, in thoſe Matters: He meant in Reference to the College Cauſes. But their Minds were now changed; and to avoid perhaps the Eccleſiaſtical Commiſſioners, they referred all to their Chancellor. For the Archbiſhop had choſen rather to determin *Benet College* Cauſes as a Commiſſioner, and jointly with them, than ſingly by himſelf, not as a Commiſſioner. But this bringing a College Cauſe before the Commiſſion, the Univerſity was very jealous of, as fearing it ſhould hurt their Privileges. For the preventing therefore of thoſe Fears, he and the Commiſſioners ſent their Letter to the Vicechancellor, dated *July* the 5th, letting him know, "That although their Commiſſion in Cauſes Eccleſiaſtical, did ſufficiently Authorize them to deal with any of her "Majeſty's Subjects, and to call them before them, as well in places exempt, as "not exempt, as they had aforetime uſed to do; and at that Day did, as well "by the ſaid Commiſſion, as alſo by Appointment of the Queen's Council, as "of late they had done for ſome Fellows and Scholars of the Univerſity of *Oxon*: "And as they had done before time, as well there, as in the Univerſity of *Cambridge*. Whereby they doubted not they had rooted out ſome corrupt Members, that elſe were like to have troubled the whole State. Yet becauſe they "being for the more part ſometime of this Univerſity, and zealous to the "ſame; for precedent ſake, had thought it good to write firſt unto them, requiring and commanding them in the Queen's Majeſty's Name, to ſend up unto them one *Thomas Aldrich*, Maſter of Arts in *Corpus Chriſti College*; and to "have him bound with good Sureties to make his Perſonal Appearance before

The Commiſſioners Letter to the Vicechancellor, to ſend up *Aldrich*.

"them,

" them, and other their Collegues at *Lambeth*, immediately upon the Receit of " their Letters. He, to anſwer to ſuch Objections as ſhould be propounded to " him; and not to depart without ſpecial Licence thereunto. Dated from *Lambeth*, and ſubſcribed by the Archbiſhop, the Biſhop of *Wincheſter*, *William Fleetwood*, and *R. Wendeſly*. ANNO 1573.

The College refer their Caſe to the Chancellor.

Soon after this Letter, that they might the more eaſily decline the Danger of diſobeying the Commiſſioners, *Aldrich*, and five Fellows with him, in a *Latine* Epiſtle, did wholly commit the College Controverſy to their Chancellor, as was aboveſaid. This Epiſtle he ſent to the Archbiſhop to peruſe, together with another Letter ſent from the Vicechancellor at the ſame time; who reckoned the meddling of theſe Commiſſioners in *Benet College* Affairs, an Infringent of their Privileges, and declaring how much they confided in their Chancellor, for preſerving to them their Liberties. As to the Letters of the Vicechancellor, the Archbiſhop having read them, told the Chancellor, " That their Privileges " he never intended to hurt. But that when this Juriſdiction [of the Eccle- " ſiaſtical Commiſſion] was ſo daintily looked on, he feared it would turn " to the hurt, both of the whole Univerſity, and eſpecially to the utter undoing " of that poor College: That the Lords of the Council committed but lately the " hearing of the Matter concerning ſome of St. *John's* College in *Oxenford* to " them, although in *Oxenford* they had then an Eccleſiaſtical Commiſſion beſide. " That he wiſhed Things were ſo reformed, that they might tend to the quiet " Government of the Realm; otherwiſe he did not much care, as he ſaid, for " any Juriſdiction. This he wrote in *July* the 25th. And in another, dated Seven Days before that, " He perceived, he ſaid, by thoſe Letters, that they " had their whole Truſt in his Honour, as much caring for their Liberties. " Which in good Faith, ſaid he, I would were preſerved as gladly, as any of " them all would. But though his, [the Chancellor's] Authority were then wor- " thily to be regarded, yet he feared a Preſident would riſe after him, that ſhould " not be able to do as he could. He thought her Majeſty's Commiſſion might " ſtand, and help their Privileges. He did not care who had the Hearing of " the Controverſy, ſo the College were ſaved, and leud and monſtrous Go- " vernance eſcaped not away unreformed; finally, ſaying, it was but ſlight, and " their Cloak to ſhrowd them in, [againſt deſerved Puniſhment,] to claim other " Mens Hearings.

The Archbiſhops Diſcourſe with the Chancellor thereupon.

His Obſervation upon *Aldrich's* Letter to the Chancellor.

And as to the Letter of *Aldrich*, and the Fellows, he ſaid, he had read it, calling it *Childiſh*, and that he perceived in it but homely Invention. But the chief Matter he took Notice of in it, which indeed made ſome unhanſome Reflexion upon him and the Commiſſioners, was this Paſſage: *Unum eſt quod ſubveremur, ne, indicta cauſa, cujuſquam authoritati cedere cogatur Veritas.* Whence he obſerved, that they inſinuated, that their Authority by Commiſſion might, *indicta cauſa*, bear over a Truth: " As tho', ſaid he, we have not to conſider in " this World, our upright Dealing, and forget, that we be ſubject to Falſks of " thoſe Preciſians at *Cambridge*. He obſerved likewiſe, that ſome of thoſe Five " Fellows, that ſigned the Letter with the Maſter, had, and at preſent did live, " of the Archbiſhop's Purſe daily; and yet, ſaith he, Craftineſs can pervert their " Senſes. And that tho' there were Five Fellows ſubſcribed the Letter, yet there " were Seven againſt him. As for *Aldrich* himſelf, his Intereſt was but ſmall " among the Heads, having but one only for him. He charged him with great " Inſolency, childiſh Maliciouſneſs, in telling a great many vain Tales of the " Fellows, that were againſt him; Ingratitude to the Archbiſhop, and manifeſt " Preciſianſhip.

Methods by him propounded to the Chancellor for trying this Cauſe.

And perceiving that the Chancellor had thoughts of taking the Matter under his own Cognizance, they having referred themſelves to him, our Archbiſhop deſired that he might be preſent at the hearing of their Controverſie. And tho' he were juſt upon going to *Canterbury*, to make Preparations for the Queen, that was taking her Progreſs that way this Summer, yet he would tarry one Week longer, to do good to his *old Nurſe*, as he called that College. He underſtood there were many more Controverſies, than the doubt of one Statute. He wiſhed the Vice-Chancellor, and one more of the Heads were with them, in the Chancellors

ANNO 1573. cellors Name, to hear the Matter debated. His Inſolency, he ſaid, [meaning *Aldriches*] would ſoon appear. Or, he propounded, that the Dean of *Weſtminſter* and himſelf, ſhould before the Vice-Chancellor, and another Head, hear the Matter, and report it to his Honour. And that Mr. *Aldrich*, and one other of his Faction, might come up with him; the Preſident of the Houſe, and one more of the Fellows againſt him, might alſo come up to proſecute their Complaints. He told the Chancellor, it were meet it were ended, for it was a mere factious Matter, and would continue the Preciſians, and all others at Variance. He alſo propounded to the Chancellor, another way of dealing with them; namely, by Viſiting them; by the virtue of a former Commiſſion from the Queen for Viſiting the Univerſity and Colleges thereof; which was not yet revoked. In which Commiſſion, he, the Chancellor, the Archbiſhop, Sir *Anthony Cook*, the Biſhop of *Wincheſter*, and others, were their Viſitors. He and Dr. *Mey*, firſt of all in King *Edward*'s Days, in a Viſitation, did conciliate the old Statutes, and reformed them. And then in the Queens Days, *Cecyl*, their Chancellor, *Cook*, *Wincheſter*, *Haddon*, and our Archbiſhop, ſubſcribed to a Refomation, or Supply again of theſe Statutes, and put to the Queens Seal. This the Archbiſhop ſaid to the Chancellor, to this intent, ſignifying that they the ſame Viſitors, by vertue of the ſame Power, might examine and reform them again.

Aldrich reſigns his Prebend.

Aldrich had a Prebend in *Weſtminſter* Church. Wherein he was guilty of great Negligence, either in non-reſidence, or refuſal of complying with the Eccleſiaſtical Habits. Inſomuch that the Archbiſhop ſaid, he was aſhamed of him, having been the great Inſtrument of procuring it for him. *Aldrich* had reſigned this Prebend half a Year before into the Queens hands, whether by the Archbiſhop's deſire, or for ſome other Reaſon, I know not. The Reſignation ſtill remained with the Archbiſhop. Now, in *July*, he recommended Mr. *John Still* [his Chaplain] Bachelor in Divinity to the Lord Treaſurer, to procure it for him. Who was, he ſaid, both wiſe, diſcrete, and learned, and of good Credit in *London*. He was afterwards Maſter of *Trinity* College in *Cambridge*. But he was reſolved, ſeeing his Behaviour, whoſoever had it, *Aldrich* ſhould never have it again. Neither did he, I believe, ever endeavour for it, knowing his own Inconformity. And *Still* ſucceded.

Dr. *Still*.

The Chancellor deliberates how to procede.

But the Lord Treaſurer, and Chancellor of that Univerſity, being a very deliberate wary Man, after he had heard what the Archbiſhop on one hand, and the other Univerſity Party on the other, ſaid, heſitated what to do, doubting whether this Matter lay properly before the Queens Commiſſioners; and whether ſuch Matters as were to be objected againſt *Aldrich*, both Temporal, as well as Spiritual, for Cauſes of Religion, might be heard by thoſe Commiſſioners, by Prerogative of the Queens Majeſty, or elſe by Authority Metropolitical; and the College having by their own deſires, referred the Interpretation of the College Statutes to the Archbiſhop; which he the ſaid *Aldrich* after declined; or whether all and ſingular theſe Matters were to be heard by the Chancellor or Vice-Chancellor, and only within the Univerſity. He was alſo in Suſpence, whether it were convenient the Archbiſhop ſhould be preſent, when he himſelf heard the Cauſe. And all this he ſignified by Letter to the Archbiſhop. The Reſolution he gave to theſe Doubts was this: "That for the Univerſity Privileges he would be as "glad to maintain them, as any one of them. And the Archbiſhop was now in "ſuſpenſe himſelf, whether he ſhould come or no, in caſe the Chancellor de-"ſired it. But he would gladly attend upon him, if no Prejudice or Hurt to "their Commiſſion might grow in yielding to them of the Univerſity, more then "was needful. His Judgment was, that the preſent Maſter ſhould be deprived, "unleſs he would voluntarily reſign his room.

The Archbiſhop gives his Judgment.

The Iſſue of this Buſineſs.

In fine, the Chancellor took the Deciſion of this Buſineſs upon himſelf; and *Aldrich*, being before him, he told him how unworthily, and ingratefully he had dealt with the Archbiſhop, who had been ſo good and kind unto him. And that he ſhould therefore go to him, who was then at his Houſe near *Canterbury*, and declare his Sorrow for what he had done, and beg his Pardon. And *Aldrich* ſeeing there was no other way, reſigned, to avoid the Diſgrace of being deprived. And then he travailed with the Chancellors Letters, and brought them to the Archbiſhop: wherein the Chancellor told him the Sum of what

what he had done, and particularly for vindicating his Grace's Honour and Credit. Whereat the Archbiſhop thanked him, in that he had ſuch regard of his Eſtimation in that Cauſe, wherein he ſaid, it was wonderful, as he had heard ſay, how that fond young Man had dealt. After this, he remained about *Canterbury* ſome time, expecting ſome Favour from the Archbiſhop, and promiſing Amendment of his Courſes. But the Archbiſhop ſaid, he could not tell how to take him, or believe him; and that the burnt Child dreaded the Fire. Upon the Deciſion the Chancellor had made, the Preſident *Robert Norgate* (to whom the Archbiſhop was Uncle) and four or five Fellows more, returned their Thanks to him in a Letter for his great Care and Patience, in determining their Matters ſo equally and wiſely. But not one of the Five of *Aldriches* Party ſubſcribed their Names thereunto. *Norgate* was ſoon after elected Maſter of the College. *ANNO 1573.*

CHAP. XXVIII.

A notable Letter of the Archbiſhop and Biſhop of London, *concerning the* Puritans. *A Proteſtation by them to be taken. The Archbiſhop Vindicates the Title of* LORD *Biſhop. A dangerous new Sect in* Ely *Dioceſs. The Biſhop of* London *moves the Archbiſhop and Lord* Treaſurer, *for a National Council.*

LET us further proſecute the Story of theſe diſcontented Men, as it fell out this Summer. What Troubles the Biſhops conceived for theſe Factions, and what good Reſolutions nevertheleſs they took, to do what in them lay, may be ſeen by a notable Letter, written in *July* by the Archbiſhop, and the Biſhop of *London*, to ſome other abſent Biſhop in Commiſſion, giving him account of theſe Matters. It was as followeth:

Sal. in Chriſto.

A Letter concerning the Churches Danger by falſe Brethren. MSS G. Petyt Armig.

"THeſe Times are troubleſome. The Church is ſore aſſaulted; but not ſo much of open Enemies, who can leſs hurt, as of pretended Favourers, "and falſe Brethren, who, under the Colour of Reformation, ſeek the Ruin and "Subverſion, both of Learning and Religion. Neither do they only cut down "the Eccleſiaſtical State, but alſo give a great puſh at the civil Policy. Their "Colour is Sincerity under the Countenance of Simplicity; but in very Truth, "they are ambitious Spirits, and can abide no Superiority. Their Fancies are "favoured of ſome of great Calling, who ſeek to gain by other Mens Loſſes. "And moſt plauſible are theſe new Devices, to a great number of the "People, who labour to live in all Liberty. But the one blinded with the "Deſire of Getting, ſee not their own Fall, which no doubt, will follow: "The other hunting for Alteration, pull upon their Necks intolerable Servi-"tude. For theſe Fantaſtical Spirits, which labour to reign in Mens Con-"ſciences, will, if they may bring their Purpoſes to paſs, lay a heavy Yoke upon "their Necks.

"In the Platform ſet down by theſe new Builders, we evidently ſee the Spo-"liation of the Patrimony of Chriſt, and a Popular State to be ſought. The "End will be Ruin to Religion, and Confuſion to our Country. And that you "may the better perceive, how theſe Fancies are embraced, and like to take "Effect, except in time they be met withal, here encloſed we have ſent "unto you certain Articles taken out of *Cartwright*'s Book, by the Council pro-"pounded unto Mr. *Dering*, with his Anſwers to the ſame; and alſo a Copy of "the Councils Letter writ to Mr. *Dering*, to reſtore him to his former Reading "and Preaching, his Anſwer notwithſtanding, our Advices never required

ANNO 1573.

" thereunto. Theſe Proceedings puff them up with Pride, make the People " hate us, and magnify them with great Triumphing, that her Majeſty and the " Privy Council, have good liking of this new Building. Which hitherto, as " we think, in no Chriſtian Nation hath found any Foundation upon the Earth, " but is now framed upon Suppoſitions, full of Abſurdities and Impoſſibilities, " in the Air. We are perſwaded that her Majeſty hath noliking thereof, how- " ſoever the Matter be favoured by others.

" But for ſo much as God hath placed us to be Governors in his Church, hath " committed unto us a Care and Charge thereof, and will one Day require a " Reckoning at our Hands for the ſame; it ſhall be our Duties to labour by all " means we can, to ſee ſound Doctrine maintained, Gainſayers of the Truth re- " preſſed, good Order ſet down and obſerved; that the Spouſe of Chriſt, ſo " dearly redeemed, may by our Miniſtry be beautified. Theſe perilous Times " require our painful Travails; and ſeeing that God's Cauſe is brought into " Queſtion, and the Church many ways troubled, we muſt with good Courage " ſtand to the Defence thereof, and reſiſt the Underminers. We here bear a " heavy Burthen, and incur many Dangers and Diſpleaſures. But nothing ſhall " be grievous unto us, if we may do good to his Church. We doubt not " but that you are like affected, and bear a Burden in Mind with us. We have " made a ſpecial Choice of you, whom for good Learning, prudent Counſil, " and godly Zeal, we Love and Reverence, and have thought it good to put you " in Remembrance of theſe Matters, and withal, to require you to conſider of " theſe things, and to be prepared for our next Meeting, which we think will " be ſhortly, to ſee unto the ſame, as may moſt tend to the Glory of God, " Good of his Church, Maintenance of his Goſpel, eſtabliſhing of decent and " good Order; to the edifying of his People, and to the repreſſing of all Gain- " ſayers. Thus thinking it convenient, that you ſhould keep theſe Matters ſe- " cret to your ſelf, we commend you to the good Direction of God's holy Spirit. " From *Lambeth*, *July* 6. 1573.

Your Loving Brethren,

MAT. CANTUAR.
EDW. LONDON.

Some Biſhops aſſociate at *Lambeth*.

By this Letter it is plain, that the Archbiſhop, and certain other Biſhops in Commiſſion, did at appointed times diligently aſſociate together, and had their Meetings at *Lambeth*, for this End and Purpoſe, that they might ſeriouſly confer, and hold Conſultation among themſelves for the good Eſtate of the Church, according to the Exigencies of it; and now eſpecially, for the preventing the Endeavours of theſe Underminers of the preſent Eccleſiaſtic Government. And theſe were the Archbiſhop, the Biſhops of *London*, *Ely*, *Winton*, *Gueſt* of *Rocheſter*, and *Jewel* of *Sarum*, while he lived, and *Goedman*, Dean of *Weſtminſter*, and ſome others. And being now minded fully to inform another Biſhop of their Society abſent, (perhaps *Cooper*, Biſhop of *Lincoln*) of the imminent Danger of *Cartwright*, and his Parties Principles, they wrote to him the Letter aboveſaid, and to remind him of a Meeting ſhortly to be held by them, that he might bethink and prepare himſelf for it.

The Proteſtation taken by the *Puritans*.

And that we may ſee it was not without Reaſon the Biſhops had theſe Conſultations, and were thus full of Perplexities, what would become of the Church and Nation, by reaſon of theſe Innovators, as they were called, I will lay before the Reader a Proteſtation that was to be taken by them, when they were admitmitted into the Congregation. Which kind of *Congregations* were now framed into more formal Separation.

A Pro-

ANNO 1573.

A Proteſtation of the Puritans.

" BEING thorow perſuaded in my Conſcience by the Working, and by *MSS. G. Petyt. Arm.*
" the Word of the Almighty, that theſe Relicks of Antichriſt be abomi-
" nable before the Lord our God; And alſo, for that by the Power, Mercy
" Strength and Goodneſs of the Lord our God only, I am eſcaped from the Fil-
" thineſs and Pollution of theſe deteſtable Traditions, through the Knowledge of
" our Lord and Saviour Jeſus Chriſt; And laſt of all, inaſmuch as by the Working
" alſo of the Lord Jeſus his holy Spirit, I have joyned, in Prayer and Hearing
" Gods Word, with thoſe that have not yielded to this Idolatrous Traſh, not-
" withſtanding the Danger for not coming to my Pariſh Church, *&c.* Therefore
" I come not back again to the Preaching, *&c.* of them that have received theſe
" Marks of the *Romiſh* Beaſt.

I. " Becauſe of God's Commandment to go forward to Perfection,
" *Heb.* 6. 1. 2 *Cor.* 7. 1. *Pſal.* 84. 1. *Eph.* 4. 15. Alſo to avoid them. *Rom.* 16. 17.
" *Eph.* 5. 11. 1 *Theſ.* 5. 22.

II. " Becauſe they are Abomination before the Lord our God. *Deut.* 7. 25, 26.
" And 13. 17. *Ezek.* 14. 6.

III. " I will not beautify with my Preſence thoſe filthy Rags, which bring the
" heavenly Word of the Eternal our Lord God into Bondage, Subjection and
" Slavery,

IV. " Becauſe I would not Comunicate with other Mens Sins. *Joh.* 2. 9, 10, 11.
2 *Cor.* 6. 17. *Touch no unclean Thing, &c. Sirach.* 13. 1.

V. " They give Offences, both the Preacher and the Hearers. *Rom.* 16. 17.
" *Luk.* 17. 1.

VI " They glad and ſtrengthen the Papiſts in their Errors, and grieve the Godly.
" *Ezek.* 13. 21, 22. Note this 21ſt Verſe.

VII. " They do perſecute our Saviour Jeſus Chriſt in his Members. *Act.* 9. 4, 5.
2 *Cor.* 1. 5. Alſo they reject and deſpiſe our Lord and Saviour Jeſus Chriſt,
" *Luk.* 10. 16. Moreover, thoſe Labourers, who at the Prayer of the Faithful
" the Lord hath ſent forth into his Harveſt, they refuſe, and alſo reject.
" *Mat.* 9. 38.

VIII. " Theſe Popiſh Garments are now become very Idols indeed, becauſe
" they are exalted above the Word of the Almighty.

IX. " I come not to them, becauſe they ſhould be aſhamed, and ſo leave their
" Idolatrous Garments, *&c.* 2 *Theſ.* 3. 14. *If any Man obey not our Sayings,*
" *Note him.*

" Moreover, I have now joyned my Self to the Church of Chriſt. Wherein
" I have yielded my ſelf Subject to the Diſciplin of Gods Word, as I promiſed
" at my Baptiſm. Which, if I ſhould now again forſake, and joyn my Self
" with their Traditions, I ſhould forſake the Union, wherein I am knit to the
" Body of Chriſt, and joyn my ſelf to the Diſciplin of Antichriſt. For in the
" Church of the Traditioners, there is no other Diſciplin than that which hath
" been maintained by the Antichriſtian Pope of *Rome*; whereby the Church of
" God hath always been afflicted, and is until this day. For the which Cauſe I
" refuſe them.

" God give us Grace ſtill to ſtrive in ſuffering under the Croſs, that the
" bleſſed Word of our God may only rule, and have the higheſt place to caſt
" down ſtrong Holds, to deſtroy or overthrow Policy, or Imaginations, and
" every high Thing that is exalted againſt the Knowledge of God; and to
" bring into Captivity or Subjection every Thought to the Obedience of
" Chriſt, *&c.* 2 *Cor.* 10. 4, 5. That the Name and Word of the Eternal,
" our Lord God, may be exalted, or magnified above all Things. *Pſal.* 8. 2.
" *Finis.*

ANNO 1573.

" *To this Proteſtation the Congregation ſingularly did ſwear, and after took the Com-*
" *munion for Ratification of their Aſſent.* This laſt Paragraph is writ by Archbiſhop *Parkers* own Hand.

To which they Swore and took the Sacrament.

Beſides this eſtabliſhment of private ſeparate Congregations, they had thus far advanced their Platform more publickly, that even in Pariſhes the *Diſciplinarians* had planted Miniſters. They ſpake againſt the Ordination of Miniſters called by Biſhops, but would have them to be called by their Pariſhes. And *Cartwright* to Dr. *Whitgift* ſpake of Places in *England* where the Miniſters, as he ſaid, were called by their Pariſhes. To which *Whitgift* makes this Anſwer, " That " if any Pariſh in *England* did Elect or Call their Miniſters otherwiſe than the " Orders and Laws of this Church did Permit, he could not ſee how that Pariſh " could excuſe it ſelf of Schiſm: And he thought verily that ſuch Pariſhes ought " to be looked to in time.

Some Pariſhes call their Miniſters.

Theſe Men were eſpecially angry with the Biſhops, and their Order, becauſe they were the chief Oppoſers of their new Diſciplin, and Preſervers of King *Edwards* Reformation. And therefore they did what they could to pull up this Hierarchy by the Roots, aſſerting it to be Antichriſtian, and utterly unlawful to be exerciſed in a Chriſtian Church. And eſpecially they clamoured much againſt the Biſhops being called *Lords*. For Juſtification of this Title, the Archbiſhop in a Letter to his Friend, the Lord *Burghley* thus wrot.

Theſe Men great Enemies to the Order of Biſhops.

" They are mervailouſly offended, that Biſhops are called *Lords*, and *Honourable*, and think that thoſe high Titles are uſurped againſt Gods Word, becauſe Chriſt anſwering to the Contentious Ambition of the Apoſtles ſaid *Luk.* 22. *The* " *Kings of Nations are* Lords *over them*, &c. *But ye not ſo.* Now if he be called " *Lord*, which hath the Rule and Government over his own Houſe; if he be " called *Lord* which hath the Order over any People or Flock, as *Joſeph* was " called *Lord*, Governing the *Egyptians* under the King; If a poor Man, letting " his Ground or Houſe, but for Five Shillings a Year, is uſually called *Land-*" *Lord*, (Whereupon Deans, Parſons, and ſuch like, are commonly called *Lords* " of all their Tenants) What offence is it, if Biſhops, having Lands and Lord-" ſhips, be called *Lords*? More marvel it is, that Men cannot abide that they " ſhould be called *Honourable*. St. *Paul* ſeemeth not to be ſo preciſe; *Let the* " *Elders*, ſaith he, *that Govern well, be counted worthy double* Honour. Now if it " it pleaſe the King or Queen of the Realm; ſo to eſteem of Biſhops, for " their Learning, Knowledge and Vertue, and to take them among their Lords, " and count them Honorable, and to place them to counſil in Parliament, or " otherwiſe; it is not to be thought that any Offence is committed againſt Gods " Bleſſed Word; ſo long as the Biſhops contend, not for the ſame *Ambitiouſly*. " Which Fault our Saviour Chriſt reproved in his Apoſtles: And alſo, ſo long " as the Biſhops contain themſelves within their Liſts, that is, in due Obedience " and Subjection to the High and Temporal Magiſtrate: And finally, for that " in theſe Days, neither Biſhop nor Archbiſhop take upon him to rule as a " King or a Prince, or doth uſurp the Authority of a King, or taketh upon him " Tyrannical Dominion over his Clergy and People committed to his Go-" vernment, as the Antichriſtian Biſhop of *Rome* moſt blaſphemouſly doth " attempt.

The Archbiſhop Vindicates the Title of *Lord* Biſhop. *MSS. G. P. Arm.*

" *Aaron* the Prieſt was appointed by God, with *Moſes*, for the Government of " Gods People, and was counted in Authority not far under *Moſes*. God com-" manded that Kings, for their better Government, ſhould peruſe the Book cal-" led *Deuteronomium*; which they ſhould receive of the Prieſts: Who were " thought to be had in great Reverence and Authority, for that they were the " Keepers of ſuch Myſteries. The Prophets no doubt were in great Authority, " and well eſteemed with Kings and with the People; as *Nathan* with King " *David*; *Elias* with King *Ahab*; *Eſaias* with King *Ezekias*, and other Prophets, " with the Tribe of *Judah*, and with the ten Tribes. *Eliſha* was highly eſteemed " with *Naaman* of *Syria*. How honorably did *Conſtantine* the Great uſe the Godly " Biſhops, in the Council of *Nice*. How honourably did *Theodoſius* the Emperor uſe " *Ambroſe*, the Biſhop of *Milan*, tho' he ſeemed to uſe the Emperor too ſeverely? " But ye will ſay, ye read not that any of theſe were called *Lords*. I ſay, if

" for

ANNO 1573.

" for their Vertues and Uprightneſs in their Office, due Reverence, Authority " and Honour were given unto them. —— *The reſt is wanting.* Thus accuratly and excellently did the Archbiſhop plead for, and juſtify the Honour of his Order.

They cryed out loudly alſo againſt the Biſhops, as Perſons that only ſought their own Wealth and Proſperity, and not the Flocks. Which occaſioned the Biſhop of *London* to uſe theſe Words to the Lord Treaſurer;

Biſhop of *London* Vindicates them againſt the Clamour of ſeeking their own Wealth.

" I Lament with your Lordſhip from the bottom of my Heart, that ſuch as " ſhould be Feeders of the Flock, only feed themſelves, and turn Teaching in- " to Commanding, *ſua quærentes, & non quæ ſunt Jeſu Chriſti.* Such I wiſh to " be removed, and more faithful Paſtors in their Rooms placed. The unworthy " Miniſter is to be touched, but not the Worthy Office to be taken away. *Epiſ-* " *patum ejus accipiat alter.*

The Archbiſhop and other wiſe Men were ſtill the more apprehenſive of the Danger of theſe Sectaries, by reaſon of another ſort of Men newly ſprung up, as it were under their Shadow, who ſhewed themſelves in *Ely* Dioces. Their Opinions the Lord *North*, living in thoſe Parts declared, and brought up, and laid before the Eccleſiaſtical Commiſſion, as I ſuppoſe.

A Dangerous Sect in *Ely* Dioces.

Their Doctrins. *MSS. G. Petyt Arm.*

Firſt, " They Maintain and Defend, that it is not Lawful by the Word of " God to take any kind of Oath, for any Cauſe, before any Perſon: Abuſing " the Place of *Matthew* the Fifth, *Swear not at all, &c.*

" *Item*, They defend, that it is not lawful for any Magiſtrate to put a " Malefactor to death: Abuſing the Commandment of God, *Thou ſhalt not* " *Kill.*

" *Item*, They defend and teach, that all things ought to be common, and no " Propriety among Men: Miſerably wreſting the Place in the Second of the " *Acts*, where it is Written, *All thoſe that believe were together, and had all Things* " *Common.*

" *Item*, They Teach, that every Man may, without lawful Calling, leap into " the Church of God, and, as his furious Brain moveth him, Preach and Inter- " pret. Whoſe Voice all Men are bound to hear, as well as the Miniſters of " God.

" *Item*, They agree with the Papiſts in defending that Vain Opinion of " the *Limbo*, or ſlumbring place of the Soul departed, until the general Reſur- " rection.

" *Item*, They deny the Authority of the old Teſtament, and the Epiſtles of " St. *Paul*, when they in Diſputation are urged with Arguments and Concluſions " out of them.

" *Item*, Many of them conſent with the *Arians* in the horrible Hereſy of the " Inequaliy of the Perſons in the Godhead.

" *Item*, They ſay, there is no other Hell than that which every Man carrieth " about with him: Which allegorically they ſay, is nothing elſe, but ſuch Mo- " tions and Perturbations, as draw Men from the Commandments.

" *Item*, The moſt part of them are Degenerate into the filthy and brutiſh Sect " of the *Libertines*; Whoſe Errors are ſo Fooliſh, Stinking and Peſtilent, that " any Man having but natural Underſtanding, would Deteſt them, and Marvel " at them.

" *Item*, They meet in privy Conventicles with the Doors ſhut upon them: " Intromitting no Man but him that will join with them in their Myſteries, as " they call them. Their Preacher is ſome one of their Company; a private " Man called and moved, as is aboveſaid.

The Biſhop of *London* adviſes for a National Council.

For the Regulation of theſe Diſorders and falſe Doctrines, the Biſhop of *London* judged a National Council would greatly conduce: And he had moved it often to the Archbiſhop of *Canterbury*. And ſo did the Lord Treaſurer hold it expedient for the pacifying of the People, that began hugely to run with theſe Men. Concerning this Affair, thus did the ſaid biſhop write to the ſaid Lord. " The Convocation of the Clergy, to convince or reject theſe new Myſteries, is " well minded of your Lordſhip. It is the Thing that I have ſundry Times

" remem-

A NNO 1573. "remembred, and oftentimes desired. For otherwise the People can hardly be "satisfied. I humbly pray your Lordship, to be a means unto her Majesty, that "a National Council may be called; Wherein these Matters now in question "may be thorowly debated: And that concluded, and by her Majesty Confirmed, "which may most tend to the true serving of God, and the good ordering of "this Church of *England*. If your Lordship travel herein, you shall travel "in Gods Cause, and for the Quiet of his Church; and the sooner the better. "For it is time to cut off these Troubles. I have earnestly moved the Archbi-"shop of *Canterbury* in this Matter.

CHAP. XXIX.

Dangerous Popish Designs upon the Kingdom. Sandys, *Bishop of* London, *defamed in Print.*

Popish Princes combine to Invade *England.*

WHILE this Church was thus exercised by the *Puritans*, the *Papists* on the other hand were as busy to overthrow it, and the Kingdom too. For which purpose a Plot was this Summer carrying on by the Foreign Princes addicted to the Papacy, to invade *England*. And first the King of *Poland*, under pretence of preparing a Navy for *Poland*, was therewith suddenly to seize some Port in *England*. And at the same time, the *Scots*, persuaded by the Cardinal of *Lorain*, were to break into *England*, with a very great Army made up of *French* and *Scots*. And then on another side the Navy of the *Spaniards* and that of the *French* together, were to seize another Haven of the Kingdom. At which time Duke *D'Alva*, with the Aid of the Bishop of *Colen*, and other Bishops, and the Duke of *Bavaria* with 10000 Foot intended, on the side of *Flanders*, to wage War with the Queen. And for the carrying on this War the more succesfully, the Pope, the King of *Spain*, the aforesaid Bishops, and all the Popish States of *France* were now consulting together. And the Cardinal of *Lorain* intending the Kingdom for his Niece the Queen of *Scots*, of which he was very confident, promised for one Year to provide Pay for 30000 Men. Assoon as the Nation was thus Invaded, great Numbers of *Roman* Catholicks, the Queens Subjects in *England*, were to rise. All this was signified in Discourse, at the Baths of *Aquisgrane* [*Aix*] by an *English* Lord, to a certain *French* Lord there, named *De la Tour*. Who being a Protestant, and sensible of the great Kindness the *English* Nation shewed to his Countrymen, in harbouring them after the late Massacre, privately, in *August*, related all this to Sir *William Bromfeld*, an *English* Officer, then at the Spaw; of whose Faithfulness to the Queen he was well assured. And the said *Bromfeld* wrot these Advertisements, and conveyed into *England* the said Writing, with his own hand subscribed, together with *De la Tour*, and one *Bocharts* also, who was present at the Relation. This Writing I have preserved in the *Appendix*.

Bishop *Sandys* foully and falsly aspersed.

But to return home again. Good Bishop *Sandys*, of whom so much before, about Autumn met with somewhat, that made so close an assault upon his Credit and Estimation, that it sensibly touched him. He had acted somewhat diligently this Summer against the *Puritans*, according to the Queens Command; and their Principles he vigorously opposed. Which made them much displeased with him. Therefore, many Invectives were writ against him: And particularly, a Book was now printed, which as it made Reflexions upon the Ecclesiastical State; so it laid foul Aspersions upon him; (but very false) to the blotting of his good Name, and the endangering of his Credit and Reputation in his Ministry: Which gave him great Trouble and Disquiet. And whatsoever he did, it was watched; All his Doings were searched out, sifted and misconstrued, as he complained to the Lord Treasuer; and that he had Spies upon him everywhere.

But

But concerning this Defamation in Print, he adviſed who the Printer was, and who his Aiders and Abetters. He ſhewed himſelf very deſirous to have his Innocency cleared; and that theſe Slanderers (whom he knew) might not be brought before the Eccleſiaſtical Commiſſion; for that would look as though he were Judge in his own Cauſe; but before the Temporal Magiſtrate, the Council, or the *Star-Chamber*. Urging that the Matter being merely Temporal, it was fitteſt for Temporal Men to deal in; and that it was not convenient that Men of his Calling ſhould deal with Matters of Conſpiracy. And that if the Printer of that Seditious Book was moſt juſtly to be corrected, the Defender of the Errors contained therein was not worthy to find Favour. For this he earneſtly requeſted the Lord Treaſurer; and his Suit, he ſaid, ſeemed ſo reaſonable, that he truſted his Lordſhip would eaſily grant it. "For I only ſeek, as he pro-"ceeded, that my Miniſtry may be profitable to the Church of Chriſt. I can "in Conſcience no longer ſerve than I may do good. If you think my Service "neceſſary, I truſt that you will be a Mean to preſerve my Credit with the "People, which is already ſo much touched, not by my Deſert, but through "the ſlanderous Speech of the evil-minded. This was writ *September* 19. And Ten Days before this, was the Biſhop ſoliciting the Treaſurer for the ſame Juſtice. For having wiped off this Calumniation, whatever it were, to that Lord's full Satisfaction, he beſeeched him to have ſo much Reſpect to his Honeſty, as to call the Party to tryal; that the Impudency of the one, and the Innocency of the other, might appear. "Theſe new Maſters, added he, are *Spiritus Men-*"*daces. Gladius eſt in Labiis eorum. Domine, Libera animam meam a Labiis ini-*"*quis & a lingua doloſa.* I may not to put up this great Wrong, but clear my "ſelf of it for my Office ſake, and burden the Teller with this impudent Un-"truth.

ANNO 1573.

Deſires to be vindicated by the Council or *Star-Chamber*.

CHAP. XXX.

The Archbiſhop at Canterbury; *ſends MSS. of* Kent *to the Lord Treaſurer: Entertains the Queen there. The Order and Solemnity thereof. His own Relation of it. A Popiſh Libel againſt the Lord Treaſurer. His Letter to the Archbiſhop about it. And the Archbiſhop's Anſwer.*

BUT leaving the *Puritans* a while, let us attend our Archbiſhop into his Dioces. Where he was to act in Two great Capacities: *Viz.* To be the Queen's Hoſt, and his Churches Viſitor. For the Queen being this Summer in her Progreſs in *Kent*, came to ſee *Canterbury*. Where he gave her a moſt ſplendid and ſolemn Entertainment, both at his Church, and at his Table. Which he did with ſo much Magnificence, and withal with ſo much Order and Decency, that he merited extraordinary Praiſe, and gave high Satisfaction to Her, and all her Nobles. The manner of which we ſhall more particularly relate by and by.

The Archbiſhop goes down to *Canterbury*.

In the Month of *July*, the Archbiſhop ſent to the Treaſurer ſundry MS. Treatiſes and Collections of his own, as was ſaid before, giving Account of the Tract of the County, and of the Antiquities of divers Places therein. That the Queen, who would be inquiſitive concerning the Places where ſhe journeyed, might have the more Satisfaction given her by her ſaid Treaſurer, who was near her Perſon, and whom ſhe looked upon as a Man of ſpecial Learning and Knowledge of the Hiſtory and Antiquities of her Kingdom, and ſo would be moſt apt to put her Queſtions to him. The Archbiſhop had privately ſent him before, *Lambard*'s Topographical Diſcourſe of *Kent* in MS. which might now ſtand him in good ſtead for this Purpoſe. Now, in this Month, he ſent him alſo a Copy of that Author's intended Preface to the ſaid Book, dedicated to Mr.

Sends certain MSS. of *Kent* to the Treaſurer.

ANNO 1573. Mr. *Thomas Wotton*, a Gentleman of that County, of great Quality and Wealth; and the rather, becauſe to his Houſe the Queen in her intended Progreſs was to come: Praying the Treaſurer not to be known to the ſaid *Wotton* that he had the ſaid Preface. One of the Treatiſes the Archbiſhop had communicated to the Treaſurer, was a Diſcourſe of *Dover*, telling his Lordſhip, that he knew not whether he had it before or no; but in ſuch Points, he ſaid, he had rather be too buſy, than too ſlow, in participating his Trifles. This Book of *Dover*, the Lord Treaſurer peruſed, and found Errors and Faults, occaſioned probably by the Copiers. And therefore ſent it back to the Archbiſhop, who cauſed it to be examined again, and reformed, and then returned. The laſt Part whereof was *De Warda Caſtri*, &c. Which Part the Archbiſhop extracted out of an ancient MS.

The Book of *Dover*.

Prepares for the Reception of the Queen at *Canterbury*.

But the Archbiſhop's chief Care was to give an Entertainment to her Majeſty at his Houſe, when ſhe ſhould come to *Canterbury*, that might anſwer his own Figure, and obtain a gracious Acceptation from her. She intended to begin her Progreſs in the middle of *July*. And the Archbiſhop accordingly was preparing to remove a little before, to get his Houſe, and all other Things in a readineſs, His Wine and Beer, and other Proviſions, were already appointed and ſent to *Canterbury*. But in this nick, the Lord *Cobham* came out of *Kent*, Lord Lieutenant of that County, if I miſtake not, and Conſtable of *Dover* Caſtle, and Lord Warden of the Cinque-Ports. Who ſignified, that the *Mezels* and the *Small Pox* reigned then at *Canterbury*, and the *Plague* at *Sandwich*. This cauſed ſome ſtop of the Queen, and made the Archbiſhop ſtay the reſt of his Carriages. For as in Fifteen Years it ſhould rejoyce him, as he told the Lord Treaſurer, to ſee her Majeſty at his Houſe at *Canterbury*, the Coſt whereof he weighed not; ſo he would be loth to have her Perſon put in Fear or Danger.

The Order he deſigned for the Reception.

But tarrying till the latter End of this Month, when the Weather proved very Cold and Wet, ſhe ſet forward. The 13th Day of *Auguſt*, I find his Grace at *Bekesborn*, full of Thoughts for his ordering of his Reception of the Queen; and having conſidered how his Predeceſſors had entertained ſome of the Princes of of the Land, in that manner he determined to regulate himſelf. But he firſt ſent to the Lord Treaſurer for his Advice: Telling him, "That he would do all the "the Service he could to the Queen's Majeſty, and to all her Nobles, with the "reſt of her moſt honourable Houſehold. But that he had no other Counſel to "follow, but to ſearch out what Service his Predeceſſors had been wont to do. "That his oft Diſtemperance and Infirmity of Body, had made him not to do "ſo much as he would. That he had convenient Room for her Majeſty, if ſhe "would pleaſe to remain in his Houſe. And he could place for a Progreſs "Time his Lordſhip, the Lord Chamberlain, who was Earl of *Suſſex*, the Earl "of *Leiceſter*, or Mr. *Hatton*, Maſter of the Horſe; thinking their Lordſhips would "furniſh the Places with their own Stuff. And whereas they ſaid, That his "Houſe was of an ill Air, hanging upon the Church, having no Proſpect to "look on the People; yet he truſted, he ſaid, the Convenience of the Build-"ing would ſerve. That if her Highneſs were minded to keep in her own Pa-"lace at St. *Auſtin*'s, then their Lordſhips might be otherwiſe placed in the "Houſes of the Dean and certain Prebendaries. That as for his Lordſhip, ſeve-"ral Prebendaries ſtrove for him, as Mr. *Lawes* would fain have him in his con-"venient Houſe, truſting the rather to do his Lordſhip now Service, as he did "once in Teaching a *Grammar* School in *Stamford* by his Appointment. Mr. *Bun-"gay*, another deſired to have his Lordſhip in his Lodging, where the *French* "Cardinal lay; and his Houſe was fair and ſufficient. A Third, who laboured "to have his Company, was one *Peerſon*, who had a fine Houſe, and moſt fit "for him, if he ſo thought good. I find one *Andrew Peerſon*, which I ſuppoſe was this Prebendary, in the Year 1563. the Archbiſhop's Almoner, and reſided with him. The Cuſtom had been, as he told the Lord Treaſurer, that when Princes came to *Canterbury*, the Biſhop, the Dean, and the Chapter, waited at the Weſt End of their Church, and ſo attended on them, there to hear an Oration. And thus he intended it ſhould be now.

His Device for the Queen

After that, her Highneſs, he ſaid, might go under a Canopy till ſhe came to the midſt of the Church, where certain Prayers ſhould be ſaid. And after that, they

they ſhould wait on her Highneſs through the Quire up to the Traverſe, next to the Communion Table to hear the Evenſong. And ſo after to depart to her own Lodging. Or elſe upon *Sunday* following, if it were her Pleaſure to come from her Houſe at St. *Auſtin*'s, by the new Bridge, and ſo to enter the Weſt End of the Church, or in her Coach by the Street. He ſignified to the Lord Treaſurer, how it would much rejoyce and eſtabiſh the People there in their Religion, to ſee her Highneſs that *Sunday*, being the firſt *Sunday* in the Month, when others alſo accuſtomably might receive, as a godly devout Prince, in her Chief and Metropolitical Church, openly to receive the Communion: Which by her Favour, he ſaid, he would miniſter unto her. And then the good Archbiſhop added, *Plurima ſunt magnifica, & utilia, ſed hoc unum eſt neceſſarium.* But he preſumed not, he ſaid, to preſcribe this to her Highneſs, but, as her truſty Chaplain, ſhewed his Judgment. And after that Communion, it might pleaſe her Majeſty to hear the Dean preach, ſitting either in her Traverſe, or elſe to ſuffer him to go to the Common Chapel, being the Place of Sermons, where a greater Multitude might hear. And yet her Highneſs, he ſaid, might go to a very fit Place, with ſome of her Lords and Ladies, to be there in a convenient Cloſet above the Heads of the People, to hear the Sermon. After that, he deſired to ſee her Highneſs at her and his Houſe for the Dinner following. And if her Highneſs would give him leave, he would keep his bigger Hall that Day for the Nobles, and the reſt of her Train. And if it pleaſed her, ſhe might come in through the Gallery, and ſee the Diſpoſition of the Hall in Dinner-time, at a Window opening thereinto.

ANNO 1573.

Moves for her receiving the Communion.

He wrote alſo to the Earl of *Suſſex*, as being Lord Chamberlain, in ſome of theſe Matters which might concern his Office. But it being, it ſeems, ſo tender a Matter to conſult with more Courtiers than one in the ſame Thing, he thought fit to acquaint the Lord Treaſurer therewith, and prayed him not to be offended, though he did ſo. He was now alſo preparing ſome Geldings for three or four Lords, and deſired to know of the Treaſurer, whether would like him beſt, either one for his own Saddle, or a fine little White Gelding for his Foot-Cloth, or for one of his Gentlemen or Yeomen, and he would ſo appoint it. With the Letters containing all this, he ſent the Dean of the Church, Dr. *Godwyn*, to the ſaid Lord Treaſurer, on purpoſe to have his Counſil and Inſtructions in the abovementiond Matters.

Writes to the Lord Chamberlain about the Matter.

Our Hiſtorians relate in General, That this Entertainment was exceeding Great and Noble. *Camden* adds, That it luckily happened on the Seventh Day of *September*, the Queen's Birth-Day, and that there were as many Noblemen Gueſts preſent, as had been feaſted in the ſame Palace, when the Emp. *Charles*, and *Henry* VIII. were preſent, which was in the Year 1510. when *Warham* was Archbiſhop, about Fifty two Years before. A Relation of this *Kentiſh* Progreſs, and of this magnificent Reception at *Canterbury*, is ſet down in the Firſt Edition of the *Antiquitates Britannicæ*, as was hinted before.

The Entertainment very magnificent. *Stow. Hollingſ. Camd* Hiſt. of Q. *Elizabeth.*

But to know more of this, as where the Archbiſhop firſt met her Majeſty in the County, and what Reception ſhe had when ſhe came firſt to *Canterbury*; Take the Archbiſhop's own Relation in a Letter to *Grindall*, Archbiſhop of *York*. "I "met her Highneſs, as ſhe was coming to *Dover*, upon *Folkſton* Down. The "which I rather did, with all my Men, to ſhew my Duty to Her, and mine Affe- "ction to the Shire, who likewiſe there met her. And I left her at *Dover*, and "came home to *Bekesborn* that Night: and after that, went to *Canterbury* to re- "ceive her Majeſty there. Which I did, with the Biſhops of *Lincoln* and *Roche-* "*ſter*, and my Suffragan, at the Weſt door. Where, after the Grammarian had "made his Oration to Her upon her Horſeback, ſhe alighted. We then knee- "led down, and ſaid the Pſalm, *Deus miſereatur*, in *Engliſh*, with certain other "Collects briefly; and that in our Chimers and Rochets. The Quire, with the "Dean and Prebendaries, ſtood on either ſide of the Church, and brought her "Majeſty up with a ſquare Song, ſhe going under a Canopy, born by Four of "her Temporal Knights, to her Traverſe placed by the Communion Board. "Where ſhe heard Evenſong, and after departed to her Lodging at St. *Auſtin*'s, "whither I waited upon her. From thence I brought certain of the Council, "and divers of the Court, to my Houſe to Supper, and gave them Fourteen or

The Biſhop's own Account of the Queen's Reception at *Cant. MSS. G. Petyt. Armig.*

ANNO 1573.

" fifteen Diſhes, furniſhed with two Meſs, at my Long Table; whereat ſat
" about Twenty. And in the ſame Chamber, a Third Meſs, at a Square Table
" whereat ſat Ten or Twelve. My leſs Hall having Three Long Tables well
" furniſhed with my Officers, and with the Guard, and others of the Court.
" And ſo her Majeſty came every *Sunday* to Church to hear the Sermon; and
" upon one *Monday* it pleaſed her Highneſs to dine in my Great Hall thorough-
" ly furniſhed with the Council, *French* Men, Ladies, Gentlemen, and the Maior
" of the Town with his Brethren, *&c.* Her Highneſs ſitting in the midſt, ha-
" ving two *French* Ambaſſadors at one End of the Table, and four Ladies of
" Honour at the other End. And ſo Three Meſs were ſerved by her Nobility at
" Waſhing, her Gentlemen and Guard bringing her Diſhes, *&c.* Becauſe your
" Grace deſireth to know ſome Part of mine Order, I write the more largely
" unto you.

The Archbiſhop of *York*'s Reflection thereon.

Whereat the Archbiſhop of *York* made this Reflection in his Anſwer: " Your
" Grace's large Deſcription of the Entertainment at *Canterbury* did ſo lively ſet
" forth the Matter, that in reading thereof, I almoſt thought my ſelf to be one
" of your Gueſts there, and as it were beholding the whole Order of all Things
" done there. *Sir*, I think it ſhall be hard for any of our Coat to do the like
" for One hundred Years, [meaning, perhaps, during their long Leaſes] and
" how long after, God knoweth.

A Libel againſt the Lord *Burghley*.

While the Court was here at *Canterbury*, the Lord Treaſurer, in the midſt of his Feaſting, met with ſour Sawce with it. It was a moſt venomous Book, wrot by ſome Papiſt againſt him and the Lord Keeper. Which, yet, was not the firſt of many that he had felt the Malice of. But it grieved much this good Man, and made him almoſt weary of his Life, after his painful Service and honeſt Heart to the Realm, and to the Queen, to be ſo continually ſlandered and backbitten. This Book he ſends to the Archbiſhop from one of the Prebends Lodgings to puruſe, with a Letter which ran to this Tenor:

May it pleaſe your Grace,

His Letter to the Archbiſhop. *MSS. G. Petyt. Armig.*

" YOU ſhall ſee how dangerouſly I ſerve in this State, and how my Lord
" *Keeper* alſo, in my Reſpect, is with me beaten with a viperous Gene-
" ration of traiterous Papiſts; and I fear of ſome domeſtick hidden Scorpion.
" If God and our Conſciences were not our Defence and Conſolation againſt
" theſe Peſtilential Darts, we might well be weary of our Lives. I pray your
" Grace read the Book, or ſo much as you Liſt, as ſoon as you may; and then
" return it ſurely to me; ſo as alſo I may know your Opinion thereof. When
" your Grace hath done with this, I have alſo a ſecond ſmaller, appointed to
" follow this; as though we were not killed with the firſt: and therefore a new
" Aſſault is given. But I will reſt my ſelf upon the Pſalmiſt's Verſe, *Expecto Do-*
" *minum, Viriliter age, & confortetur Cor tuum, & ſuſtine Dominum.* From my
Lodgings at Mr. *Perſon*'s, xi *Sept.* 1573.

Your Grace's at Commandment,
W. Burghley.

The Archbiſhop's Anſwer.

To which the Archbiſhop returning the Book, gave Anſwer, deſcribing the Malice of it, and like a true Friend, and a grave Divine, comforted the good Lord Treaſurer in theſe Words:

Sir,

MSS. G. Petyt. Armig.

" I Return to your Lordſhip your mad Book again. It is ſo outragiouſly pen-
" ned, that Malice made him blind. I judge it not worth an Anſwer. Some
" Things were better put up in Silence than much ſtirred in. Your Conſcience
" ſhall be your Teſtimony to Almighty God. It is no new Matter for ſuch as
" take Pains for the good Governance of the Commonwealth to be railed on.
" In my Opinion they be very comfortable Words which be uttered by our Sa-
" viour Chriſt, who once ſhall be our Jndge, *Beati eſtis cum probra jecerint in Vos*
" *homines, & dixerint omne malum adverſus Vos mentientes, & propter me, Gaudete &*
" *Exultate. Sic enim perſecuti ſunt Prophetas qui fuerunt ante Vos.* In theſe and like
" Words,

" Words, I for my ſelf repoſe my Heart in Quietneſs: Beſeeching Almighty God " with his holy Spirit to comfort your Mind in theſe Blaſts of theſe deviliſh Scor- " pions.. *Conſcia Mens Recti mendacium videt*, &c. From my Houſe at *Canterbury*, 11 *Sept.* 1573. ANNO 1573.

Your aſſured in Chriſt,

M. C.

CHAP. XXXI.

The Archbiſhop Viſits his Church. Gives Orders and Injunctions. Obſervations thereon. Returns to Lambeth. *His Obſervation on his Viſitation. Viſits* Eaſtbridge *Hoſpital. And returns the State thereof into the Exchequer.*

The Power of the Archbiſhop by the Statutes. *Cap.* 39. *De Viſit. Eccl. N. Battely*

AFTER the Archbiſhop's Feaſting was over, he proceeded to Viſit the Church of *Canterbury*, by a Viſitation Metropolitical and Ordinary, as it was ſaid to be, and ſo termed, in the Injunctions now given the ſaid Church. For the Foundation Statutes of *Chriſt's-Church*, made by King *Henry* VIII, do appoint the Archbiſhop of *Canterbury*, for the time Being, Viſitor of his ſaid Church, with Power, beſide other Things, to examine into the State of the Church, how the ſeveral Members thereof have performed their Duties, to decide all Differences, if any ſhould ariſe, between the Dean and Canons, or among the Canons themſelves, and to interpret and declare the Meaning and Intent of any Statute, or any Clauſe of any Statute then in Force; and do prohibit the Deans and Canons to receive any new Statutes, under pain of Perjury and perpetual Deprivation: Yet reſerving to the King's Majeſty, and his Succeſſors, full Power and Authority to alter any of the preſent, or to make any new Statutes, as they pleaſe.

The Oath taken by the Dean and Prebendaries. Archbiſhop *Parker's Reg.*

By Vertue hereof, Archbiſhop *Parker* held his Metropolitical and Ordinary Viſitation here: Beginning it in Perſon *September* 23. The Form of the Oath then Adminiſtred to the Dean and Prebendaries, was this, " You ſhall ſwear " that, to the uttermoſt of your Knowledge or Belief, you ſhall make diligent " and mindful Inquiſition of all and every thing that in your Judgment is any " ways to be reformed in this Church, or in any the Members or Foundation " of the ſame, or in any other Perſon or Perſons, any ways commorant within " the Precincts of the ſame Church, in Doctrine, Manners, Regiment, or any " kind of Office, Duty or Obedience: And that you ſhall thereof make a true " and faithful particular Preſentment in this Viſitation to my Lord, his Grace of " *Canterbury*, your Viſitor here preſent. And ſhall alſo make direct and true " Anſwer to every Matter or Article, that during this Viſitation, or concerning " the ſame, you ſhall be examined upon. And furthermore, you ſhall preſent " whether the Injunctions given in my Lord, his Graces laſt Viſitation of the " ſaid Church, *Anno* 1570, be duly obſerved, or not; and in what Points they " are not obſerved. And this as much as in you lyeth, you ſhall perform. So " help you God, by Jeſus Chriſt.

Clerk and *Ackworth* take Preſentments.

The Archbiſhop committed the managing of this Viſitation under him, to Dr. *Bartholomew Clerk*, Official of the Court of the *Arches*, *London*, and to Dr. *George Ackworth*, to receive the Preſentments and Informations given by the Miniſters of his Church.

The Progreſs of the Viſitation.

Sept. 26. the Archbiſhop Viſited again in Perſon: And then having ſome Diſcourſe with the Dean and Prebendaries, he demanded of them at length, all and ſingular, whether they believed the ſaid Statutes concerning the Foundation of the ſaid Church, did bind them, ſo as they were bound inviolably to obſerve them. All the Prebendaries anſwered Affirmatively, excepting the Dean, and Dr. *Peerſon*, who denyed that the Statutes bound any otherwiſe, than by Virtue of their

ANNO 1573. Oaths in the time of their reſpective Admiſſions, they were bound to the Obſervation of them. *Thomas Willoughby*, the oldeſt Prebendary, had been ſuſpended, whether for Abſence, or ſomething elſe, I know not: But *September* 27. praying to be abſolved, he received it from *Clerk* and *Ackworth*. By the Anſwers given in by the Dean and Prebendaries to the Articles of Inquiry, it ſeems, that ſome of them had not been preſent at any Sermon or Lecture in the Church, ſince the laſt Viſitation. They had ſtill remaining a great many old Copes, which were to be diſpoſed of as the Archbiſhop thought beſt. Defects there were in the Diſtribution of the Almeſmoney. Preſentment was made likewiſe concerning the Stock of the Church in private Mens Hands. Concerning the Decay of the Stock of the Church. Concerning Decay of Obedience to the Dean. Concerning a Slander raiſed againſt his Grace. There were Matters preſented relating more eſpecially to the Dean. As that he had conſumed the Church Goods: Which yet he denyed. That he had broken the Statutes. That he made away the Copes of the Church. Which he confeſſed, becauſe it had been agreed by the Chapter, that all the Copes ſhould be made away, and that he had two of them, and payed Fifteen Pounds for the ſame. Concerning his Embecilling the Stock of the Church, he ſaid, the Church was in better State, than when he came to it. He was charged alſo, that he did not pay the Miniſters their Wages in due time. Which he denyed alſo. And concerning his diſagreing with the Prebendaries. To which he anſwered, that Mr. *Bullen*, one of the Prebendaries, threatned him, *to nail him to the Wall with his Sword*. Which made him complain to the Juſtices of Peace for his Safeguard. It ſeems there was great Quarel between the Dean and *Bullen*, a haſty Man; as appears, in that he was informed againſt, that he ſwore Oaths; which he confeſſed upon Provocation he did. He alſo ſtruck one *King* a blow on the Ear; and another time he offered to ſtrike Dr. *Ruſhe*, who eſcaped from him; And another time he ſtruck another in the Chapter Houſe, and a Lawyer.

Mr. *Bullen.*

The Declaration of Articles to be read by the Lay-Vicars, and Petty Canons. *Annal. Reform. Ch.* 17.

Order was given at this Viſitation, that the Lay Vicars ſhould read on particular Days appointed them, after the firſt Leſſon, the *Declaration* of certain principal Articles of Religion, ſet forth by the Order of both the Archbiſhops, and the reſt of the Biſhops, for the Unity of Doctrine, to be taught and holden of all Parſons, Vicars, *&c.* And the Petty Cannons alſo were appointed to read the ſame Declaration one after another on the *Sundays* ſucceſſively: What this Declaration was, may be ſeen in the *Annals of the Reformation.*

Injunctions given to the Church.

The Archbiſhop's Occaſions called him to *London* before he had finiſhed his Viſitation, but he left a certain Book of *Injunctions* in *Latin* for his Church, being Sixteen in Number, ſuiting to the Occaſions and Defects of the Church and Members: Which were ſolemnly read before him in the Chapter Houſe. The Heads of which were, 1. For the Obſervation of the Statutes. 2. For the Interpretation of the Statutes, and theſe Injunctions. 3. That no Leaſes be made in great Concerns, unleſs in general Chapters. 4. That Poſſeſſions be reſerved for the Tables of the Dean, the Prebendaries, and the Common Hall. 5. That Dividends of Fines be forbid, without the Conſent of the Archbiſhop. 6. Of making up Accounts each Quarter of the Year. 7. Of reſcinding and annulling Chapter Decrees from the end of *May*, *Anno.* 1573. 8. Of puniſhing ſuch as abſented from the Common Prayers. 9. That the greater Canons celebrate Divine Service on the greater Feſtivals. 10. That the Election of the Petty Canons, *&c.* by reaſon of Diſcords, do ceaſe, *&c.* 11. Of correcting the Scholars. 12. Of exacting Accounts of the Officers of the Common Hall. 13. Of the forbidding to ſubſtitute Officers. 14. Of ſtopping up new Gates, and other Paſſages. 15. Of making Contribution for the Poor. 16. That there be a Reader of Divinity conſtituted. Theſe *Injunctions* may be ſeen at length in the *Appendix.*

Num. XCII.

Obſervations upon the Injunctions. *N. Battely.*

Now to make a few Obſervations upon theſe Injunctions, and to ſhew upon what good Reaſon the Archbiſhop gave them. Which Obſervations are not mine, but my late learned Friend, *N. B.*

In

ANNO 1573.

In the firſt Injunction the Archbiſhop granted a Diſpenſation for the Non-obſervance of ſuch Statutes as were repugnant to the Word of God, and the Statutes of the Realm. And in the Statutes of the Church given by King *Henry* VIII. ſome Clauſes there were repugnant to the Word of God, and the Laws of the Realm. Of which theſe were ſome: In the Statute *De Celebratione Divinorum*, it is ordained, that the King's Scholars ſhould attend daily, *Et dum Sacra Myſteria in Summa peraguntur, Corporis Domini Elevationi adeſſe, ibiq; morari, quoad Cantus Agnus Dei.* Alſo, that on the Day of the Death of the King Yearly, *Exequiæ & Miſſa celebrentur pro anima noſtra.* Alſo in the Statute *De Precibus in Eccleſia noſtra dicendis*, they were daily to ſay this Prayer, *Præſta quæſumus, &c. pro animabus pientiſſimi patris noſtri* Henrici VII. *matris noſtræ* Elizabethæ *& clariſſimæ nuper Conjugis* Joannæ, *hæ Orationes dicantur.* And in the Statute *Preces Pauperum*, the Beadſmen were to ſay every Day, Morning, Noon, and Even, *Salutationem Angelicam.* Alſo, the Six Preachers were required to be preſent, *Miſſæ ſummæ, i. e.* At High Maſs. And it was part of the Sacriſts Duty, *Ut Ægrotorum Confeſſiones audiat.* Such Clauſes as theſe, being contrary to ſome Acts of Parliament made in the Reign of Queen *Elizabeth*, and her Brother, King *Edward*, the Archbiſhop did interpret and declare null and void.

The reaſon of the ſecond Injunction appears from itſelf.

The reaſon of the third was to prevent Frauds and Tricks, which at the ſmaller Chapters might be impoſed upon ſome that ſhould happen to be then abſent. Therefore the ſeventh Injunction did make void, and diſannul all Decrees and Orders concerning granting of Leaſes, and ſetting and dividing of Fines made after the end of *May*. And that there was good Cauſe for this ſtop, appears by the Regiſter of the Church. Whence it was obſerved, that Four and Twenty Decrees were made about Leaſes and Fines, (a bigger Number than uſual,) at a Chapter begun *June* 25, at the general Audit. The Fines were generally divided between the Dean and the Prebendaries; and but a ſmall Proportion (and that but ſometimes) allotted to the Church Cheſt. For Example,

Regiſt. Decan. & Capit. Cant.

	l.	*s.*	*d.*
The Sum total of all the Fines ſet, as they are Recorded.	750	00	4
Of this there was voted for the common Cheſt, no more than	26	10	0
For the Dean and Prebendaries	723	10	4

Beſides theſe, there were granted other Leaſes, to the Number of Eleven; which are mentioned in the Regiſter, but the Fines were not agreed upon. And all theſe could not but amount alſo to a great Sum. Theſe were the Decrees and Orders made by the Dean and Chapter, which the Archbiſhop did Cancel, and make void by one of his Injunctions. And whereas at that time the common Cheſt of the Church was very poor, the Dean and Prebendaries were very far from enriching it: As appears by the foreſaid Account. This alſo the more moved the Archbiſhop to evacuate their covetous Decrees. Therefore

The Fourth, Fifth, Sixth, and Seventh Injunctions, were to promote the Publick Benefit of the Church, and to enrich the common Cheſt. And they refer to the Statute called, *Dimiſſio Terrarum & Tenementorum ad Firmam.* Which chiefly provides againſt the granting of Leaſes before the Term be fully expired, and againſt the granting of any Leaſes, or the commencing any Law-ſuit, or the like, by the Dean, or any of the Prebendaries, without the Conſent of the Chapter. Alſo, that all things be acted for the Benefit, and not for the Damage of the Church, with this Clauſe added, *Pingueſcere enim Eccleſiam noſtram optamus, non macreſcere.*

The Penalties of thoſe that were abſent from Divine Service (which is the Matter of the Eighth Injunction) by the Statutes of King *Henry* VIII. were otherwiſe, *viz. Quisquis minorum Canonicorum abfuerit a majore Miſſa, aut a Matutinis, perdet Denarium. Quisquis a Veſpertinis aut Completorio abfuerit, perdet Obolum. Quisquis a prima, tertia, Sexta vel nona abfuerit, perdet Quadrantem.* This ſhews the Reaſon of the 8th Injunction.

The Ninth Injunction enforceth only a Clauſe in the Statutes in theſe Words, *Volumus, ut omnibus Feſtis principalibus Decanus, majoribus autem duplicibus Vicedecanus, (cæteris vero Feſtis duplicibus, reliqui Canonici ſuo ordine in divinis Officijs celebrandis) executor erit.*

The

ANNO 1573.

The Scholars mentioned in the Eleventh Injunction, were Fifty poor Children taught in the Grammer School belonging to the ſaid Church; who have every one of them Four Pound a Year towards their Maintenance: And are called *The King's Scholars*.

The Common Hall, in the Twelfth Injunction, was for the Minor Canons, Shoolmaſters, Scholars, Vergers, and other inferior Officers of the Church: Who either had their Diet in the Common Hall, or were to be allowed a ſtated Sum of Money in lieu of their Diet: Which is done at this Day, the Common Hall, and Officers belonging to it, being laid aſide.

Little more is to be obſerved concerning the reſt of the Injunctions, unleſs that the Fourteenth is this Day very much broken, there being many Doors, and private Inlets into the Precincts of the Church.

Beſides theſe Injunctions, the Archbiſhop gave them more Admonitions by Word of Mouth; and laſtly, ſent them others in Five Articles, under his great Seal.

The Archbiſhop returns to *Lambeth*.

Soon after the Archbiſhop was come home to *Lambeth*, which was towards the end of *October*, he wrote to the Treaſurer a Letter, dated *November* 3. Whereby we may underſtand what the Archbiſhop had obſerved at his being at *Canterbury*, keeping his Viſitation in that Church. For he told him, "That he ſaw "high time by Injunctions to prevent Evil. And that he ſaw high time too, for "her Majeſty to procure the Safety of ſuch Foundations, by ſending them new "Statutes under her Seal, which that Church and others yet wanted, [the old "Popiſh ones ſtill remaining in Force, and the Members thereof holding them-"ſelves bound to the Obſervance of them, as ſome of the Canons of his Church "confeſſed to him.] But for his Church of *Canterbury*, he had already deviſed and prepared wholeſome Statutes: Which, he ſaid, he would offer, if they ſhould not hang too long in hand there at Court: knowing by Experience what Delay and Diſcouragement ſuch Matters of the Church uſually there met with, occaſioned by ſome Enemies to him, and Religion. But for ought appears to me, King *Henry*'s Statutes remained to the Church, 'till Archbiſhop *Laud* procured others from King *Charles* I. Another thing that he obſerved at that his Viſitation, was, that both there, and otherwhere, he had noted by Experience partly, and partly by Report, that her Majeſty's needful Eccleſiaſtical Commiſſion was foully abuſed, and ought to be redreſſed. By which Words, I ſuppoſe, he aimed at ſome in this Commiſſion, who inſtead of rectifying the Neglect of Diſcipline, and the Irregularities among the Clergy and Laity, did rather wink at, and favour them: And at others, who made a baſe Gain thereof, by receiving Bribes. And then the Archbiſhop added, by way of Apology, for what he had ſaid to the Lord Treaſurer, to whom he wrote this, and prayed him not to think amiſs of his Meaning, which to him ſecretly he thus diſcloſed, uſing a Proverb common with him, *All is not Gold that gliſters*, [glancing at ſome of the Commiſſioners.] This Complaint of the foul Abuſe of the Eccleſiaſtical Commiſſions, which were ſent into the Countries, he alſo found at *Norwich*. With which he acquainted the Treaſurer not long after this: Telling him, that if it were not reformed by a new Commiſſion, [that ſo unfitting and mercinary Men might be left out] it would work Inconvenience. Papiſtry was the chief Matter wherein theſe Commiſſioners were to deal; and yet the clamorous Cry, as he ſaid, of ſome needy Wives and Husbands, did compel them at *Lambeth*, to take the Matter out of their common bribing Courts, to eaſe their Griefs by the Commiſſion. The leſſer Spiritual Courts were here intended by the Archbiſhop alſo.

His Obſervations upon his late Viſitation.

Abuſe of Commiſſions Eccleſiaſtical.

The Archbiſhop Certificate of *Eaſt-bridge* Hoſpital.

But before the Archbiſhop's Return, and while he was at *Canterbury*, Viſiting his Church, he alſo made a Viſitation of *Eaſt Bridge* Hoſpital. And this eſpecially in Obedience to the Queen's Command. For *April* the 17th laſt paſt, ſhe ſent Letters to the Archbiſhop. *De Certiorand. pro Hoſpitali* Eaſt Bridge, *&c.* To certify to the Barons of the Exchequer, concerning the State of this Hoſpital. So, ſoon after his coming Home, *viz. November* the 9th, he returned an ample Certificate to the ſaid Barons concerning this Hoſpital. Which is extant in the Archbiſhop's Regiſter. Therein he certified, that *Thomas Becket*, Archbiſhop of

Archbiſhop *Parker's Reg. Fol.* 77.

Canter-

Canterbury, Founded the Hoſpital of *Eſtbridge*, *Cant.* for the Reception and Suſtentation of poor Strangers, and ſuch as came to *Canterbury*. And that afterwards *John Stratford*, Archbiſhop of *Canterbury*, made an Ordination concerning the Diſpoſition of the Goods of the ſaid Hoſpital, bearing Date *September* 23. 1342. Which was among other Things, that in the ſaid Hoſpital there ſhould be Twelve competent Beds, with the Pertinences, for the Reception of the Poor, and eſpecially Travailers, and thoſe that flocked thither, as well the Well as the Sick: And that there ſhould be Four Pence daily diſtributed out of the Goods of the ſaid Hoſpital, according to the Number of each Days in the Year, for the neceſſary Uſes of theſe Poor, and the Helps of their Living. And that there ſhould be always a Woman here of Forty Years old, or above, in the Hoſpital. Which ſhould have competent Food and Cloathing from the Goods of the Hoſpital; who ſhould Miniſter to the ſaid Poor, and look to the Beds. And theſe Thinge were duly and faithfully obſerved, until the Twentieth Day of *May*, 1569. ANNO 1573.

And the ſaid *John Straford* reſerved to himſelf, and his Succeſſors, Archbiſhops of *Canterbury*, a plenary Power to add to, take away, change, and correct his Ordinance, as ſhould ſeem beſt to them. Therefore We *MATTHEW*, Archbiſhop of *Canterbury*, for certain reaſonable Cauſes moving us, concerning, and upon the Diſpoſition of the Goods of the ſaid Hoſpital for the time to come, made a certain Ordinance, bearing Date *May* 20. 1569, and Signed with our, and the Dean and Chapters Seal of *Chriſt*'s Church, *Cant.* as followeth, *viz.* That in the time of Peace, every *Friday* throughout the Year, Thirty poor People, dwelling within the City of *Canterbury*, ſhould be relieved out of the Goods of the ſaid Hoſpital, with Thirty Pence. And that in the ſaid Hoſpital there ſhould be Twelve competent Beds, with their Pertinences, for the Uſe of the poor Soldiers flocking thither in time of War. For whoſe Uſe in the time of War, according to the value of Four Pence, for every Day in the Year, Expence was to be made out of, and from the ſaid Sum of Thirty Pence, the ſaid Diſtribution in time of War ceaſing. And that Twenty poor Children, above the Age of Seven Years, and under Eighteen, be taught in the ſaid Hoſpital to Read, Sing, and Write, *gratis*. And further, that out of the Rents of the ſaid Hoſpital, be Yearly paid, for the Suſtentation of two Scholars in *Corpus Chriſti* College in *Cambridge*, the Sum of Six Pounds, Thirteen Shillings and Four Pence. All which things were faithfully done, according to the Ordinance retained in the Hands of the Maſter of the ſaid Hoſpital.

CHAP. XXXII.

A Continuation of the Viſitation of his Church and Dioces. Anſwers to the Injunctions. The Churches Preſent to their Archbiſhop. Orders for Apparitors. Regulates the Arches.

BUT we muſt not leave the Viſitation thus. For though the Archbiſhop was gone Home, yet the Viſitation went forward. For being returned to *Lambeth*, he gave out a Commiſſion, dated thence, *November* 20. 1573, to Dr. *Bartholomew Clerk*, (whom for this Purpoſe he had conſtituted, and named his Chancellor) to Viſit his Church, and to enquire diligently how they obſerved and fulfilled the aboveſaid Articles, becauſe he himſelf was neceſſarily obliged upon urgent Buſineſs to be abſent, as it ran in the Commiſſion. Another Commiſſion alſo is Regiſtred, dated Nine Days after, *viz.* *November* 29. to Dr. *Clerk*, and Dr. *Ackworth*, joined with him, to Viſit the City and Dioces. A Commiſſion alſo came from the Archbiſhop, to the Suffragan of *Dover*, the the Official of the Arches, [Dr. *Clerk*] and others to Viſit the Dioces.

The Viſitation continues by Commiſſion: *Parker*'s *Regiſt.* For the Church.

And Dioces.

But

ANNO 1573.

But they were to certify the Proceedings to the Archbiſhop, or his Vicar General.

The Records of the Viſitation.

In the Archbiſhop's Regiſter, here is added a *Memorandum*, ſhewing the Archbiſhop's great Exactneſs in his Doings. Which was this, that all the reſt of the Records of this Viſitation, as well of the Cathedral Church, as of the whole Dioces, were by my Lords Graces Commandment delivered to Mr. *Aldridge*, Regiſter of the Court of *Canterbury*, to be kept among the Records of his Office, for the Eaſe of the Subjects of his Dioces, that ſhould have occaſion to ſearch for any things contained therein.

I ſhall now proceed to ſhew ſome things done by the Church of *Canterbury*, with Relation to their late Viſitation. The Dean and Chapter gave in their Anſwer to the Injunctions mentioned before. Which was to this Tenor:

The Dean and Chapters Anſwer to the Injunctions. *Parker's Regiſt.*

Imprimis,

" TO the Injunctions delivered unto us under your Graces Seal, in the time " of the ſaid Viſitation.

" To the firſt Injunction, and to the firſt part thereof, touching the Obſerva- " tion of the Statutes ſet forth, as it is alledged by our Founder, we Anſwer; That " we do obſerve the ſame ſo far forth, as they be not prejudicial, or againſt the " Letters Patents of Incorporation and Dotation, given to us from our ſaid Foun- " der, and that otherwiſe we do obey them, as good Orders and Rules, tending " to the Preſervation of Unity, Reformation of Manners and Exceſſes, and for " the better Maintenance of the State of our Church. And to the ſecond Part " touching the Procurement of Diſpenſations, we anſwer, that Sithence the Re- " ceit of the ſaid Injunctions, hitherto there hath been nothing done to " the contrary, that doth appear unto us. Although there be ſome of " the Chapter, who do proteſt, and think not convenient to obſerve that " part of the Injunction; neither yet, that they are by Law tyed there- " unto,

" To the Second and Third, we ſay they be, and ſhall be, obſerved hence- " forth.

" To the Fourth, we Anſwer, That there hath been nothing done to the con- " trary thereof, and that we have not neglected to paſs any Demiſe or Leaſe, " worthy to be termed *Deteſtable* [as the Archbiſhop had called them in his In- " junction] to our Knowledges.

" To the Fifth, we Anſwer, That as there hath not been, nor at this time is, any " Contention ſtirring up among us, touching the Demiſe of any Leaſe, or Di- " viſion of any Fines, which by the Statuts, ought to be laid up in the common " Cheſt; ſo do we mean to uſe thoſe Matters as Hoſpitality may be maintained, " and the State of the Church, from time to time, well preſerved.

" To the Sixth, we Anſwer, that as we have preſently begun to put the " Injunction in practiſe and uſe, [of calling the Receiver or Treaſurer to account " quarterly] ſo we are determined henceforth to perform the ſame, as a thing " very requiſite and neceſſary.

" To the Seventh, [concerning annulling Grants and Demiſes made by the " Chapter ſince *May* laſt] we Anſwer, that in part we cannot perform the ſame, " becauſe it lieth not in us to call in any Demiſe or Leaſe, once delivered under " our Seal to any Perſon. And to the other part, that there hath been no Di- " viſion made contrary to the Statutes, or our ſaid Letters of Dotation.

" To the Eighth, [concerning a Peny for abſence from Prayers, Lectures, " Communions, to be laid upon the Petty Canons, *&c.*] we anſwer, that it is " not convenient to perform that Injunction, becauſe it is contrary to the " Statutes.

" To the Ninth, [that the Canons officiate in their own Perſons in the greater " Feſtivals which they call *Double*] We ſay, that becauſe it is not ſet down in " the Book of Service, which be the Double or greater Feaſts, therefore we are " doubtful, when to obſerve the ſame. Nevertheleſs, both the Dean and Pre- " bendaries at ſundry times, in the Year, as *Eaſter*, *Whitſuntide*, and *Chriſtmas*, " do execute in proper Perſon, and ſo mean to continue, by ſuch as be at " home.

" To

ANNO 1573.

" To the Tenth, [that injoyned the Elections of Petty Canons, Vicars, *&c.* " ſhould ceaſe till the Royal Authority, or the Archbiſhop's Interpretation de- " termined in whom the Right thereof lay, whether in the Dean or Chapter ;] " We Anſwer, that the ſame Injunction is not to be performed, becauſe it is " taken to be againſt the Letters Patents of Dotation.

" To the Eleventh, We ſay, as to the appointing of the Scholars to be under " Tutors, [to be of the Canons or Preachers ;] that the ſame cannot be well ob- " ſerved, becauſe few or none of the Prebendaries or Preachers are willing to " take upon them the Function ; and that becauſe they are ſeldom at Home at " the time of the Admiſſion, and putting in of the ſaid Scholars ; and many of " them for the moſt part of the Year abſent.

" To the Twelfth, [concerning taking Accounts Quarterly of the Officers of " the Common Hall,] We anſwer, that that Injunction is obſerved, as it is af- " firmed by ſuch as be moſt at Home.

" To the Thirteenth, [that the Stewards, Caterers, Butlers, *&c.* do not exer- " ciſe their Offices by Subſtitutes] We ſay, that it cannot be well ob- " ſerved, becauſe the Inferior Miniſters have their Office by Patent under our " common Seal, to uſe them, or by ſufficient Deputies.

" To the Fourteenth, Conſidering that it is not your Graces Meaning general- " ly to ſhut all Ways and Doors, as your Graces Way and Door entring into the " Church, the *Poſtern-Gate*, the *Mint-Gate*, Mr. *King*'s Backdoor ; nor the Win- " dows of divers the Churches Tenements between *Chriſt*'s-Church Gate, and " St. *Michael*'s-Gate ; the Rents whereof would be then little worth, if their " Windows ſhould be ſtopped up, as Mr. *Peerſon* and Mr. *Bungey* can well declare. " But for ſuch Doors, whereby Strangers do enter into the Scite and Precincts " of the Church, We anſwer, that by Warning and Monition already given, " we have done as much as in us lyes preſently, and ſo mean hereafter from " Time to Time, to take Order, that the ſaid Injunctions may be put in Execu- " tion.

" To the Fifteenth, as touching the Church Alms ; We anſwer, that the Maior " and his Brethren have received already Twenty Marks thereof : As touching " our own Almes, we ſay, that if we might be diſcharged of ſuch Ceſſes as the " Juſtices of Peace in the Shire have laid, and may lay, upon us, by order of the " Statute for Proviſion for the Poor ; wherein they have already ſeriouſly written " unto us, we can be well contented to obey that Injunction. [Whereby the " Dean was to contribute to the Poor of *Canterbury*, Three Pound Six Shillings " and Eight Pence ; each Prebendary, Two Pounds ; each Preacher, Six Shil- " lings and Eight Pence ; each Vicar, Three Shillings and Four Pence ; each " Singing Man, One Shilling and Four Pence ; And Ten Pounds out of the " Common Treaſury : to be diſtributed each Quarter by equal Portions.]

" To the Sixteenth, [For the providing of a Reader of Divinity to read *Wed- " neſdays* and *Fridays* in the Church, for the Salary of Twenty Pounds a Year,] " We Anſwer, that that Injunction is performed, and the room ſupplied by " Mr. *Sympſon*.

The Dean and Chapter deſire a Releaſe of ſome Injunctions. *Reg. Decan. & Capit. Cant.*

By which Anſwers it appears that the Dean and Chapter, at leaſt ſome of them, could not well digeſt ſeveral of theſe Injunctions, tho' undoubtedly the Archbiſhop gave them, upon mature Deliberation, and to prevent and rectify Abuſes. Therefore at the next general Chapter, begun *November* 25. it was agreed that Mr. Dean, at the Churches Charge, ſhould make a Journey to *London*, (among other things) to be a Sutor to the Archbiſhop's Grace for his Releaſe of divers Injunctions given in the late Viſitation. This ſame general Chapter, was from time to time, continued to the 24th Day of *December*, where they paſſed this Decree, and then the ſaid Chapter was diſſolved, *viz.*

They make a Preſent to the Archbiſhop.

" Whereas the Lord Archbiſhop his Grace, hath in ſundry his Viſitations of " this his Church of *Canterbury*, been at more Expences, by reaſon, that by him- " ſelf and his Officers, he hath made longer Abode there, in reconciling Con- " troverſies ariſen and grown in the ſaid Church, than otherwiſe he ſhould " have been at ; and for Pains taken in ſetting down Orders of Pacification :

ANNO 1573. " Wherein, and from time to time otherwiſe, his Grace hath ſhewed his accuſtomed ſpecial Favour towards the Eſtate of this Church: It is therefore " agreed, that his ſaid Grace ſhall, in part of a Recompence towards thoſe Pains " taken, and Charges born, have Thirty Pounds, to be paid to him by the " Hands of our Treaſurer of the ſame Church, within convenient time, after " it ſhall pleaſe his Grace to require the ſame. Whether this was intended as a real Teſtimony of their Gratitude towards the Archbiſhop, or for ſome other end, I determine not. And whether the Archbiſhop received this their Preſent, or no, I cannot tell.

I ſhall ſay no more of the Archbiſhop's Viſitation yet, it being continued by Prorogation, to *May* 2. 1574. under which Year, we ſhall take ſome further view of it.

Orders made by the Archbiſhop for Apparitors.

As the Archbiſhop had taken this Care of his Church, ſo he alſo took Care of his Courts, and the Officers thereof. And becauſe ſo much Juſtice and Eaſe to the Subject depended upon the honeſt diſcharge of the Duty of Apparitors, therefore when one *Body* was admitted this Year to that Office, for the *Prerogative* Court, the Archbiſhop made theſe Orders following:

Park. Regiſt. Fol. 76.

" *Imprimis*, Every Apparitor from henceforth to be admitted, ſhall not only " at the time of his Admittance, take a Corporal Oath for the True and Faithful " executing of his Office; but alſo ſhall enter into Band unto the Archbiſhop or " his Commiſſary of his *Prerogative* Court, to obſerve theſe Articles following, which ſhall concern him.

" That the ſaid Apparitors and every of them, who ſhall by vertue of his " Commiſſion, or by any ſpecial Proceſs, warn any Perſon to appear in the ſaid " Court of *Prerogative*, ſhall deliver unto the ſaid Party, a Note in Writing, " containing the Cauſe, the Place, and Day of his Appearance. Which Day " ſhall be always ſufficient for the Party ſo moniſhed, to make his Appearance " or Repair unto the ſaid Court.

" *Item*, That the ſaid Apparitors ſhall not preſume to call any Perſon to make, " his Account without the Conſent of the Judge of the *Prerogative*; to the intent " no Perſon be vexed without juſt occaſion.

" *Item*, That the ſaid Apparitors ſhall not demand of any Perſon, more than " accuſtomed Fees, nor above Two Pence for the Mile, for any Excommunica- " tion to be denounced, accounting from *London*, to the Place where the Party " dwelleth. Nor that the ſaid Apparitors ſhall exact of any party for the proving " of his Teſtament, if he be required to do the ſame in his behalf, more than " ſhall be thought reaſonable by the Judge of *Prerogative*.

" *Item*, That the ſaid Apparitors ſhall every ſecond Term, at the leaſt, before " the end of the Term, in their own Perſon, except they be Sick, repair to the " Office, and make a Declaration of their Doings. And ſhall every Term, by " their Letters, if they come not themſelves, with diligence truly certify their " Doings, to the intent a good Order may be kept therein.

" *Item*, That the ſaid Apparitors, having Proceſs of Excommunication *Ex Officio*, againſt any Perſon, may, for avoiding Excommunication, ſtay the " Denunciation of the Excommunication, upon Promiſe, or other Order taken " with the Party, to ſatisfy the Effect of the ſaid Proceſs, the Term following at " the fartheſt, and no longer. Which the ſaid Apparator ſhall certify imme- " diately unto the Office. And in caſe the ſaid Apparitor ſhall receive his Fees, " or any Part thereof in the Country, he ſhall certify the Office thereof; to the " Intent the Parties be not, at their coming up to the Office, through their Neg- " ligence, and the Clerk's Ignorance, doubly charged.

" *Item*,

ANNO 1573.

" *Item*, To the Intent theſe ſaid Orders may be the better obſerved, the Regiſter of the *Prerogative* for the Time being, ſhall cauſe one of his Clerks to keep a ſpecial Book hereof. Wherein ſhall be noted, not only all ſuch Proceſs as ſhall go forth from the ſaid Office, and all Abſolutions concerning the ſame, but alſo all ſuch Fees as ſhall be received for the ſaid Officers. Which ſeveral Fees the ſaid Regiſter ſhall truly anſwer unto the ſaid Officers accordingly. And the ſaid Regiſter ſhall further take out for the ſaid Apparitors, at ſuch time as they ſhall require the ſame, ſuch Proceſs as they ſhall give Information of, except upon reaſonable occaſion, the Judge ſhall not think it convenient.

The Bond of an Apparitor. Archbiſhop *Parker's* Reg.

THE Form of the Obligation was this, " The Condition of this Obligation is ſuch, That if the above bounden *George Body*, being admitted to the Office of Apparitor for the *Prerogative* Court of *Canterbury*, only in and through the Cities and Dioceſſes of *Briſtow*, *Bath*, and *Wells*, and *Exeter*, and the exempt Places of the ſame, do truly and faithfully, according to the Tenor and Effect of a Commiſſion to him in that Behalf made, bearing date the laſt Day of *September*, in the Year of our Lord, 1573, and alſo according to the Tenor of a Scedule to theſe Preſents annexed, and do and exact, receive or take, or cauſe to be exacted, received or taken, any other, or more Sum or Sums of Money, or Fees, of any Perſon or Perſons, for the Execution of the Office of Apparitorſhip, or for any Matter, or Cauſe, touching or concerning the ſame Office, other than ſuch Fees, and in ſuch Order only, as is mentioned and deſcribed in the ſaid Scedule, to theſe Preſents annexed; and do alſo perform and accompliſh, or cauſe to be performed and accompliſhed, all and every thing and things, mentioned and expreſſed, in the ſame Scedule to theſe Preſents annexed, juſtly and truly, in and by all things, according to the Tenor and Effect of the ſame Scedule, without Fraud or Guile: That then this preſent Obligation to be void, and of no Effect, or elſe the ſame to ſtand and abide in full Power, Strength and Vertue.

Regulates the Court of *Arches*.

This Year alſo the Archbiſhop regulated the Court of *Arches*, with Statutes and Conſtitutions. Wherein among other Things, it was expreſly ordained, that neither the Dean, nor Official of the Court of *Arches*, ſhould Exerciſe the Function or Profeſſion of an Advocate in any Court, belonging to the Juriſdiction of the Archbiſhop, on pain of Excommunication and Suſpenſion. Theſe Conſtitutions were publiſhed at *Lambeth*, *May* 6. 1573. and of his Conſecration the Fourteenth, as I collect from Dr. *Godolphin*'s *Repertorium*. Where are alſo mentioned Archbiſhop *Whitgift*'s Conſtitutions of the ſame Court.

Repertor. Canonic. p. 103.

ANNO 1573.

CHAP. XXXIII.

A Proclamation againſt Seditious Books of Papiſts. And another againſt Deſpiſers of Common Prayer. Eccleſiaſtical Commiſſioners in every Country. The Archbiſhop obſerved, how Biſhops were neglected. His Judgment of Puritaniſm, *tending to a popular Government.* Sampſon's *Letter to the Lord Treaſurer. The Church, how ſtored now with Preachers.*

Popiſh Libellers.

THAT Libellous Book before ſpoken of, wherein the Government, and eſpecially the Lord Treaſurer and others of the Queen's chief Counſillors, were ſo abuſed, cauſed a Proclamation ſoon after, *viz. September* 28. to be ſent forth. It appeared thereby, that theſe Libellers were the Remainders of the Rebels and Traitors *Anno* 1569, that now lived Abroad. For it ſet forth, "How certain "obſtinate and irrepentant Traitors, after their notorious Rebellions made againſt "theie natural Country, had fled out of the ſame, and remained in Foreign

Proclamation againſt them.

"Parts, with a continual and wilful Determination, as it appeared, to contrive "all the Miſchief they could imagine, to Impeach and ſubvert the Univerſal "Quietneſs and Peace of the Realm, and beheld with deadly Envy this their "natural Country, by God's ſpecial Grace, directing her Majeſty in her Go-"vernment, moſt comfortably poſſeſt thereof, both inwardly at Home, and "with all outward Countries next adjoining, That ſince they had waſted their "whole Time for the proſecuting their rooted Malice, by congregating them-"ſelves together in Routs, with Shews of Conventicles, and of Forces, (where-"in they had condemned and deſpiſed ſuch of their former Companions as had "dutifully ſought for Mercy for their Offences) and by Combination with "others of this Country Birth, of like Diſpoſition, being found as Perſons va-"grant, and wilful Fugitives, they ſought by and with them to excite, by all "kind of ſiniſter Means, divers Eſtates and Governours abroad, to miſlike, and "to enter into Enmity with the Queen, her Realm and People. And that not-"withſtanding theſe their Labours and Practiſes, they ſaw, that neither they "had prevailed, nor could prevail as they deſired, by reaſon of the great Wiſ-"dom, Honour, and grave Conſideration of the ſaid Perſons of Eſtate, whom "they much troubled and annoyed with their importunate Suits and Clamours; "eſpecially with their falſe, malicious, aud traiterous Suggeſtions and Calum-"niations of the Queen's Majeſty, her Government, and this Realm. That be-"ing therefore deſperate of theſe their former Travailes and Practiſes, and "finding her Majeſty's Amity was had in good Eſtimation with other the great "Princes and Eſtates her Neighbours, and that Amity alſo of the ſame Princes "reciproquely embraced by her Majeſty, to the Honour and Benefit of her Ma-"jeſty, her Allies and Confederates, and their Countries and Subjects; they "were fallen into another crooked Courſe of malicious perſecuting the happy "Eſtate of this Country and Government, by chuſing out of certain ſhameleſs, "ſpiteful and furious Brands, having a Trade in penning of infamous Libels, "not only in the *Engliſh*, but alſo in *Latin*, and other ſtrange Languages. And "by theſe means they had lately cauſed certain ſeditious Books and Libels to be "Compiled and Printed in divers Languages; wherein their final Intention ap-"peared to be, to blaſpheme, and as it were to accuſe their Native Country with "all manner of reproachful Terms againſt the peaceable Government thereof; "condemning generally the whole Policy of the preſent Eſtate, as having no Re-"ligion nor Piety, nor Juſtice nor Order, nor good Miniſters at all, either for "Divine or Humane Cauſes. And yet, to abuſe ſuch as were Strangers to the "State, they glozed ſome of their late Libellous Books, with Arguments of Diſ-

A Treat. of Treaſon.

"coveries of Treaſons intended, as they did craftily alledge, by ſome ſpecial "Perſons, being Counſellors, againſt her Majeſty, and the State of this Crown

and

" and Realm, with reproachful Terms of moſt notorious falſe Aſſertions and Allegati- *ANNO*
" ons; bending their Malice moſt ſpitefully againſt two, [meaning the Lord Keeper, 1573.
" and Lord Treaſurer] who were certainly known to have always been moſt ſtu-
" diouſly and faithfully careful of her Majeſty's proſperous Eſtate, and vertuous The Libels
" Government, employing thereto all their Cares, Travails, Diligence and chiefly a-
" Watching, with the manifeſt Loſs and Hindrance of their own Health; that gainſt the
" no Treaſon might approach to hurt her Highneſs, nor treacherous Malice to Keeper and
" diſturb the Quiet of her proſperous Reign. Theſe chiefly, beſide that gene- the Treaſu-
" ral reproving of all other having Charge in this Government, they ſtudied by rer.
" their Venomous and Lying Books, to have eſpecially miſliked of her Majeſty,
" contrary to their manifold Deſerts, ſo approved by long and manifeſt Expe-
" rience; which both her Majeſty, and all the reſt of her good Counſillors and
" Nobility, with other the States of the Realm, have had, and daily have, of
" the very ſame Counſillors. Who alſo are the more to be allowed of her Ma-
" jeſt, in that ſhe ſaw; and of her own meer Knowledge truly underſtood, that
" all the particular Matters, wherewith the ſaid Libellers laboured to charge the
" ſaid Counſillors, as Offences, were utterly improbable and falſe; as in
" manner generally, all other her Majeſty's Counſillors, Miniſters and Subjects
" of Underſtanding, in every Degree, did repute, accept and know the ſame to
" be. So as, both of her Majeſty, and of all other her good Counſillors and No-
" blemen, this their Attempt was underſtood to be the Work of cankered Envy
" and Malice, and the accuſtomed Wont of ſuch Men as were poſſeſt with thoſe
" Spirits, when they could not, nor dared not, openly aſſaile her Majeſty by
" Force, or open Doings, than to go about to pull from her her faithful and
" truſty Counſillors by falſe Calumnies, or with feigned and ſurmiſed Tales, to
" make Variance, if they could, Jealouſies and Diſcords among her Highneſs's
" Counſillors; who hitherto with much Concord, and good Agreement, had,
" as was well ſeen, ſerved proſperouſly her Highneſs.

" And therefore her Majeſty, having regard to be thankful to Almighty God,
" for his Bleſſing of her with his Protection in her Government theſe many
" Years; and for that Cauſe, miſliking to ſuffer the ſame to be in this ſort by
" ſuch infamous Libels obſcured, defamed or blaſphemed, either preſently, or
" in time to come, by the ſecret diſperſings of the ſame Books and Libels, either
" within the Realm, or Abroad in Foreign Language; and in like manner, be-
" ing unwilling to have ſuch as were her well-tryed and approved faithful Ser-
" vants and Counſillors, to be thereby taxed, and altogether with manifeſt un-
" truths impudently uttered, to the Diſhonour of her Majeſty, to whom they
" are Counſillors; therefore thought neceſſary, and ſo, by Advice of others her
" Council and Nobility, whoſe Reputation is alſo moſt certainly taxed by the
" ſaid manifeſt Slanders and Untruths, She willed, that by this her publick De-
" claration it be known, that the ſame Books and Libels be of her Majeſty, and
" of her Council, eſteemed, judged and condemned to be Works of Deſpiſers of
" God's true Religion, of obſtinate Traitors againſt her Majeſty's Perſon, State
" and Dignity, and of unnatural and malignant Enviers of the common good
" Tranquility of her Realms. Who the more to abuſe ſome ſimpler ſort of People,
" did deliver a Shew of certain things pretended for the Safety of her Majeſty's
" Perſon and State, the ſame being indeed moſt manifeſt and direct Practiſes to
" ruine her Perſon, and overthrow her State. And therefore ſhe charged all
" manner of Perſons to deſpiſe, reject and deſtroy ſuch Books and Libels, when-
" ſoever they ſhould come to their Hands, for the malicious Slanders and Un-
" truths contained in them: And that no Man willingly ſhould bring them into
" the Realm, diſperſe, diſpoſe or deliver to any other, or keep any of the ſaid
" Books or Libels without deſtroying; except the ſame Perſon were one of her
" Majeſty's Privy Council, or otherwiſe for reaſonable Reſpects were duly
" Licenced to have the ſame to peruſe, and to reprove, according to the Quality
" thereof, upon pain to be by any publick Officer apprehended, and thereupon to be
" puniſhed, as Sowers of Sedition, and Abettors to the Treaſon uttered in the
" ſame.

ANNO 1573.

Breakers of the Orders preſcribed, increaſe.

And as in *September* there went forth this Declaration againſt the Papiſts, ſo the next Month, *viz. October* 20. a Proclamation was Publiſhed againſt the Deſpiſers and Breakers of the Orders preſcribed in the Book of Common Prayer. For this, which was before but privately diſliked by ſome Men, was come now to be openly broken and deſpiſed, and ſpoken againſt by many, both in their Preachings and Writings. And beſides new Rites, and new Churches were ſet up; and many withdrew from the Publick Communion in Pariſh Churches, as tho' the Cauſe was now the ſame as was in the Times, when Popery was profeſſed. This awakened the State to take ſome more diligent Cognizance of it. And the Biſhops, as well as other Magiſtrates, were blamed for their Negligence in puniſhing it; and were required to give greater Diligence therein for the future.

A Proclamation to reſtrain them.

The Queen's Proclamation ſhewed, "That ſhe was right ſorry to underſtand, "that the Order of Common Prayer, ſet forth by the common Conſent of the "Realm, and by the Authority of the Parliament, in the Firſt Year of her "Reign, wherein was nothing contained but the Scripture of God, and that "which was Conſonant unto it, was now of late of ſome Men deſpiſed and "ſpoken againſt, both by open Preachings and Writings, and of ſome bold and "vain curious Men, new, and other Rites found out and frequented: Where-"upon Contentions, Sects, and Diſquietneſs did ariſe among her People; and "for one godly and uniform Order, Diverſity of Rites and Ceremonies, Diſpu-"tations and Contentions, Schiſms and Diviſions, were already riſen, and "more like to enſue. The Cauſe of which Diſorders her Majeſty did plainly "underſtand to be the Negligence of the Biſhops and other Magiſtrates: who "ſhould cauſe the good Laws and Acts of Parliament, made in this behalf, to be "better executed, and not ſo diſſembled and winked at, as hitherto it might "appear that they had been.

"For ſpeedy Remedy whereof, her Majeſty ſtraitly charged and commanded all "Archbiſhops and Biſhops, and all Juſtices of Aſſize, and of *Oyer* and *Terminer*, "and all Maiors, Head Officers of the Cities and Towns Corporate, and all "others that had Authority; to put in Execution the Act for the Uniformity of "Common Prayer and Adminiſtration of the Sacraments, mnde in the Firſt "Year of her Reign, with all Diligence and Severity, neither Favouring nor "Diſſembling with one Perſon or other, who ſhould nelect, deſpiſe or ſeek to "alter the godly Orders and Rites ſet forth in the ſaid Book.

"But if any Perſon ſhould by publick Preaching, Writing, or Printing, con-"temn, deſpiſe or diſpraiſe, the Orders contained in the ſaid Book, they ſhould "immediately apprehend him, and cauſe him to be impriſoned, until he had "anſwered to the Law. Upon pain that the Chief Officers, being preſent at any "ſuch Preaching, and the whole Pariſh, ſhould Anſwer for their Contempt and "Negligence.

"Likewiſe, if any ſhould forbear to come to the Common Prayer, and re-"ceive the Sacraments of the Church, according to the Order in the ſaid Book "allowed, upon no juſt and leful Cauſe; all ſuch Perſons they ſhould inquire "of, and ſee puniſhed and redreſſed, according as is preſcribed in the ſaid Act, "with more Care and Diligence than heretofore had been done. The which "Negligence had been the Cauſe, why ſuch Diſorders had of late ſo much, and "in ſo many Places encreaſed and grown.

"And if any Perſons, either in private Houſes, or publick Places, made Aſ-"ſemblies, and therein uſed other Rites of Common Prayer and Adminiſtration "of the Sacraments, than was preſcribed in the ſaid Book, or ſhould main-"tain in their Houſes any Perſons, being notoriouſly charged, by Books or "Preachings, to attempt the Alteration of the ſaid Orders; they ſhould ſee ſuch "Perſons puniſhed with all Severity according to the Laws of the Realm, by "Pains appointed in the ſame Act.

"And becauſe theſe Matters did principally appertain to the Cure of Perſons "Eccleſiaſtical, her Majeſty gave a moſt ſpecial and earneſt Charge to all Arch-"biſhops, Biſhops, Archdeacons, Deans, and all ſuch as had ordinary Juriſdiction "in ſuch Caſes, to have a vigilant Eye and Care to the Obſervation of the Orders "and Rites in the ſaid Book preſcribed, throughout their Cures and Dioceſes;

"and

" and to proceed from Time to Time by Ordinary and Eccleſiaſtical Juriſdi- " ction, as was granted them in the ſaid Act, with all Celerity and Severity " againſt all Perſons who ſhould offend againſt any of the Orders of the ſaid " Book preſcribed; upon Pain of her Majeſty's high Diſpleaſure for their Negli- " gence, and Deprivation from their Dignities and Benefices; and other Cen- " ſures to follow, according to their Demerits. Given at *Greenwich*. What Care ſoever the Queen had of the Church by this Proclamation, the manner of the drawing it up, charging ſo ſeverely the Biſhops, made it appear what little good Will the Court had for them. And ſo the Biſhops reſented it, as we ſhall ſee by and by. ANNO 1573.

Commiſſions Eccleſiaſtical for every Dioces.

This Proclamation the Queen purſued with Commiſſions to the Biſhops of each Dioces, and other Perſons in the ſeveral Counties; to make Enquiry after any Breaches of her Eccleſiaſtical Laws, and to Cite before them ſuch as brake them, and to Hear and Determine thereof, and inflict Puniſhments accordingly. But theſe Commiſſioners were not ſeldom Friends to theſe Men; and the Phyſitians themſelves were Sick, as the Biſhop of *Ely*, ſpeaking of theſe Commiſſions, expreſt himſelf to the Archbiſhop.

The Archbiſhop laments the Court's Neglect of the Biſhops.

It was a Thing that our Prelate often contemplated with Grief, to ſee what a back Friend the Court was to thoſe of his Order, and how it ſecretly favoured thoſe (whatever it pretended) that were ſworn Enemies to them, and the eſtabliſhed Diſcipline. And a new occaſion was on the Second of *November* given him, when he and ſome other Biſhops were at Court, and ſome of the Noblemen had made their Subſcriptions, in relation to ſomething of the Church, (probably for the Repairing of *Paul*'s Steeple, or ſomething of that Nature) and the Lord *Burghley* hereupon gave out a Word publickly: Which was, to have them, the Biſhops, underſtand how careful they [the Courtiers] were for their State Eccleſiaſtical. The Archbiſhop the next Day wrote to him, ſaying, ' That ' he muſt tell him ſecretly, that he doubted when his Lordſhip uſed thoſe Words, ' whether he might have ſmiled or lamented, to think that he would offer it to ' their Contemplation, [who knew ſo well that it was quite otherwiſe] that were ' driven quite out of Regard. To which I may joyn what the ſame Archbiſhop ſaid at another time, *viz.* in *July* laſt, to the ſame Lord; " That how ſecure " ſoever the Nobility were of theſe Puritans, and countenanced them againſt " the Biſhops, they themſelves might rue it at laſt. And that all that theſe Men " tended towards, was to the overthrow of all of Honourable Quality, and the " ſetting a foot a Commonwealth, or, as he called it, a *Popularity*. Which remarkable Obſervation he made upon this Occaſion.

Obſerves the *Puritans* aimed at a Popular Government.

His Judgment of a *Puritan*'s Letter, ſent to the Lord Treaſurer.

The Lord Treaſurer had ſent to our Archbiſhop a Letter he had received from ſome *Puritan*, wherein he was ſeverely charged, as it ſeems, for neglect of promoting the Goſpel, and for countenancing the Biſhops in their Proceedings againſt ſome Miniſters, for their deviating from the Rites eſtabliſhed; as they had lately been ſtrictly enjoyned to do by Proclamation. In which Letter alſo the Writer had propounded to him ſome Advertiſements. Theſe Lines, making ſome Impreſſion probably upon the Heart of this ſtayed and good Man, and having ſome Matter in them that might not be unfit for the Archbiſhop to take notice of, he ſent the Letter therefore to him. Whereof the Archbiſhop gave his Judgment: Which was, that in his Opinion the Man had more Zeal, than Wit or Wiſdom, or yet Learning. And that he took his *Weighty Advertiſements* as he called them, to be *Fulgur ex Pelvi*, but the *Lightning of a Baſin*. Adding theſe remarkable Words, " Surely, ſaid he, if this fond Faction be applauded to, and " born with, it will fall out to a Popularity, [he meant, a Parity and Equality " in the State, as well as in the Church] and as wiſe Men think, it will be the " overthrow of all the Nobility. They be not unwiſe or unskilful Men, that " ſee the likelihood. We have to do with ſuch, as neither be conformable in " Religion, nor in Life will practiſe the ſame. Both *Papiſts* and *Preciſians* have " one Mark to ſhoot at; Plain Diſobedience; ſome of Simplicity, ſome of Wi- " lineſs and Stubbornneſs. I mervail what Prudence it can be, firſt to hew thus " at us. And certainly your ſelves [meaning the Lord *Burghley*, and the reſt of " the Nobility] will ſhortly follow.

Theſe

ANNO 1573.

These were ſome of the Archbiſhop's Reflections upon that Letter the Treaſurer ſent him to peruſe, which had been wrot by ſome *Puritan* to him; and ſeems to have been Mr. *Dering*, who was naturally a very hot Man, and uſed to write freely to the Treaſurer, and for whoſe Learning the Archbiſhop had little Opinion.

Sampſon writes to the Treaſurer for a Reformation.

Sampſon alſo, a Man of ſomewhat a better Temper and more Learning, and when he wrote to the Treaſurer, wrote with more Reſpect, uſed, by Writing often and freely, to confer with him about Church Matters. This Man, near about this time, as I gueſs, conveyed a Letter to him by Mr. *Francis Haſtings* from *Leiceſter*; (the ſame I ſuppoſe, who was afterwards called Sir *Francis Haſtings*, and wrote the *Watchword to Catholicks* about the Year 1598. or 1599. To whom *Parſons* in Anſwer ſet forth his *Ward-word*.) In the ſaid *Sampſon*'s Letter to the Treaſurer, he calls upon him to urge the Queen to a Reformation in the Church according to *Bucer*'s Book of the *Kingdom of Chriſt*, (which as he ſuppoſed favoured the Platform of the *Puritans)* and that all the People of *England* ſhould be gathered together into ſufficient diſtinct Congregations, and might have their Paſtors reſident among them, to Teach, Rule, and Govern them: and this Government to be according as is preſcribed in the Goſpel; and that all the Doctors and Civilians, ſuch as Chancellors, Proctors, Officials, *&c.* might be excluded governing in the Church; who (he ſaid) exerciſed *Jus Canonicum*, the *Canonical*, that is, the Pope's *Law*, in a Proteſtant Church. The Treaſurer mildly anſwered this Letter by the ſame Bearer, *Haſtings*; therein telling him, That for his Part, he liked well of his Motions, ſo far as reſpected the Reforming what was amiſs in the Church. But that he could not do that good, which either he would, or others did think he could. To whom *Sampſon* gave in Reply another Letter in the beginning of the next Year, which may be ſeen in the *Appendix*.

N. XCIII.

But whatſoever Accuſations of Defects and Faults diſaffected Men heaped up againſt the preſent Conſtitution of the Church, it was our Archbiſhops care to wipe them off. And for this purpoſe (beſides judiclal Proceedings in the Eccleſiaſtical Commiſſion) he excited and encouraged Men of Learning and Ability to confute Libels, and to vindicate the Uſages and Practices of the Church, in learned Books which he cauſed to be publiſhed. One of the chief of theſe Writers was Dr. *Whitgift*, of whom we have heard before. From him we have ſome Account, how the Nation was by this Time furniſhed with Preachers, ſo requiſite for the Inſtruction of the Laity in the Principles of the Reformation. It was one of the greateſt Charges the Adverſe Party laid againſt the Church, the Paucity of ſuch as ſhould Preach the Goſpel to the People. And *Cartwright* talked, how at this time, there were Two thouſand ſufficient Men in *France*, who preached and furthered diligently there the Flock of Chriſt, by the Eſtimation of thoſe who knew the State of that afflicted Church: Spoken in Derogation of ours, who had ſo few, though in ſo flouriſhing a Condition. But *Whitgift* anſwered, That he had talked with ſome wiſe and godly Preachers of that Country, who had as good Cauſe to know the State of that Church for that Matter; and that, for any thing he could learn of them, *Cartwright* had outſhot himſelf (reckoning at the leſt) 1400. Which, if it were ſo, reduced the pretended Number of the Preachers of thoſe Proteſtant Churches in *France* from 2000 to 600. But to look here at home for the Number of Preachers throughout *England*, he could not write the Certainty. But of one of the Univerſities, (to wit, that of *Cambridge)* becauſe he had ſome Experience, the Numbers it had bred ſince the beginning of the Queen's Reign to this Year 1573. were at leaſt 450. beſides thoſe who had been called to that Office after their Departure thence. And the Number of Preachers then in that Univerſity remaining, was an Hundred.

The Numbers of Preachers at this Time.

Whitgift's Def.

Though it was to be confeſt, (as the ſaid *Whitgift* added) That the Factions and Tumults, which they (the Ill-willers to the Church eſtabliſhed) and others, had made, diſcouraged a great many from the Miniſtry, and cauſed not a few to contemne it, and others to think the Calling to be unlawful; and therefore abſtained from it. And further added, That he knew by Experience, many of them deviſed and practiſed, by all means poſſible, to ſtir up Contention in the Univerſity, on purpoſe to diſſuade Men from the Miniſtry.

It was mentioned before what ſtrict Orders were iſſued out by Proclamation, for preſſing Uniformity to the Common Prayers, and for putting the Act in force, made in the Firſt Year of the Queen for that purpoſe; and that the Biſhops were eſpecially required to take more effectual Care in that Affair. Therefore in the beginning of the next Month after that Proclamation, the Lords of the Council backed it with their Letters to the ſaid Biſhops. Which were drawn up (as I find by the Hand) by Secretary *Smith*. The Tenor whereof ſhall follow hereafter together, with the Judgment of ſome Biſhops hereupon.

ANNO 1573.

Letters to the Biſhops, for the preſſing Uniformity.

That which awakened the Queen and Council at this time againſt theſe Innovations, was partly the Story that follows.

CHAP. XXXIV.

Birchet's *foul Act. The Archbiſhop's Apprehenſion of Danger to the Queen, from Papiſts. Recommends able Men for Vacancies in the Church. Writes to the Lord Treaſurer in Favour of the Biſhop of* Lincoln, *who had diſplaced* Chapman. *Appoints Searchers after dangerous Books. One attempts to kill* Day *the Printer. Moves for* Still *to be Dean of* Norwich. *Some againſt* Fonts. *His Judgment of them.* Dering *reſtored. The Biſhop of* Ely's *Letter thereupon.*

ONE of this Perſuaſion, a Gentleman of the *Middle Temple*, *Peter Birchet* by Name, did in the Month of *October* a moſt foul and horrible Act, being acted by a Principle which he had imbibed, *viz.* that it was lawful to kill an Enemy of the Goſpel. And ſuch an one he held Mr. *Chriſtopher Hatton* to be, one of the Queen's Privy Council; whom therefore he reſolved to ſtab. And one day in the ſaid Month of *October*, ſeeing Mr. *Winter* and Mr. *Hawkins*, eminent Officers of the Queen's Navy, paſs up the *Middle Temple Lane* towards *Fleetſtreet*, he went after them, and in the *Strand* overtook them, and ſuppoſing *Hawkins* to be *Hatton*, ſtabbed him with his Dagger very dangerouſly.

Birchet, a Zealot, ſtabs *Hawkins*.

The very day he did this Deed, being *Wedneſday*, about Seven a Clock in the Morning, he called one of his Neighbours, Mr. *Moile*, to go and hear Mr. *Sampſon*'s Lecture, [at *Whittington* College:] And they did ſo, going both together by Water. And coming back together after the Sermon was done, *Birchet* uſed ſome good Talk of the Lecture. Not long after he was heard by ſome to ſay ſtanding by himſelf, *Shall I do it? What, ſhall I do it? Why then I will do it.* And ſo haſtened away towards his Chamber, [probably to fetch his Dagger.] This Man had this in his Mind ſome time before. For upon ſome Words with one of his Acquaintance of the *Temple*, namely Mr. *Spencer*, he ſaid, *Spencer* went about craftily to ſift him: But, ſaid he, I have a thing at my Heart, which neither thou, nor any Man alive ſhall know; and therefore be content. But *Birchet* had been obſerved not long before this to have been diſturbed in his Mind, and had talked frantickly by Fits, being at one Mr. *Dackombs*, a Friend of his in *Dorſetſhire*.

Was obſerved before to be diſturbed in Mind.

When for this Fact he was committed to Priſon, he ſtill perſiſted in this Opinion, That he had done but what he ought to do, and did not Repent it; only that he miſtook the Perſon. *Octob.* 27. This Queſtion was put to him to anſwer in Writing, Whether a private Man, being perſuaded in his own Conceit, that one is a wilful Papiſt, and hinders the Glory of God ſo much as in him lies, may of his own Authority, in the fervency of his Zeal, kill the ſame Perſon? And whether the ſame Act is to be warranted by the Word of God, or no? *Item*, Whether, if you had killed Mr. *Hatton*, being perſuaded in your own Opinion, that your Conceit had been true, you thought the ſame Act to be lawful, and that you would not Repent the ſame Deed. To this Caſe *Birchet* gave this Anſwer. " In my ſimple Judgment, being no Divine, a private Man being perſuaded in " his

He juſtifies his Deed under his Hand. MSS. *Burghlian.*

ANNO 1573. " his own Conceit, by ſuch Preſumptions and Proofs as I have had of *Hatton*, " that [ſuch] one as he (as I have thought) is a wilful Papiſt, and hindreth the " Glory of God, ſo much as in him lieth: Though he may not of his own Au- " thority in the fervency of his Zeal kill the ſame; yet being ſo perſuaded in " Conſcience by ſuch Preſumptions and aſſured Perſuaſions, as he may be, and " I was; that thereby he ſhould be ſuch an Inſtrument as *Joab* was, to take " away ſuch a *Seba*, as *Reg.* Cap. 20. (or an *Ahad* to *Eglon*, or *Phinees*) for the " Preſervation of *David*, his Royal Prince, the Wealth of his Country; eſpeci- " ally for the Glory of God, as I was, I think, at this time; he may do it, and " to be warranted by the Word of God. I being perſuaded as before, if I had " killed him, the Act had been lawful by God's Law, if not by Man's Law; " and I would not have repented me of the ſame Deed.

Subſcribed by me Pet. Byrchet, 27. Oct. 1573.

His End.

All this foregoing Relation of this ſtrange Action I have taken out of certain *Burghleian* MSS. This Man was indicted; and being, for the Opinion aboveſaid, about to be condemned of Hereſy, he promiſed to renounce his Hereſy; but ſhifted it off. And being committed to the *Tower*, he knocked his Keeper on the Head with a Billet, for which he was hanged, as *Camden* relates his End. Such another Zealot we ſhall hear of by and by, who attempted, for the ſame religious Reaſon, to kill *Day* the Printer, and others in the Family wherein he was.

The Archbiſhop's Judgment as to the Dangers of Popery.

About the latter End of *October*, ſome dangerous Deſigns of the Papiſts began to be diſcovered, as it ſeems, againſt the Queen's Life; tho' they carried very fair, and ſmooth, and loyal Shews and Pretences. Which excited our Archbiſhop to uſe theſe Expreſſions to his Friend, the Lord Treaſurer: " That they had " need look well to themſelves: that the Devil would rage, and his Imps would " rail and be furious; that he could Transform himſelf into *Angelum lucis*. He " ſaid, he ſaw before he came firſt to *Lambeth*, and ſo wrote his Fancies to ſome " one of the Noble Perſonages of this Realm, [the Lord Keeper *Bacon*] namely, " that Contemplation that he then did ſee and read, and now was practiſed, and " would every day, he feared, encreaſe, [*Viz.* The Practiſes of ſome Papiſts, and others, to aſſaſſinate the Queen.] Adding, " When *Lucian*, in his Declama- " tion *pro Tyrannicida*, ſhall ſpeak for his Reward in deſtroying a Tyrant (how- " ever, *Eraſmus* and *More* play in the anſwering to it) and then the Conſciences " of Men ſhall be perſuaded, (and that under Colour of God's Word) that this " Act is meritorious; what will come of it, think you? And then he called to " his Lordſhip's remembrance a Word once uttered by a *Scotch* Gentlewoman, " as he was informed, [meaning, I ſuppoſe, the *Scotch* Queen] That *though* " Fenton *be dead, yet there be more* Fentons *remaining*. [*Felton*, probably, a bold da- " ring Fellow that was executed, *Anno* 1570. for ſetting up the Pope's Bull " againſt the Queen upon the Biſhop of *London*'s Gates.] But he checked himſelf, " ſaying, he would not write of that which he had not full Proof of, being " neither *Tutum* nor *Sanum*. By which Words he hinted his Jealouſies of ſome Aſſaſſination of the Queen by Popiſh Hands.

Adviſes the Lord Treaſurer, upon the Vacancy of St. *Aſaph*.

The See of St. *Aſaph* was now Vacant: and ſo was the Deanery of *Norwich*, which out of his Love to that Place of his Nativity, he ſtiled, *That poor decayed Room* of *Norwich*. His Zeal to ſee the Church of *England*, whereof he was one of the Chief Paſtors, well ſupplied; and having the Experience of ſome, that were none of the Worthieſt, formerly put in; he thought fit now in the Month of *November* to adviſe the Lord *Burghley*, the great Stateſman, through whoſe Hands moſt Preferments went, bidding him, Look well whom he did admit into thoſe Vacancies, that he were not beguiled. " Many Things, he ſaid, be ſpoken of us, and " how they be credited, God knows; and many things be deſerved, and ſome " things are untrue. The World is ſubtil. By theſe ſhort and imperfect Hints, ſignifying, how apt the World was to take advantage of any Failings in the Biſhops, and to make evil Repreſentations of the Church, and Religion it ſelf, for their ſakes. And ſo willing were Men to hear Evil of the Biſhops, that they were too apt to raiſe Falſhoods and Slanders concerning them, and others, to give too eaſy Credit thereunto.

The

The Biſhop of *Lincoln* [*Cooper*] had diſplaced one *Chapman*, a preciſe Miniſter, out of *Bedford*. He created that Biſhop ſome Trouble by making his Complaint at Court. The Biſhop ſends his Letter to our Archbiſhop, relating to him the Caſe, and entreating him to ſtand his Friend to the Lord Treaſurer. Whereupon the Archbiſhop ſaid little to the ſaid Lord, but ſent to him the ſaid Biſhop's Letter, wherein the whole Caſe was, thinking that was enough to reconcile him *Burghley*'s Favour. The Archbiſhop only referred the Matter to his Wiſdom, ſaying, that for himſelf he would prognoſticate nothing. Meaning yet, that he might a great deal; and indeed, as he had before hinted, enough of the Danger the Nobility were in, and the Tendency of this Faction to a Commonwealth. *ANNO* 1573. Writes to the Treaſurer in the Biſhop of *Lincoln*'s behalf.

He was, this Month of *November*, very diligent in ſearching for dangerous Books, Popiſh as well as of Diſaffected Proteſtants. And ſome ſucceſs theſe Searchers found; divers Popiſh Books being brought to him. *Harriſon*, Warden of the Stationers Company, brought him another ill Book in Quires. What Book this was I find not, only that it had been printed in Queen *Mary*'s Reign*. He ſet this *Harriſon*, and ſome others on Work, to ſearch out more. They had found all the Printers of *Cartwright*'s Book, and examined them. And among the reſt, one whoſe Name was *Aſplin*; who after Examination was ſuffered again to go abroad, and was taken into *Day*'s Houſe to ſervice. This *Day* was a Printer favoured by the Biſhops, and printed Books allowed by Authority. This Fellow purpoſed to kill *Day* and his Wife, and others of his Family. And being asked what he meant, he anſwered, *The Spirit moved him*. Whereupon they impriſoned him again, and all the reſt of the Printers, as dangerous Perſons. *Harriſon* told this to the Archbiſhop; and the Archbiſhop communicated the ſame to the Lord Treaſurer immediately in a Letter. Makes ſearch for dangerous Books. * It ſeems to have been *Goodman*'s Book. *Aſplin*, a Printer of *Cartwright*'s Book. *November* 13.

For the Deanery of *Norwich*, he the ſame Month directed another Letter to the Treaſurer; but with this Preface, in regard of that unkind Oppoſition he often met with at Court, "That if Grace, he truſted, and Zeal in the Queen's "quieter Goverment, and ſome Affection to his Native Country moved him "not, he would not at that time commend any Man to any Room; but ſeeing "the Queen and them to be in Deliberation, who it were beſt to appoint for "that Deanery, he ſaid, If Mr. *Still* were not his Chaplain, he would ſay, that "he were as meet a Man in all Reſpects, as any he knew in *England*. He ſaid, "he thought he knew that People, how they were diſpoſed and inclined. They "would have one Learned and Gracious to them, to ſtay them. That if he "had not wiſhed well to his Country, he would have been loth to beſtow him "in that Place there. The Church was miſerable, and had but Six Prebendaries, and but one of them then at home, both Needy and Poor. He knew "ſome of thoſe Six to be *Puritans*. Of whom *Chapman* was one, lately removed by the Biſhop of *Lincoln*. *Johnſon* another, cocking abroad with his Four "ſeveral Prebends, as the Report went, in new erected Churches, both againſt "Statute and his Oath. Indeed *Still*, he ſaid, was a young Man, [being now "not much above Thirty] but he took him to be better mortified, than ſome "others of Forty or Fifty Years of Age. He confeſſed, That he had been lately "ſhamefully deceived by ſome young Men, [meaning *Aldrich* for one] and ſo had "he been by ſome elder Men. Experience would teach. In fine, he thought, "that a hungry, ſcraping, and covetous Man, ſhould not do well in that ſo decayed a Church. But neither did the Archbiſhop now obtain his Requeſt. And *Still* muſt ſtay a while for his Preferment, till *Whitgift* be removed to a Biſhoprick, which was about Four Years after this time; and then he ſucceeded him in the Maſterſhip of *Trinity* College. Though his Patron and Friend, the Archbiſhop, never lived to ſee him preferred. Recommend Mr. *Still* for the Deanery of *Norwich*.

The Innovators in *London*, now were offended with the Fonts, and alſo with the Brazen Eagles, which were Ornaments in the Chancels, and made for Lectures. And ſo they had been bickering at them for divers Years paſt. Theſe they were for taking away; and as for the Eagles, they muſt be Molton, to make Pots and Baſons for new Fonts. Whereat the Archbiſhop makes theſe Contemplations, "That he "did but marvel what ſome Men meant, to gratify theſe *Puritans*, railing againſt "themſelves with ſuch Alterations, where Order had been taken publickly "theſe Seven Years by Commiſſioners, according to the Statute, that Fonts "ſhould His thoughts upon ſuch as were for taking away Fonts.

ANNO 1573.

" ſhould not be removed. Anſwer was made, that they were but Trifles. *Sed* " *hæ nugæ ſeria ducunt*, ſaith he. And that the World was much given to " Innovations, and never contented to ſtay to live well.

Dering reſtored to his Lecture by the Council.

Dering, (of whom before) whoſe Principles our Archbiſhop never liked, and had ſuſpended him from reading his Lectures in *London*, was brought (I ſuppoſe, upon his Deſire) before the Privy Council. Who propounded to him ſeveral Articles to make Anſwer to: As, concerning his Allowance of the Book of Common Prayer, and the Doctrine of the Thirty nine Articles, to be agreeable to the Word of God; and alſo concerning the Conſecration of Archbiſhops and Biſhops, and ſome other Articles: Which may be ſeen in a Book called, *Part of a Regiſter*. To which he gave ſuch Anſwers, as made very ill Reflections upon our Reformatioo and Religion eſtabliſhed, and ſhewed him very diſaffected towards it. But notwithſtanding, the Council, without any Advice taken with our Archbiſhop, or other of the Spiritualty, reſtored him to his Reading again. This, I ſuppoſe, the Archbiſhop in his Correſpondence with his Brother, the Grave, Wiſe, Ancient and Godly Biſhop of *Ely*, imparted to him. Who hereupon writ a ſharp and notable Letter to the Lord Treaſurer, from his Seat at *Doddington*, the 5th of *Auguſt*, to this Tenor;

Page 73.

Biſhop of *Ely* to the Lord Treaſurer hereupon. Epiſt. D. *Ri. Elien.* penes me.

' THat like as of late he was well comforted, and greatly rejoyced, with a ' great many more of like Zeal, of his godly and prudently Dealing with ' certain of them, who by their impudent Dealing, ſtirred up great Schiſm in ' our Church; for that their Doings redounded very much to God's Glory, ' to the Queen's Honour, and to the Tranquility of her Liege People: So now ' he was right ſoryto underſtand, that theſe their Doings were not conſtantly ' and orderly proſecuted. That Mr. *Dering* upon fond and untrue Anſwers to ' certain Articles, was notwithſtanding reſtored to his former Function; to the ' defacing (as he, the Biſhop, took it) of the former Order, [of Suſpenſion by ' the Queen's Eccleſiaſtical Commiſſioners] to the Encouragement of our preciſe ' Brethren, and to the Diſcouragement of others, who ſought Peace, Quietneſs, ' and Obedience. That it was true, the Magiſtrates had to deal in Religion. ' God forbid elſe. But to deal, and to decide Matters of Religion, without the ' Aſſiſtance of ſome ſuch as were Profeſſors of the ſame, *I ſay plainly*, (ſaid he) *is* ' *not lawful*. That the Proofs whereof were too long. Only he put him in re- ' membrance of Two Sayings: *Viz.*

' Arcadius & Honorius *ſic cenſent: Quoties de Religione agitur, Epiſcopos convenit* ' *agitare.*

' Bullingerus, *Columna una in Eccleſia Chriſti ſic cenſet: Sacerdotum proprium eſt Of-* ' *ficium, de Religione ex Verbo Dei conſtituere. Principum autem eſt, juvare Sacerdotes,* ' *& provehere, tuerique veram religionem.*

' And that for this Cauſe, in all godly Aſſemblies, *Sacerdotes* had been uſually ' placed in Parlaments, in Privy Councils, eſpecially when Matters of Religion ' had been decerned. And ſo offered up unto the Prince, by full Authority to ' be eſtabliſhed. That he would be loth to move her Majeſty in this Caſe: ' Truſting that through his [the Lord Treaſurers] Wiſdom and good Zeal, this ' Matter might be redreſſed to God's Glory, her Majeſty's Honour, and the ' Quietneſs of her Church. That he muſt bear with him, as he did always; *Quia* ' *zelus domus Dei comedit me.* And ſo prayed the Lord Jeſus to have him in his ' bleſſed Keeping.

CHAP.

ANNO 1573.

CHAP. XXXV.

Various Matters in the Dioces of Norwich; *wherein the Archbp. was concerned.* Aylſham *School. Writes to the Biſhop againſt placing one* Harriſon, *a Puritan, to be School-maſter there. A Popiſh Rood-Loft in St.* Gregory's *Church. Receives a Letter from the Biſhop about it.* Crick, *a Puritan, belonging to this Cathedral. A Commiſſion for a Parochial Viſitation of this Dioces. The Biſhop gives the Archbiſhop an Account thereof. Certifies him of the State of his Dioces. Deſires the Archbiſhop's Direction, what Kind of Bread to be uſed in the Sacrament. The Archbiſhop's Anſwer.*

IF we look into the Dioces of *Norwich*, ſome Things there were that fell out there about the declining of the Year, wherein the Archbiſhop was concerned; as his Kindneſs and Care for that Country ſhewed it ſelf more eſpecially upon all Occaſions.

A Faculty corrupted.

His *Faculty-Court* was a Burden to him rather than a Gain, ſo many Complaints filled his Ears concerning it. In the Month of *October* the Biſhop of *Norwich* ſent up a Faculty. One *Robert Marſhal* had procured one for the obtaining of Orders from the Biſhop of *Norwich*. But in this Faculty they had razed the Word *Non*, and had made it *Vel*, to the plain Alteration of the Senſe, and defeating the Intent of the Faculty. This the Biſhop diſcovered, and bound the Party to appear before the Archbiſhop; and by one of Mr. *Drury*'s Servants ſent the Faculty it ſelf to the Archbiſhop. For Knavery and diſhoneſt Means were not unuſual now-a-days to get into ſacred Orders, as well as Simony to compaſs the Livings of the Church. And therefore the Biſhops were as diligent to watch and keep ſuch out from being Paſtors of Chriſt's Flock, who were more like to be Wolves to it.

Aylſham School.

The Archbiſhop ſhewed a further Care of his own Country, and likewiſe of his Charge, in the Concern he had for the due furniſhing of the Free School of *Aylſham* in *Norfolk* with an able School-Maſter, for the Education of Youth in good Manners and wholſome Doctrine. In this Behalf therefore he wrote his Letter to the Biſhop of *Norwich*. The Archbiſhop was inclined the rather to interpoſe in this Election, becauſe one of thoſe that ſtood Candidates for the School did not ſeem to approve of the eſtabliſhed Rites and Ceremonies. And therefore he feared leſt a Perſon ſo inclined might do Harm in that great Town. For this Perſon being to be maried, declined the Order of the Book; and did labour that Mr. *Lancelot Thexton* the Vicar, a known learned and pious Man, would adminiſter the ſaid Office of Mariage to him differently from the preſcript Order: And in the Manner of his Mariage he gave Offence to many. And afterward being queſtioned for it, he rather confirmed his Diſobedience, than any ways ſubmitted himſelf for the ſame. For this and ſome other Reaſons, as that he was reported to condemn the reading of profane Authors to Children, and was very young, and ſome ſaid troubled with a Frenzy: which Sickneſs as it was incurable, ſo it was moſt dangerous to admit ſuch a Perſon to have Rule over Youth, that had not Power to rule over himſelf at ſome times. The Biſhop of *Norwich*, who was to nominate and appoint the School-Maſter, declined ſome time to accept him, when certain Perſons of Quality in the City of *Norwich*, as *Peck* the Maior, *Drury*, *Windham*, *Aldrich*, Aldermen, writ a Letter to him in his Favour; the Biſhop excuſing himſelf to them in theſe Words: "That being for his own part, in reſpect of his "Place, as alſo for Duty and Diſcharge of his Conſcience both, to have a ſpecial "Care over the Youth of his Dioces, as the Imps that by God's Grace may ſuc-"ceed by good bringing up, and become worthy in the Commonwealth, he could

Harriſon a Puritan.

ANNO 1573.

" not be eaſily perſuaded to admit Mr. *Harriſon* [that was his Name, being a " Maſter of Art of *Cambridge*, and otherwiſe well learned] to any ſuch Charge." But however great Intereſt was made for the Man, and many of the Reports that went of him proved untrue. But of theſe Qualities of *Harriſon* the Archbiſhop became acquainted, and wrote to the Biſhop to take heed how he admitted him.

Harriſon admitted School-Maſter;

Neverthelefs at length, of the Three offering themſelves for the Place, *Harriſon* proving by far the beſt qualified, and withal ſhewing Repentance for his late Fact, and making a faithful Promiſe that he would be neither Author nor Maintainer of any Faction there; and the Biſhop more certainly certified that the Complaints made againſt him were not ſo truly objected, as they were vehemently uttered by ſome of his Ill-willers; and receiving the Teſtimony, and making Proof himſelf of the Worthineſs and Ability of the Man for that Function; having alſo his Promiſe and Bond for his quiet and conformable Order of Living and Behaviour; and laſtly, being moſt earneſtly moved herein by ſundry of good Worſhip and Learning; He at the length admitted him, under ſuch Conditions as if he ſhould not obſerve, he offered himſelf to be removed and puniſhed.

On Conditions.

Theſe Conditions, or Articles, were as follow: That he ſhould keep and execute the Statutes of the School, in reading the Authors there appointed: That he ſhould not be contentious neither with his Paſtor nor Neighbours: That he ſhould have no evil nor ſtrange Opinions, nor defend them obſtinately in Propheſying, or any other Conference: That he ſhould uſe no unlawful Games, neither vain or diſordered Company.

He breaks them, and is diſcharged the School.

Of all theſe Paſſages the Biſhop acquainted his Grace; and in fine, ſince the ſame was done orderly, according to the Foundation of the School, he truſted, and moreover deſired the Archbiſhop, that he would not further meddle therein for his poor Credit ſake, with others of good Countenance that had been Doers therein. And he acquieſced, only requiring the Biſhop, that if the School-Maſter elected performed not what he ſubſcribed to, he might receive according to his Merits. But notwithſtanding all theſe Promiſes and Proteſtations made by this Man, that he might get the School, it was within leſs than a Month after, that he being Godfather to the Child of one *Allen* of *Aylſham*, came in the beginning of Service-Time to *Gladon* a Deacon, who it ſeems was to Baptize the Child, requeſting him to change the Word of the Book, viz. *Thou* into *You*; and to leave out the Sign of the Croſs: As, for *Doſt Thou forſake*, he would have had him to ſay, *Do You forſake:* For *Doſt thou believe*, *Do Ye believe:* And when it was asked, *Wilt thou be Baptized in this Faith?* it was anſwered, *We do bring this Child to be Baptized into the Faith of Chriſt.* This was teſtified by the ſaid *Gladon*. So that *Harriſon* was not long-liv'd in this School; for, breaking his Promiſes, he forfeited his Place: and in *January* the Biſhop clearly diſcharged him, and put in his Room one *Sutton*, for whom the Archbiſhop had ſpoken. And as for *Harriſon*, he ſeems to be the ſame with him of that Name that afterwards was of great Fame among the *Puritans*, and, together with *Brown*, ſet forth the Book that gave the Ground to *Browniſm*.

A Rood Loft in St. *Gregory's* in *Norwich*.

The Church was not yet ſo well cleanſed of the Remainders of Popiſh Superſtition, but that in divers Places further Reformation was needful. The vigilant Biſhop of *Norwich* was informed that there was a Popiſh Rood-Loft ſtill remaining in St. *Gregory's* Church in *Norwich*, with the Faſhion and Order as was in the Time of Popery. This many good People, and eſpecially one *Morley* of that Pariſh, complained of: Others of the ſaid Pariſh, Men of looſer Principles, or more favourable to Popery, were as fond of it. Whereupon the Biſhop ſent the Biſhop of *Man*, who was Dean of the Cathedral, with his Chancellor and Commiſſary, to repair thither, to inquire into the Thing; and, as Need was, to make Reformation: Which was done. But of this our Archbiſhop was informed, or rather miſinformed, by ſome of the Pariſh; and even one that was the Archbiſhop's Chaplain miſtook when he certified the Archbiſhop, that the Rood-Loft in that Church was no other than the Rood-lofts in the other Churches of *Norwich*. Hereupon the Archbiſhop, that was now grown very jealous of *Puritans*, and feared making any further Alterations in the Churches, as Things proceeding from them, wrote a Letter to the Biſhop of theſe Matters: To whom, for his full Satisfaction, the ſaid Biſhop returned this diſcreet Anſwer:

" My

ANNO 1573.

The B. of *Norwich* to the Archbiſhop hereupon. E MSS. R. P. *Joh.* Ep. *Elien.*

" My Duty humbly remembred: For Anſwer to your Grace's Letters on the " Behalf of *Francis Morley*, and the State of St. *Gregory*'s Church in *Norwich*; the " Biſhop of *Man*, and Dr. *Gardiner*, being Patron of that Church, my Chancellor, " and Dr. *Briſley* Commiſſary of the City of *Norwich*, have been together at the " ſaid Church, beſide ſome other of my Houſe: who all do generally miſlike the " Order of the Rood-Loft, as being in a manner whole, with the Voult or Soller, " and the Forepart with the Door and Stairs to go up; ſo as little is wanting of " that it was in the time of Popery. And it was certainly affirmed by the Per- " ſons aforenamed, that while they were preſent there was nothing uttered by " *Morley*, or urged by them, but that may well be allowed, and is agreeable to " the Book of *Advertiſements* and the Canons ſet forth by Authority. And there- " fore I marvel that any of that Pariſh ſhould ſo much forget themſelves as to " report an Untruth to your Grace; but ſuch is the nature of *Debney* of that Pa- " riſh, who many ways forgetteth himſelf, as in calling the *Geneva Pſalms*, *Gehenna* " *Pſalms*. Such other Adverſaries there be many in that Pariſh. And herein your " Grace's Chaplain hath forgotten the State of that Rood-Loft. For while the " Biſhop of *Man* and the reſt were there, they ſaw three Men ſtand on a Rank " upon the Soller. Wherefore they of the Pariſh muſt needs in maintaining thereof " bewray what they be, and condemn the reſt of the Rood-Lofts in *Norwich*, be- " ing contrary to that of St. *Gregory*'s. Touching the Credit of the ſaid *Morley*, " whom they have ſo greatly complained of, I have known him well ſince my " coming hither to be right-honeſt, faithful, and of upright Judgment, forward to " reform groſs Abuſes, ſuch as this is of the Rood-Loft; and not otherwiſe any " way curious, or buſily given, that ever I knew, or can truly learn: but apply- " ing himſelf with his honeſt Travail doth get his Living, and maintaineth a great " Charge to his good Commendation, and the Credit and good Favour of the moſt " part of the City or elſewhere, with whom he is acquainted, even of the beſt and " moſt worſhipful Calling; as ſhall well appear to your Grace by ſuch other good " Report as ſhall be delivered on his Behalf.

" And craving Pardon for theſe my tedious Letters, beſeeching the Almighty " to proſper you in all your godly Attempts, I humbly take my Leave this laſt " of *Sept.* 1573.

Your Grace's to Command, *J. Norwich.*

Crick of *Norwich*, an Innovator.

There was one *Crick* that belonged to the Cathedral Church of *Norwich*, and read a Lecture there: This Man laboured to innovate. He had lately preached at *Paul's-Croſs*, London, (as was mentioned before) and had then given ſuch Offence, that the Archbiſhop and Eccleſiaſtical Commiſſion had ſent for him from *Norwich*. Upon his coming down again next after that Sermon at the *Croſs*, he was guilty of ſome raſh Attempt, whether it were the Reading of his Lecture upon ſome Prohibition from the Archbiſhop to forbear, or ſomewhat elſe; whereupon the Biſhop of *Norwich* his Chancellor, reſtrained him: And by him he was ſent up to the Archbiſhop. It was not long after he came down again, and offered to continue his Lecture as he was accuſtomed before to do; which the Biſhop denied him till the Archbiſhop's Pleaſure were known for the Order taken with him, and the Manner of his Return home being altogether unknown to him. This happened about *October* or *November*.

A Commiſſion for the Dioces of *Norwich*.

Mr. *Moor* Miniſter of St. *Andrew*'s.

About which time, by virtue of a ſpecial Order from the Queen and Council to the Biſhop to Viſit this Dioces of *Norwich* Parochially, (the like whereof was ſent to the reſt of the Biſhops, as we ſhall ſee in due place) a ſtrict Inquiry was made about the Clergy's Conformity; many of whom did not wear the Habits, nor uſed other Rites enjoined. The Miniſters of *Norwich* had been before the Biſhop there, (as he wrote to the Archbiſhop *Decemb.* 3.) whom he had earneſtly admoniſhed to Conformity and due Obedience, and found them agreeing and very tractable; Mr. *Caſtelton* B. D. firſt, and ſo the reſt wholly, ſaving that one Mr. *Moor*, a learned Man and Miniſter of St. *Andrew*'s, ſtuck at the wearing of the Surplice, becauſe, as he ſaid, he ſhould be offenſive to ſome: But the Biſhop told him, It were better to offend a few private Perſons, than to offend God and diſobey the Prince. Of this Man yet the Biſhop gave this Character to the Archbiſhop; That he had not known, that he had ſpoken againſt her Majeſty's Book

ANNO 1573.

[of *Injunctions*] at any time, neither could he find any manner of Stubbornneſs in him. "And ſurely, (as he added) he is godly and learned, and hath done much good in this City.

The Certificates of the State of the Dioces of *Norwich*.

How the Biſhop's Chancellor, and other his Commiſſaries, found the reſt of the Miniſters of the Dioces, may appear by this Liſt, as the Biſhop ſent it to the Archbiſhop; *viz.* That Mr. Chancellor ſent him Word, that there were but two in *Norwich* that refuſed to wear the Surplice, Mr. *Moor* and Mr. *Sharp*. That *Ro. Haughe* one of his Commiſſaries, *viz.* for *Suffolk*, certified him, that the Names underwritten did not wear the Surplice, but ſuppoſed that they would conform themſelves preſently; ſo that he thought there would be no need to certify of them; namely, *Heath* Vicar of *Risborough*, and four more. Mr. *Welches*, Curate of *Little Waldingfield*, neither hath nor will obſerve the Order; and for that Cauſe had given over the Cure. Mr. *Joh. Handeſton*, Curate of St. *James*'s Pariſh in *Bury*, refuſed to wear the Surplice, not in the time of the Service only, but alſo in the Adminiſtration of the Sacrament; ſaying, that by Law he thought not himſelf bound to wear it. In the Archdeaconry of *Sudbury*, ſeven had not obſerved the Order, but five of them promiſed a Conformity, requiring a Reſpit of Time. In the Deanry of *Spargham* were two Refuſers of Conformity. In the Deanry of *Fleg* two. In the Deanry of *Ingworth* one. In the Deanry of *Holt* one. In the Deanry of *Walſingham* one. In the Deanry of *Lenn* eight. In the Deanry of *Briſley* two.

The Certificate of a Commiſſary of *Suffolk*.

This alſo was the Certificate made by *Nic. Lock* Commiſſary within the Archdeaconry of *Suffolk*, of all ſuch as had refuſed to uſe and obſerve the Order preſcribed in the Book of Common Prayer and the Queens *Injunctions* for the Celebration of Divine Service, and Adminiſtration of Sacraments, (which Certificate was alſo ſent up to the Archbiſhop,) *viz.*

"*James Roſier*, Vicar of *Wynſton*, doth refuſe to uſe and obſerve as aboveſaid: "but anſwereth, that he will, ſo far as the Word doth allow, with other Circum- "ſtances: Whereupon he is ſuſpended from the Miniſtration of Divine Service.

"*John Champyn*, Vicar of *Wherſted*, hath refuſed to uſe and obſerve as above- "ſaid.

"*Will. Record*, Parſon of St. *James*'s in *South Elmeham*, doth deſire Deliberation "unto the Feaſt of St. *Matthew* the Apoſtle, to make Anſwer; becauſe his Con- "ſcience as yet is not fully perſuaded what to do.

"Many Churches as yet have no Surplices: but the Miniſters have conſented "to wear them ſo ſoon as they be provided.

"Some Miniſters were abſent at the Time of Inquiſition; but as ſoon as they "may be convented, your Honour ſhall be certified of them which diſſent.

"*Will. Plater* of *Saturley* Eſq; and his Wife, do refuſe to come to Church, to hear "Divine Service, and receive the Holy Communion: and ſo they have continued "a long time. [These were Papiſts.]

An Account of the Dioces.

Some further Account of the State of this Dioces, and how the Miniſters and Laity ſtood affected towards Conformity, may be underſtood by a Letter ſent from the Biſhop to the Archbiſhop in the Month of *January*, after this Inquiſition and Search of it was pretty well over.

The Biſhop to the Archbiſhop.

E MSS. R. P. *Joh. Ep. Elien.*

"My Duty unto your Grace humbly remembred. I do ſend unto you by this "Bringer the Certificate for the Archdeaconry of *Sudbury*, whereby your Grace "may ſee, there be not many wilful Bodies of the Clergy: and thoſe for the "moſt part have promiſed Conformity. In the Archdeaconry of *Suffolk* are ve- "ry few, or none at all, but that be well willing to be ordered; And ſo have "I been certified, without naming of any Perſon particularly. Wherefore I truſt "your Grace, nor any others of Authority, ſhall have any great ado with the "Clergy of my Dioces: I fear rather the Laity will be more buſie. For even "now of late I heard, that the Town of *Lynn*, with their Miniſter Mr. *Sanderſon*, "have openly impugned the Order of the Book. For on *Chriſtmas*-Day laſt, as I "heard, ſome of the Aldermen came to the Church in their Scarlets, and ſome "would not: And in the Town ſome Shops were ſet open, and ſome Shops up. "Certain eat Fleſh that Day, and others eat Fiſh: with many other Abuſes "which I let paſs at this time, becauſe I neither know them of Certainty, and "beſides, I know they will come to your Grace and the Council otherwiſe, if you "be not advertiſed already. "The

" The Commiſſioners and I, have ſent our Letters to the Council, but not any " Particulars, becauſe they were unknown. ANNO 1573.

" I have, by Order from my Lord *Dyer*, ended the Controverſy between Mr. *Scot* " and *Waller*; and have awarded Mr. *Scot* the younger the ſame Vicarage, being of " my Nomination: I hope both the Parties be reaſonably well pleaſed, *&c.*

A Diſpute ariſes about Wafer-Bread.

A great Queſtion now aroſe, or rather was renewed, in *Norfolk*, as well as in other Places, what Bread ought to be uſed in the Communion; partly occaſioned by Sergeant *Flowerdew:* who, in his Charge the laſt Seſſions, made mention of common Bread to be uſed by Authority of the Statute. This the Biſhop of the Dioces ſignified to his Metropolitan at the ſame time he wrote his Letter laſt mentioned, dated *Jan.* 21. ſhewing him, how Men were hereby in doubt what to do; eſpecially remembring what the Queen had ſaid to the Archbiſhop and other the Biſhops, when they had been not long before in her Preſence, in Expoſition, as it ſeems, of her own Injunctions; which was in effect to continue the Uſe of the Wafer-Bread. And accordingly, in Obedience hereto, he did uſe that ſort of Bread in his Church at *Ludham*. Of this therefore he deſired the Archbiſhop's Advice to be ſignified to him.

The Archbiſhop's Directions to the Biſhop of *Norwich* thereupon.

All that I find anſwered by the Archbiſhop to him in this Matter was, that in a Letter to this Biſhop, wrote in *May* 1574, he hath theſe Words: " You would " needs be informed by me, whether I would warrant you either Loaf-Bread or " Wafer-Bread: And yet you know the Queen's Pleaſure: You have her *Injunctions*; and you have alſo the Service-Book. And furthermore, becauſe I would " deal brotherly with you, I wrote in my laſt Letters, how I uſed in my Dioces " for Peace-ſake and Quietneſs. I would your Lordſhip and others were nearer " to hear what is ſaid ſometimes;" [meaning, I ſuppoſe, by the Queen, in Diſpleaſure towards ſome of the Biſhops.] On the other hand, the Biſhop, in Excuſe of himſelf for requiring ſo earneſtly his Judgment and Direction herein, ſhewed his Grace the great Contentions and unquiet Diſputes that aroſe hence in his Dioces.

Biſhop of *Norwich*'s Letter *June* 6. 1574.

" If your Grace, ſaid he, did hear and ſee what Contention and Heart-burning is " kindled in many Places, and what earneſt Diſputes are maintained abroad for " the Bread, either part diverſly affected; the one alledging the Book, the other " her Majeſty's *Injunctions*; the one affirming this, the other that, to be of more " Force; in ſuch dangerous, bitter, and daily ſtriving, your Grace would think " it not impertinent for me to wiſh a Certainty; and one Way to be ſet down for " every body, by ſuch as are placed in high Authority.

But the grave Archbiſhop did not think it adviſable, poſitively to determine this Matter at preſent, but rather to leave it as it was; leſt perhaps the Queen might be offended, as an Infringment of her *Injunctions*. And therefore he again gave this gentle Advice to the ſame Biſhop, in relation to the Contentions of ſome for Wafer-Bread and Loaf-Bread; " That if the Order he had taken [to allow of it " in ſome Places and for a Time] would not ſuffice them, they might fortune " hereafter to wiſh they had been more conformable. And he furthermore told " the Biſhop, he truſted, that he meant not univerſally in his Dioces to com- " mand the Uſe of the Loaf-Bread, or to wink at it, but only for Peace and Quiet- " neſs here and there to be contented, that it might be uſed.

Propheſyings.

And theſe were the chief of the Matters that paſſed this Year in the Dioces of *Norwich*; whereof the Archbiſhop took Cognizance. The next Year the Archbiſhop had further Buſineſs in this Dioces, namely, concerning the *Propheſyings* there uſed; which (however good in themſelves) were ſo illy managed, that they gave Offence to the Queen, and as it ſeems to the Archbiſhop too: which we ſhall relate in due place.

CHAP.

ANNO 1573.

CHAP. XXXVI.

The Councils Letter to the Biſhops for a Parochial Viſitation, to enquire into the Conformity of the Clergy. York *and* Ely, *their Letters to the Archbiſhop hereupon. Lord Keeper and Lord Treaſurer, their Speeches in the* Star-Chamber *for puniſhing Eccleſiaſtical Diſorders. Propoſals to the Council for reſtraining* Puritans. *Grants made by the Archbiſhop. A Biſhop of* St. Aſaph *Conſecrated. The Archbiſhop's Letter Conſolatory, to the Lord Treaſurer being ſick. The Life of Biſhop* Jewel *ſet forth.*

The Biſhops blamed for not proſecuting *Puritans.*

THE Queen bore no Kindneſs towards the *Puritans*; and the Accident that befell *Hawkins* (ſtab'd by a *Puritan*) made her more jealous of them, and offended with them: which ſeemed to haſten another Command from the Court againſt them. For the ſtrict Proclamation ſet forth *October* 20, was in the beginning of *November* backed with the Councils Letters to the Biſhops, who were not then ſo forward to take Puniſhment upon theſe Defaulters, however they were by them requited with much Reproach and Hatred. The Biſhops, by the Queen's Command ſignified to them by the Council, were blamed, that in their Viſitations and Synods they had taken no more Care for preventing theſe Diſorders; and they were enjoined, by themſelves or by their Archdeacons, to make a Parochial Viſitation through their Dioceſes, the better to ſee how and where any Deviations were made from the preſcribed Rites, and to puniſh ſuch as did vary, by the Cenſures of the Church and Eccleſiaſtical Laws. The Letter to the Biſhop of *Wincheſter* (the like to which was ſent to ſome, if not all other Biſhops) was this:

Letters of the Council to the Biſhops for a Parochial Viſitation. *MSS. G. Petyt Arm/g.*

" After our hearty Commendation to your Lordſhip. By her Majeſty's Proclamation dated the 20th of *October* laſt, it appears how careful the Queens Majeſty is, that the Order ſet forth in the Book of Common Prayer allowed by Parliament in the firſt Year of her Majeſty's Reign, ſhould be ſeverely and uniformly kept throughout all this Realm; and that the Fault, why ſuch Diverſities have of late been taken up in many Churches, and thereupon Contentions and unſeemly Diſputations riſen, in her Highneſs's Opinion is moſt in you, to whom the ſpecial Care of Eccleſiaſtical Matters doth appertain, and who have your Viſitations Epiſcopal and Archidiaconal, and your Synods, and ſuch other Meetings of the Clergy, firſt and chiefly ordained for that Purpoſe, to keep all Churches in your Dioces in one uniform and godly Order; which now is, as is commonly ſaid, the more is the Pity, to be only uſed of you and your Officers, to get Money, or for ſome other Purpoſes: We, at her Majeſty's Commandment ſtraitly made to us, are therefore to require you to take a more vigilant Eye to this Uniformity, and to the keeping of the Order allowed by the ſaid Parliament, and by her Majeſty's *Injunctions*, throughout your Dioces; and either by your ſelf, which were moſt fit, or by your Archdeacon, or other able and wiſe Man, perſonally to viſit and ſee, that in no one Church of your Dioces there be any Deformity nor Difference uſed of theſe preſcribed Orders. But if any ſhall refuſe them, or attempt any other divers or repugnant to them, to call thoſe Perſons before you, and, by Cenſures of the Church and Eccleſiaſtical Law, to ſee them puniſhed. So that what is required, may be done in the Churches of your Dioces without extraordinary and temporal (as it is called) Juriſdiction and Judgment; as it may, we think verily, if diligent Care and Heed were taken by you their Paſtor and Biſhop. For nothing is required, but that godly and ſeemly Orders, allowed by the Queens Majeſty and the

" whole

" whole Realm, be kept. The which except you did wink at and diſſemble, there " needed not theſe new Proclamations and ſtrait calling upon. ANNO 1573.

" Wherefore, if now you would take, for your part, Care and Heed, and ſo " the reſt of your Fellow-Biſhops, the Quiet of the Realm might ſoon be pur- " chaſed in our Mind touching any ſuch Matters: which ſhould be great Plea- " ſure to her Majeſty, and Comfort unto us. The neglecting whereof, how grie- " vous it will be to her Highneſs, and what Danger may be to you, her High- " neſs hath expreſſed in the ſaid Proclamation. Thus praying you to conſider theſe " Things, and withal ſpeedily to put Order in them, and from time to time to " certify us what you have done herein, to the fulfilling of her Majeſty's Deſire, " We bid you moſt hartily Farewel. From *Greenwich* 7. *Nov.* 1573.

W. Burghley. *E. Lincoln.* *T. Suſſex.*
F. Knollys. *James Croft.* *R. Leyceſter.*
T. Smyth.

The Biſhops did not like this Letter: They thought it hard, that the Blame of theſe Diſorders ſhould be thus laid upon them without Difference; and the Labour and Drudgery of Puniſhing and Reforming them, as it was irkſome, ſo it would render them odious, put them under the infamous Name of Perſecutors, and after all, be more than they could compaſs without the Temporal Authority: which they would rather ſhould have been exerciſed about this Work, as ſeeming, in their Judgment, only able to reſtrain thoſe Practices. But this would not be granted. They were alſo here in this Letter, broadly accuſed to have minded little elſe in their Viſitations than their own covetous Ends. And therefore perhaps ſome of their greateſt Enemies ſigned it: ſuch were the Earl of *Leiceſter* and Sir *Francis Knollys*; otherwiſe well enough affected towards thoſe Perſons againſt whom this Letter was written. But however the Biſhops obeyed. And in *London* I find a Viſitation was made of every Pariſh, and an Inquiſition how Conformity to the eſtabliſhed Rites were obſerved, and what ſeparate Meetings there were: as we heard before how the like was done in the Dioces of *Norwich*. The Biſhops troubled at this Letter.

But to ſhew what Senſe the Biſhops had of this, may appear by *Grindal* Archbiſhop of *York*'s Letter to the Archbiſhop of *Canterbury*, wrote in the beginning of *December*.

" The late Proclamation, and the Councils late Letter, ſeem to lay a very hea- " vy Burden upon our Shoulders; and that generally and equally, without reſpect " of Difference, [in accuſing them of Neglect in their Places,] whereas indeed " there is not like Occaſion given of all. I aſſure your Grace, it is to me a great " Grief, and ſhould have been tenfold greater, had they not thereby ſo well beaten " down the other arrogant innovating Spirits: Which I truſt ſhall work ſome Be- " nefit to the Church, if the Captains be not countenanced, as they have been, by " thoſe that are now Biſhops. In very deed, in my Dioces that uniform Order " allowed by the Book, *&c.* is univerſally obſerved. I think ſome of my Pro- " vince have ſome Novelties: I have writ to them to reform without Delay, or " elſe I will —— If my Succeſſor at *London* have miniſtred any Occaſion of his " own Diſquiet, I am ſorry. But certainly the Biſhop of *London* is always to be " pitied. For if [Burning] were the Penalty of theſe Curioſities, yet ſhould he " never lack a Number of that Generation. I think long to hear what ſhould " follow of this Inquiſition [of a Parochial Viſitation] at *London*. God ſend us all " humble and quiet Spirits, and thankfully to acknowledge God's great Mercy to " us. To whoſe Tuition I hartily recommend your Grace. From *Biſhopthorp*, 9. of *Decemb.* 1573.

The Archbiſhop of *York* to the Archbiſhop of *Canterbury* about it; *MSS. G. Petyt Arm.*

Your Grace's in Chriſt, *Edm. Ebor.*

And as the Archbiſhop of *York* had ſent this Letter to the Archbiſhop of *Canterbury*, occaſioned by thoſe Letters of the Council and that Proclamation above-ſaid; ſo the Biſhop of *Ely*, an antient, grave, and wiſe Man, ſent the Archbiſhop another: Wherein he obſerved with what little Reſpect the Biſhops were treated, and how hated; and in what good Condition he hoped to find his Dioces, when he

And the Biſhop of *Ely* to the ſame. *MSS. ubi ſupra.*

ANNO 1573. he ſhould make his Inquiry among the Clergy about their Conformity, as the Councils Letter required. But behold the Biſhop of *Ely*'s Letter!

" *Sal. in Chriſto.* I thank your Grace for your Letters. If I, your Grace, and " ſome mo were gone indeed, there would be Cheer; as is ſpoken of in the *Apo-* " *calypſe*, c. 2. *The Heathen rejoiced, and ſent Gifts one to another, becauſe the two Pro-* " *phets were ſlain. Acies armatur contra teſtes Veritatis*, Romanorum, Catharorum, & " Atheiſtarum. *At Dominus nobis Adjutor, peſſum eat exercitus Satanæ.* I live, and " ſhall, till my gracious Captain call me to a better [Life,] which I thank his " Goodneſs is my daily Meditation. Mary, when I think of the Deformities " of God's Church in *England*, how her Majeſty, *tam magnificè de Eccleſia merita*, " is diſhonoured, how the true Travellers in God's Harveſt are rewarded, I ſome- " times muſe at the Matter. But it is no new thing. *Ergo Dom. Illuminatio, &* " *quæ ſequuntur.*

" I thank your Grace for tendering the Infirmities of our weak Daughter [mar- " ried to the Archbiſhop's Son,] yet I do not miſlike her Nature herein. In caſe " my Port being there may be any Countenance of Good to be done, I will not " long linger. I muſt have ſome Shew to her Majeſty, ye know well.

" Touching my Dioces, I truſt to find it in better Order than *London*, the " Univerſities, and many Countries beſide. I dare not compare with *Kent*, [where " the Archbp. took ſuch Care, being his Dioces] The Commiſſion of *Oyer* I fully " underſtand. I fear there be many of the Phyſicians [*i. e.* Commiſſioners] ſick. " I pray your Grace that the Proclamation for Uniformity of Service, *&c.* may " be ſent to all Biſhops, with plenty of Copies for all Pariſhes within their Dio- " ceſes. I ſent your Grace a ſimple Writing of my Zeal: I am deſirous to have it " again. *Dominus Jeſus pietatem tuam Eccleſiæ Suæ diutiſſimè ſervet incolumem.* From *Somerſham, Decemb.* 5. 1573.

Your Grace's aſſured, *Richarde Ely.*

The Speeches of the Lord Keeper and Lord Treaſurer in the Star-Chamber

Beſides all that was done this Year to ſtop the ſtrange prevailing of theſe Enemies of the Liturgy and Hierarchy, as the Queen had before, in the beginning of the Term, appointed the Lord Keeper of the Great Seal, to declare her Proceedings in the Star-Chamber, who then ſhewed by notable Reaſons the great Commodities growing by the Execution of the Laws Eccleſiaſtical; ſo again, the latter end of *November*, the Lord Treaſurer made an excellent Speech in the ſame Star-Chamber, by the Queen's Command, requiring therein all in the late Commiſſion, now going down into their ſeveral Countries, to execute the Laws upon the Offenders. I will exemplify the ſaid Speech, as I took it from the Treaſurer's own Hand in one of the *Cotton* Volumes.

Cott. Librar. Tit. B. 2.

" *Nov.* 28. 1573. *Star-Chamber. The Queens Majeſty's Commandment to declare in* " *the* Star-Chamber, *on* Monday, *theſe Things following.*

The Queen's Authority and Charge.

" Firſt, That ſhe doth conſider, her Charge committed to her by God is, to ſee " to the Government of her People, to ſerve God, and to obey her Laws.

Unity of Minds and outward Converſation.

" And for that ſhe doth underſtand by divers Means, that of late Years, by " Negligence of the Biſhops and Clergy, having Eccleſiaſtical Juriſdiction, there " are in ſundry Parts of her Realm entred into ordinary Cures of Souls, that is, " into Rectories, Vicarages, and ſuch like, and into Places of Preaching and Read- " ing, a number of Perſons young in Years, but over-young in Soundneſs of " Learning and Diſcretion, which according to their own Imaginations and Con- " ceits, and not according to the publick Order eſtabliſhed by Law, having not " only in the common Services of the Church, and in the Adminiſtration of " Sacraments, made ſundry Alterations, but alſo, by their Example and Teach- " ing, have inticed their Parochians, and their Auditories, being her Majeſty's " Subjects, to conceive erroneous Opinions, in condemning the whole Government " of the Church and Order Eccleſiaſtical, and in moving her Majeſty's good Sub- " jects, to think it a Burden of Conſcience to obſerve the Orders and Rites of " the Church eſtabliſhed by Law; a Matter pernicious to the State of Government, " that her Majeſty cannot, for the Charge committed to her by Almighty God, " but

" but by ſpeedy good Means procure the Stay of the Danger that muſt needs fol- " low, and provide for the Reformation. *ANNO* 1573.

" Whereupon her Majeſty did, in the beginning of this Term, cauſe it to be " publiſhed by her Proclamation, That She will have the Laws made in her time, " for the Order of Divine Service of Almighty God, ſtraitly obſerved, and the " Offenders duly puniſhed. And for the more effectual Execution of the ſaid Laws, " her Majeſty hath alſo cauſed certain Commiſſions to be made under the Great " Seal of *England* to certain Perſons of Truſt in the ſeveral Counties of her " Realm, whereof the Archbiſhop and Biſhops are the principal; to inquire, hear, " and determine ſpecially of the Offences committed in this behalf againſt the " ſaid Laws. And although her Majeſty did, in the beginning of this Term, " cauſe her Proceedings to be here in this Place declared by the Lord Keeper of " the Great Seal; who did alſo in her Majeſty's Name, very gravely and earneſt- " ly, with ſundry great Reaſons, notify to the Hearers the great Commodities " that might grow by the good Execution of the ſaid Laws, and the Incommodi- " ties and Miſchiefs by the contrary: Yet her Majeſty hearing daily of the In- " creaſe of theſe Errors, and of the violent and audacious Attempts of many that " are infected with theſe corrupt Opinions, tending to the Violation of Laws " without Offence of their Conſciences, and therewith alſo thinking that this " Term-time hath ſtayed many here which are by her Majeſty eſpecially autho- " rized by her Commiſſion, and now are to repair into their ſeveral Countries; " hath thought it neceſſary to have her Intentions reiterated in this manner: And " hath further commanded me in the Abſence of the Lord Keeper, (though I am " thereto unable) to expreſs her Majeſty's earneſt Care that ſhe hath for the Re- " formation of theſe Diſorders, and erroneous Corruptions, by Deeds and Doctrine, " of her good People.

Declaration in the Beginning of the Term.

Commiſſions ſent out.

Cauſes to reiterate.

" And ſo her Majeſty would have you all to underſtand, that as She herſelf " cannot be quiet in her Conſcience, without earneſt proſecuting the Reformation " hereof; ſo ſhall She not think, that any her Subjects, and eſpecially ſuch as " have by their Offices Authority to execute her Laws provided for theſe Cauſes, " worthy to live under her Protection, or any-wiſe to enjoy her Favour, that " ſhall directly or indirectly maintain any Perſon to alter or change, by Example " or Doctrines, the Orders of the Church eſtabliſhed by her Laws.

" And further her Majeſty willeth, that it be alſo remembred unto you, That " where by Authority of Act of Parliament ſhe hath cauſed at ſeveral Times, " ſince the beginning of her Reign, certain *Injunctions* and other Orders to be " publiſhed by Advice of her Clergy, for the uniform Government of the Church, " and for the Uſage of certain Rites in the ſame, She hath given Charge to her " Archbiſhop and Biſhops, and other Ordinaries, to ſee to the due Execution of " the ſame: And that you the Commiſſioners, and other Juſtices, in your ſeve- " ral Places, ſhall do your Endeavour to cauſe the ſame to be by all Perſons, to " whom the ſame ſhall belong, to be obſerved according as the ſaid Biſhops and " Ordinaries ſhall preſcribe.

Order for the *Injunctions* to be obſerv'd.

" Furthermore, Her Majeſty, fearing that theſe pernicious Doctrines by their " long Sufferance, and by the applauding thereto of ſome in Offices, both Eccle- " ſiaſtical and Temporal, might have in ſome ſort infected or touched the Minds " of ſome Perſons of Value and Note in certain Countries; yea, and of ſome, " that percaſe are nominated in the Commiſſions, to think that theſe Doctrines " of Alteration or Varieties, are not ſo perillous as her Majeſty doth conceive " them; but that they are but of the nature of ſome Arguments or Diſputations; " or that ſome may be moved to think, that in ſome Parts theſe Innovators have " Cauſe to find Lacks with ſome parts of the Rites of the Church, as though they " be not ſo perfect as the Imaginations of the Innovators would have them: For " this Purpoſe to the better Information of ſuch, if any be ſo deceived, her Maje- " ſty hath commanded me for the firſt, that is, to make it manifeſt, that the Perils " are ſuch, and ſo great, as her Majeſty judgeth them, thus to declare unto you:

" That firſt, it cannot be unknown to all that have any Taſte of Rule, no, " not to any that hath but a Family to Rule, or a Ship to Govern, but that if " the Party that hath Charge to Command, and they whom he ſhall Command, " ſhall fall to ſuch a Difference, as the Governour continuing his Courſe by the

ANNO 1573.

" ordinary Rules eſtabliſhed, and the Perſons underneath him ſhall not only for-
" bear to follow his Directions, but ſhall among themſelves condemn them, and
" ſhall deviſe others of their own Imaginations; yea, ſhall among themſelves de-
" viſe a new Variety of Orders, ſo as they ſhall even among themſelves contend
" about their own Inventions, not agreeing one part with another; yea, ſhall I
" add that which her Majeſty findeth to be too true, if ſome ſhall, when they
" have fantaſied new Orders at one time, at another time miſlike their own; in
" ſuch confuſed Diſorders of any Government, what may be thought muſt enſue
" to that State? What ſhall become of that Head or Governour? And what of
" thoſe Perſons that by Government ought to be preſerved? Shall the Governour
" continue Head of that Eſtate, where he ſhall not be Obeyed? Shall the Per-
" ſons themſelves be preſerved by that kind of Government, where every Member
" will direct ſeveral Orders? This Matter being thus projected to you but in
" Words, will you conſider how it may be felt in Deeds? For as it may be in
" Ships ſailing in Tempeſts, or in a Privateman's Family, or in ſome ſmall
" Corporate Towns too often ſeen; that by this Diſorder many rich Ships with
" their Lading and People, many Houſes with Lords, Servants, and Children,
" and many ancient Corporate Towns, have been drowned, waſted, and brought
" to Nought and Beggery: ſo comparing ſmall with great, many Eſtates of Realms
" and Kingdoms be overthrown, or at leaſt may be troubled and ſhaken. And if
" Diſorder, if Diſſenſion, if Contention, may bring theſe Perils in Civil Cauſes,
" what ought not to be greatlier feared in Spiritual; I mean, in Cauſes of Re-
" ligion, and of Conſcience? I will not trouble you with Examples; but yet may
" I not for Duty omit ſuch Example, as her Majeſty herſelf hath remembred both
" to her whole Council at ſundry times of late, and to me to be uttered." But here this Paper, the more is the Pity, imperfectly breaks off.

There was Some body about this Time, as near as I can gueſs, that made certain Propoſitions to the Council for the Reſtraint of the *Puritans*. Which Paper was as followeth.

Propoſitions for Reſtraint of Puritans. *MSS. G. P. Arm.*

" The Reaſons why theſe lawleſs *Puritans* do ſo obſtinately offend, and break
" all the Eccleſiaſtical Laws and Canons of the Church, is, for that the whole
" Moiety of the Forfeiture of every Offence (which ſhould have bridled their un-
" ruly Affections) is given by Statute wholly to her Majeſty, and no Part there-
" of to any that ſhall give Information of any Offence by them committed. By
" reaſon whereof, there is no Information or Suit commenced againſt any of
" the Offenders. Which hath ſo emboldened them, that they are careleſs of all
" Obedience to the Eccleſiaſtical Government, being maintained and countenan-
" ced by a Number, that ſeem to be of great Purity in Religion, ſounding like
" an empty Tub, being delighted with new Devices and Innovations, and for-
" getting all Duty and Reverence, to God, their Prince, and Country. For Re-
" medy whereof, it ſhall pleaſe your Honours to take theſe Orders:

" *Firſt*, Let every Biſhop in his Dioces ſuffer none to Preach, but ſuch as
" can give good Teſtimony of their Learning, good Behaviour, and Confor-
" mity.

" *Secondly*, That every Miniſter and Preacher within this Realm enter into
" Bonds to her Majeſty, with two good ſufficient Sureties, in 200 *l.* to uſe, ob-
" ſerve, and keep, in all Points to the uttermoſt of their Powers, the Book of
" Common Prayer, according to a Statute made in the firſt Year of the Queens
" Majeſty's Reign, intitled, *An Act for the Uniformity of Common Prayer and Service
" in the Church, and the Adminiſtration of the Sacraments:* And alſo to obey, obſerve,
" and keep, all ſuch Conſtitutions, Decrees, and Orders, as now are made, or
" hereafter ſhall be made and ſet forth by common Authority. This Bond will
" terrify them more than all the Laws and Orders that can or may be made.
" For they will be jealous of their Bonds, and their Sureties will always have
" a careful Eye upon them, that they fall not into the Danger of the Forfei-
" ture, leſt the Biſhops ſhould certify them into the Exchequer.

" *Thirdly*, If any ſhall obſtinately refuſe to enter into Bonds to obey ſuch Or-
" der as ſhall be ſet down by common Authority, then the Biſhop of the Dioces
ſhall

" ſhall preſently commit the Party ſo refuſing to Priſon, till he ſubmit himſelf, " or otherwiſe to deprive him of all his Eccleſiaſtical Living, according to her " Majeſty's Injunctions in that behalf appointed; and not to ſuffer the Party ſo " refuſing to Preach or Teach, till he have ſubmitted himſelf, and be ſufficiently " licenſed by the Biſhop accordingly. ANNO 1573.

" Laſt of all, I wiſh that every Preacher and Miniſter do every Sunday and " Holiday wear the Surplice and Hood publickly in the Church, according to his " Degree and Calling: Which Thing would greatly increaſe the Credit of the Mi- " niſters of *England*; and alſo daunt the Hearts of the Papiſts, to ſee the Church " of *England* ſo furniſhed with ſuch a Number of worthy learned Men.

" Theſe Orders being dutifully put in Execution, will not only bring all the " Preachers and Miniſters of this Realm, to honour, love, and fear their Dioceſans, " but alſo draw the People of the Land to have good Opinion of their Preachers " and Miniſters, and to uſe them with Reverence." Theſe were ſome of the buſy Tranſactions with the *Puritans* this Year.

But to draw to a Cloſe of this Year, after I ſhall have taken up a few ſcattered Things.

Grants of the Archbiſhop to his Sons. *N. Battely.*

Nov. 25. The Office of keeping the Palace in *Canterbury*, and of certain Woods, was granted by the Archbiſhop to *John Parker* and *Matthew Parker*, his Sons. Alſo to them were granted the Advowſon of the Parſonage of *Orpington*. Alſo, the Office of Surveying the Archbiſhop's Lands was granted to *Peter March* and *John Parker*. There was a Patent alſo granted for keeping the *Covet* Woods, to *Matthew Parker* and *William Whiting* Gentleman, who lived in a fair Houſe of his own building within a Mile of *Covet* Wood, and of whom the Archbiſhop purchaſed an Houſe in *Bekeſborn*. The Keeperſhip of this Wood was not worth above 18 *l. per Annum* at the utmoſt Extent. To theſe Grants, I will add a Diſpenſation granted this Year in *April*, to *John Parker*, A. M. Whether this were the Archbiſhop's Son, and the Biſhop of *Ely*'s Son in Law, or ſome other Relation, I am at a Stand. But perhaps he was *John Parker* his Uncle's Son. He had the Favour both of the Archbiſhop and the Biſhop of *Ely*. For the Diſpenſation runs, *Ut cum Archidiaconatu Elienſ. & Rectoria de Stretham Elien. Dioc. poſſit recipere tertium cum clauſulis permutandi*, &c.

The Biſhop of S. *Aſaph* Conſecrated.

Decemb. 12. was *William Hughs* D. D. confirmed Biſhop of S. *Aſaph* at *Bow* Church before Dr. *Yale*. His Conſecration was the Day after, at *Lambeth* Chapel; when, Morning Prayer being ſaid by *Matthew Allen* his Grace's Chaplain, and *Blaige* another of his Chaplains preaching a Sermon, the Archbiſhop Conſecrated him, aſſiſted by *Robert* Biſhop of *Winton*, and *Richard* Biſhop of *Chicheſter*.

Writes to the Lord Treaſurer, being ſick, a pious Letter.

In the ſaid Month of *December*, a ſore Fit of Sickneſs, occaſioned by the Gout, happened to the Archbiſhop's great Friend and Correſpondent, the Lord Treaſurer; which occaſioned him to write a grave and conſolatory Letter to the ſaid Lord, dated *Decemb.* 30, to this Effect:

SIR,

" For that Almighty God, whoſe Pleaſure is always moſt to be regarded and " obeyed, hath mercifully viſited your Body with Sickneſs, I doubt not but ye " have *Unctionem Sp. ſancti internam*, to accept it patiently, as frail Nature can bear " it. I am perſuaded, *Quod hæc momentanea carnis afflictio æternum & immenſum gloriæ pondus operabitur*. And though that, in reſpect of your ſelf, it were the very beſt ye continued ſtill your Deſire to be diſſolved, *& eſſe cum Chriſto*; yet " for the Commonwealth's ſake, I doubt not ye be indifferent to ſay with that " ancient Man, *Si populo tuo, O Domine, adhuc ſum neceſſarius, non recuſo laborem.* " So that ye may be able to believe with S. *Paul*, who ſaith, *Quod mihi vita Chriſtus eſt*, if ye live; and if ye be diſſolved, to affirm that his further Saying, *Et mori lucrum*. Thus not minding to trouble your Honour with long Writing, I " commit your good Recovery to Almighty God in my Prayers, whereof I do " partly hear and thank his Mercy. From my Houſe at *Lambeth*, &c.

Your aſſured Orator in Chriſt,

Matthue Cantuar.

ANNO 1573. *Humfrey* ſets out the Life of *Jewel.*

In this Year was the holy and uſeful Life of *Jewel*, late Biſhop of *Saliſbury*, ſet forth by Dr. *Laurence Humfrey*, and dedicated by him to the Biſhop of *London*. This great and good Man, being thirteen Years of Age, was admitted as Pupil under *Peter Burry*, Fellow of *Merton* College *Oxon.* and Vicar of *Croyden*, An. 1535. Which Vicarage being then offered him, when *Jewel* firſt came to *Oxford*, *Burry* committed his Pupil to the Care of *John Parkhurſt*, afterward Biſhop of *Norwich*, happily falling under his Tuition, *Burry* being a Man but of mean Learning, and very zealous for the old Superſtitions; with whom *Parkhurſt* held Diſputes of thoſe Points very often. *Jewel*, we may preſume, was imbued with good Principles under that Tutor. He was afterwards Fellow of *Corpus Chriſti* College, where *John Moren*, alias *Morwin*, was alſo Fellow; a Man moroſe and addicted to drink, but well learned in Greek. He would ſay to *Jewel*, *I would love thee*, Jewel, *if thou wert not a* Zuinglian. And again, *Thou art an Heretick in Faith, but in Life thou ſeemeſt an Angel.* And again, *Honeſtus es, at Lutheranus.* *Jewel* became a great Tutor, and had for his Pupils many of Note, good Gentlemen and Merchants Sons. Some of theſe were *Gilford*, *Fettiplace*, *Townſend*, *Curſon*, *More*, *Dolman*, *Denton*, *Hickford*, *Waldeby*, *Prinn*, *Aune*, *Anth. Parkhurſt.* *Jewel* went out Maſter of Art 1544, by *Parkhurſt*'s Aſſiſtance and Liberality. And while the ſaid *Parkhurſt* was Incumbent of the rich Rectory of *Cleves* in *Gloceſterſhire*, he uſed to come often to *Oxford* to hear his Pupils Lectures, as his Pupil had often heard his before. Theſe are ſome Extracts out of *Humfrey*'s ſaid Book of this holy Biſhop's Life, upon his firſt beginnings to ſhine out in the World, while he was in the Univerſity. The World is beholden to the Archbiſhop, and Biſhop of *London*, for the Preſervation of *Jewel*'s Memory by *Humfrey*'s Pen: For they wrote to him to *Oxford* to undertake it, having a good Latin Stile; and ſupplied him, as it ſeems, with Materials. Inſomuch that he Dedicated his Book to them, and therein acknowledged, that it was in a manner by their Labour and Benefit that *Jewel* was come to Light and Life again.

CHAP. XXXVII.

The Archbiſhop forbids Propheſying in Norwich *Dioces. A Letter to that Biſhop from ſome of the Council, allowing it. The Archbiſhop's Meſſage to him hereupon. Propheſies are forbid. The Archbiſhop's Counſel to the Biſhop of* Norwich. *He dies.* Dr. Styward Cuſtos Spiritualitatis.

ANNO 1574. The Archbp. forbids *Propheſyings* in *Norwich* Dioces.

THERE were about theſe Times *Propheſyings* ſet up in divers of the Dioceſes, and particularly in that of *Norwich*. Theſe *Propheſyings*, how good and profitable ſoever they were in themſelves, became much abuſed. Their firſt Intent was, That Miniſters, at appointed Times of publick Meeting in certain Churches convenient, ſhould ſeverally, one after another, handle and interpret particular Texts of holy Scripture, allotted them; and one of the graveſt of them, as Moderator, at laſt to repeat the Heads and Subſtance of what had been diſcourſed, with his own Determination. But many of theſe Miniſters took Occaſion here to vent Controverſies concerning Matters of Church Diſcipline, and to call in queſtion the Eſtabliſhment of this Church by Epiſcopacy; others were forward to ſhew their Parts to the Contempt of others; inſomuch, that much Diſturbance and Diſquietment was often raiſed hereby, to the ſpoiling of the good Deſign of theſe Exerciſes, which was for the Edification of the People, and for the promoting of Study and Knowledge in the Clergy. The Queen hearing how they were managed in the Dioces of *Norwich*, utterly diſliked them, and commanded the Archbiſhop to give Order to put them down. Whereupon, in a Letter to one *Matchet* his Chaplain, Parſon of *Thurgarton* in this Dioces, he directed him

March 25. 1574.

to

ANNO 1574.

to repair to his Ordinary, and to ſhew him how the Queen had willed him [the Archbiſhop] to ſuppreſs thoſe *vain Propheſyings*, as he called them: and that thereupon he required the ſaid Ordinary, in her Majeſty's Name, immediately to diſcharge them of any further ſuch Doings. This was not acceptable to the Biſhop, and cauſed ſome Arguing, and ſeveral Letters, this Year between him and the Archbiſhop, though he at laſt complied. I ſhall ſet down what I find in this Matter.

The Biſhop of *Norwich*, in the beginning of *April*, writ to his Grace, that he had ſeen his Letter to *Matchet*, and the Order therein to him; but taking hold of the Word *Vain* annexed to Propheſyings, he deſired to be reſolved, whether he meant thereby the Abuſe of ſome *Vain* Speeches uſed in ſome of theſe Conferences, or elſe generally the whole Order of thoſe Exerciſes. Of which he ſignified freely his own Approbation, ſaying, "That they had, and ſtill did bring ſingular Be- "nefit to the Church of God, as well in the Clergy as the Laity; and was a "right neceſſary Exerciſe to be continued, ſo the ſame were not abuſed; as in- "deed it had not been, unleſs in one or two Places at the moſt. Whereof af- "ter he had Knowledge, he writ an earneſt Letter to his Chancellor, that ſuch "Perſons as were over-buſy Speakers ſhould be put to Silence, unleſs they would "ſubſcribe to the Articles of Conformity in Religion, or elſe promiſe not to in- "termeddle with any Matter eſtabliſhed and commanded by her Majeſty. Which "was performed accordingly. Since which time he had not heard but all Things "have ſucceeded quietly, without Offence to any.

The Biſhop of *Norwich* to the Archbp. hereupon.

It heated the good Archbiſhop a little, that the Biſhop was willing ſo to interpret his Word *Vain*, as if he meant to uphold ſome of theſe *Propheſyings*. And the Archbiſhop, the next Opportunity, told him, That it was one of his old Griefs, that this Biſhop had ſhewn his Letters unto his own Friends, who had qualified them with their own Senſes put upon them, to elude his true Meaning. And that they had now given him Counſel to ſtand upon the Word *Vain*. *And it is pity*, added he, *we ſhould ſhew any Vanity in our Obedience.*

But in the mean time the ſaid Biſhop had found Means to acquaint ſome of the Privy Council with the Archbiſhop's Order; nay, and procured their Letters (or at leaſt Letters came from them) to hold up theſe *Propheſyings*; as it were, to the annulling the Archbiſhop's Juriſdiction in his Province, and that in a Command backed by the Queens Authority. The Counſellors Letter was to this Tenor:

Some Privy Counſellors Letter to *Norwich* to continue the Propheſyings.

"*Salutem in Chriſto.* Whereas we underſtand that there are certain good Exer- "ciſes of Propheſying and Expounding of Scriptures in *Norfolk*, as namely at "*Holt* Town, and other Places; whereby both Speakers and Hearers do profit "much in the Knowledge of the Word of God: And whereas ſome, not well- "minded towards true Religion and the Knowledge of God, ſpeak evil and ſlan- "derouſly of theſe Exerciſes, as commonly they uſe to do even againſt the ſincere "Preaching of God's holy Word: Theſe are to require your Lordſhip, That ſo "long as the Truth is godly and reverently uttered in this Propheſying, and that "no ſeditious, heretical, or ſchiſmatical Doctrine, tending to the Diſturbance of "the Peace of the Church, can be proved to be taught or maintained in the ſame, "that ſo good an Help and Means to further true Religion, may not be hindred "and ſtayed, but may proceed and go forward to God's Glory, and the edifying "of the People. Thus not doubting of your Forwardneſs herein, your Office and "Calling dutifully requiring the ſame at your Hands, we bid your Lordſhip "right hartily Farewel. Your Lordſhip's loving Friends,

From London, *this 6th of* May, 1574.

T. Smith. *Wa. Mildmay.* *Ed. London.* *Fr. Knollys.*

Here was a Command, from ſome of the Council, in effect reverſing the Archbiſhop's. And what was for him now to do? Does he deſiſt? No, but like a reſolute Metropolitan, while he acts within the Bounds of his Function, goes forward: and a little after he had heard of this Letter, he takes no notice of it to theſe Counſellors, but diſpatcheth one to the Biſhop, in order, as it ſeems, to the making the Queen acquainted with this Oppoſition both to him and her Majeſty too; *viz.* That he underſtood he [the Biſhop] had received Letters to continue that

The Archbp. requires the Councils Warrant for this Letter of theirs.

Archbiſhop's Letter, dated *May* 17.

ANNO 1574. that Exerciſe that was uſed in his Dioces, contrary to the Commandment that the Queens Majeſty willed him [the Archbiſhop] to ſend to all his Brethren of the Province: praying him therefore to ſignify unto him what their Warrant was.

Signified by *Norwich* to the Bp. of *London*.

The Biſhop of *Norwich*, upon this, takes the ſafeſt Courſe, by writing to the Biſhop of *London*, one of the Privy Counſellors, to inſtruct him what Anſwer to give to the Archbiſhop, ſince her Majeſty had commanded him to write to all his Brethren of this Province, to the contrary of what the ſaid Counſellors had required of him. He prayed him therefore for his friendly Advice, that neither his Duty might be neglected in anſwering his Grace's Requeſt, to know their Warrant in ſo writing to him; nor that the Anſwer he ſhould make might be ſuch as might offend their Lordſhips that writ for the Continuance of that godly Exerciſe of Expounding the Scriptures.

This Buſineſs, I perceive, went no further: The Archbiſhop's Letter was obeyed: And the Biſhop ſent this Order to his Chancellor from *Ludham*, the 7th of *June*, for the Suppreſſion of theſe Prophecies: *Viz.*

The Biſhop's Order to ſuppreſs Propheſyings.

" After my hearty Commendations: Whereas by the Receipt of my Lord of " *Canterbury*'s Letter, I am commanded by him, in the Queen her Majeſty's Name, " that the Propheſyings throughout my Dioces ſhould be ſuppreſſed; Theſe are " therefore to will you, that as conveniently as you may, you give Notice to " every of my Commiſſaries, that they, in their ſeveral Circuits, may ſuppreſs " the ſame. And ſo I leave you to God.

The Archbiſhop's Advice to him.

And of his giving this Order the Biſhop alſo certified the Archbiſhop; who hereupon gave him this friendly and fatherly Counſel: " My Lord, be not you " led by fantaſtical Folk —— I mean not to deſire your Lordſhip not to take " Counſel, but not to take ſuch Youngmen to Counſel, as when they have endan- " gered you, they cannot bring you out of Trouble. Of my Care I have to " you, and to the Dioces, I write thus much.

Biſhop of *Norwich* dies.

The Biſhop of *Norwich* died the latter End of this Year, about *Candlemas*. Dr. *Styward* of *Cambridge* was then made *Cuſtos Spiritualitatis* at *Norwich*. And the Chancellorſhip becoming vacant, ſome eminent Perſon from *Cambridge* (perhaps Dr. *Perne*, who this Year was Vicechancellor) wrote to the Archbiſhop to beſtow that Office upon him; and the rather, becauſe he was a Man that ſeemed very proper, by his Learning and ſtout Conduct, to reduce that Dioces, greatly diſordered, into better Rule and Behaviour: Of which we ſhall hear more in the Sequel.

Dr. *Styward* ſues to be Chancellor of the Biſhoprick.

The Hoſpital of *Acle*.

And for a Farewel to this Biſhop of *Norwich*, I ſhall mention a very good Work in a Town in his Dioces, wherein he with other well diſpoſed Gentlemen were concerned; and wherein, I am apt to think, the Archbiſhop himſelf had a great Hand. At *Acle* in *Norfolk*, an Hoſpital was bought at the Charges of the Limits adjoining: Where, after the manner of a *Bridewel*, there was appointed Work and Puniſhment. There this Biſhop, with certain Gentlemen and others, met every three Weeks, on the Market Day. Firſt, they repaired to Church, and heard Prayers and a Sermon; and then returning to their Inn, dined together. Between Sermon ended and Dinner, they went to this Houſe to examine and obſerve how Things were managed. After Dinner, the chief Conſtable informed of any Diſorders within the Hundred, for Redreſs thereof. And if there were any Controverſies between Neighbours, here they were made up. Many there were in the County that ſpurned at this good Work, inwardly vexing that ſuch good Works ſhould be done in the time of the Goſpel. For the Encouragement of it, ſeveral had dealt with Secretary *Walſingham* to procure a Letter from the Council to the Gentry of that County, to countenance the ſame. Which Affair that good Secretary heartily eſpouſed, calling this Houſe, *An Houſe of Reformation.*

Secretary *Walſingham*'s Letter.

CHAP.

ANNO 1574.

CHAP. XXXVIII.

Dr. Whitgift *preaches at Court. His Reply to* Cartwright *comes forth.* Cartwright *anſwered by another. Maſs ſaid in* London. *Popiſh Fugitives, their Malice. Expoſition upon the Sunday Leſſons by the Biſhop of* Lincoln, *recommended by the Archbiſhop. A Conſpiracy againſt the Lord Treaſurer, and him. Has a Fit of the Stone. A pretended Poſſeſſion; diſcovered by the Archbiſhop. The Cheats do Penance.*

I Obſerve this Year 1574, the Notice that was taken at Court of Dr. *Whitgift*; eſpecially ſince his entring the Liſt ſo ſucceſsfully againſt the *Puritans*. He was appointed to Preach before the Queen in *Lent*; and his Turn was *March* 26. His Text was in *John* VI. *Maſter, when cameſt thou hither? Jeſus anſwered and ſaid unto them, Verily, I ſay unto you, ye ſeek me not, becauſe ye ſaw the Miracle, but ye did eat of the Loaves*, &c. Which Sermon was put in Print. *Whitgift* preaches a *Lent* Courſe at Court.

This learned Man's *Defence* of his Anſwer to the *Admonition* againſt the Reply of *Tho. Cartwright*, came forth early this Year. It was printed in *Folio* by *Henry Binneman*, for *Humfrey Toye*. He began his Epiſtle to the Reader with this ſolemn Proteſtation in behalf of the Church of *Eugland:* "This I dare boldly affirm, "That all Points of Religion neceſſary to Salvation, and touching either the My- "ſtery of our Redemption in Chriſt, or the right Uſe of Sacraments, and true "Manner of Worſhipping God, are as purely and perfectly taught, and by pub- "lick Authority eſtabliſhed in this Church of *England* at this Day, as ever they "were in any Church ſithence the Apoſtles Time, or now be in any Reformed "Church in the World." And he concludes his ſaid Epiſtle with this ſolemn Advice, glancing therein at *Cartwright* and his Friends; "I do charge all Men be- "fore God and his Angels, as they will anſwer at the Day of Judgment, that "under the Pretence of Zeal they ſeek not the Spoil of the Church; under the Co- "lour of Perfection they work not Confuſion; under the Cloak of Simplicity "they cover not Pride, Ambition, Vain glory, Arrogancy, under the outward "Shew of Godlineſs, they nouriſh not Contempt of Magiſtrates, Popularity, *Ana- "baptiſtry*, and ſundry other pernicious and peſtilent Errors." The Method of this Book is, that firſt are ſet down at length, Paragraph by Paragraph, *Whitgift*'s Anſwers to the *Admonition*; then *Cartwright*'s Anſwers to *Whitgift*, and laſtly, *Whitgift*'s Replies. A Book that right learnedly and fully vindicated the Church of *England* in the Rites and Government of it; and had the careful Inſpection of the Archbiſhop, and other Biſhops and learned Men, before it paſſed abroad. His Defence of his Book againſt *Cartwright* comes forth.

Cartwright's Reply to *Whitgift* received another Anſwer this Year by an Author nameleſs; printed alſo by *Biuneman:* This was digeſted in a ſmall *Octavo*, that it being of a leſs Bulk and Price might be bought and read of greater Numbers of People. This Book is intitled, *A Defence of the Eccleſiaſtical Regiment.* It began thus: "It was my Hap not long ſithence to light upon a ſlender Pamphlet inti- "tled, *A Reply to an Anſwer made by* D. Whitgift, *&c.* Which, at the firſt Bluſh, "for divers Cauſes, brought me into Expectation of ſome great and weighty "Cauſes, whereof it behoved the whole Body of the Realm to be informed. For "who would think that a Man of Mr. *Cartwright*'s Study and Continuance would "encounter with ſo ſtrong an Adverſary? that a Loyal Subject, as he ought to be, "would undermine a State ſo well eſtabliſhed! or, laſt of all, a Man ſo well qua- "lified in all his Doings, as he would ſeem to be, uſe ſuch bitter, vehement, and "untemperate Speeches, as he hath done, unleſs the Truth were manifeſtly and "apparently on his Side?" The Book treated on theſe diſtinct Heads; which contained the Sum of the Controverſy. I. That ſacrificing Prieſts may be Miniſters of the Goſpel. II. Of Apparel of Miniſters. III. Of Biſhops Titles, Lands, *&c.* IV. Of Another Anſwer to *Cartwright*'s Reply

ANNO 1574. IV. Of an Archbiſhop. V. Of Biſhops Livings. VI. That Biſhops may intermeddle in Civil Cauſes. VII. Of Diſpenſations. VIII. Of the Presbytery. IX. Of Kneeling at the Communion. X. Of Holydays. XI. Of Mourning for the Dead. XII. That Miniſters ought to bury the Dead. XIII. Of Womens Veils. XIV. Of Interrogatories miniſtred to Infants. XV. Of the Sign of the Croſs. XVI. Of Faſting. XVII. Of Singing. All very aptly treated of.

Maſſmongers taken.

The Papiſts had now-a-days their Maſs ſaid to them very frequently; and in many Places in and about *London*. And ſome of the Places where Maſs was ſaid being well known by certain Intelligence, Perſons were ſent by the City Magiſtrates Order, at one Hour and in one Day (which was *April* 4.) to ſeize ſuch as ſhould be preſent there, and preſumed to do contrary to the Queens Laws. At the Lady *Morley*'s Chamber by *Aldgate* Maſs was ſaid; and there were ſeized there, the Lady *Morley*, Sir *Edw. Stanley*, the Lady *Margaret Jarman*, *Dolman* the Prieſt, and about 19 or 20 beſides. Another Maſs was ſaid at the Lady *Guildford*'s in *Trinity Lane* beſide *Queenhithe*, the ſame Day; the Lady *Guildford*, and *Benet Guildford* the ſaid Lady's Daughter, and Mr. *Guildford* her Son, and *Oliver Heywood* Prieſt, and about eight more, ſeized. And the ſame Day was Maſs ready to be ſaid at Mr. *Carus* at the *Limehouſe* beſide *London*, found by the Recorder of the City of *London*, not at Maſs, but all Things prepared for the Celebration of it. Then were taken *Tho. Carus* Eſquire, and his Wife; Mrs. *Griſſel Carow*, Daughter to Mr. Juſtice *Carow*; *Thornborow* Eſquire, and *Adria* his Wife; the Lady *Brown*, and ſome others.

The Malice of the *Engliſh* Fugitives;

And as the Papiſts were thus confident at home (which opened the Magiſtrates Eyes to look after them) ſo abroad they were as malicious. *Thomas Wylſon* LL.D. this Year was the Queen's Ambaſſador at *Antwerp*. From whence he wrote a Letter to the Lord Treaſurer, and therein ſpake of the *Engliſh* Fugitives that remained there, and others, *Spaniſh*, Favourers of them. And making ſome Reflexion upon the Kindneſs and Pity the Queen was apt to have for them, he had theſe Words: "That her pitiful and good-meaning Nature was much abuſed by "theſe crafty Foxes. Surely the Catholick Malice is unſpeakable. And if I had "not by ſecret Means underſtood their deep Maliciouſneſs, I would never have "believed the ſame by any common bare Report. God for his Mercy defend "our Soveraign from their Tyranny." And he wiſhed that ſome one of Underſtanding were entertained there from *England*, to advertiſe of Particularities univerſally, and chiefly for *England*. The *Engliſh* Catholicks did there give out, that King *Philip* would be a Means to the Queens Majeſty, that four *Engliſh* Jeſuits might freely preach in *England*; who were to be *Sanders* and *Allen* of *Doway*, and the two *Heywoods* named for the other two.

From Dr. *Wylſon*'s Letter.

Papiſts Revenge upon one *Parker* for Dr. *Story*.

The Papiſts here in *England* took their Revenge of one *Parker*, who had been the chief Inſtrument of getting Dr. *Story* aboard from *Antwerp* to *England* in the Year 1569, by this Wile, (as was hinted before:) He was appointed by Duke *D'Alva* Searcher of all Ships that came to *Antwerp*, for *Engliſh* Goods, and heretical Books. This Man was a bitter Enemy to the Queen, and a bloody and hard-hearted Perſecutor of Proteſtants; as he had been under Queen *Mary*. Under King *Edward* he ſeems to have been an Exile, and was excepted out of the general Pardon granted the laſt Year of that King. *Parker* was procured by certain Perſons for a Reward (to which they ſay Secretary *Cecil* was privy) to go to *Antwerp* to decoy the ſaid *Story*. There *Parker*, having his Opportunity, repaired to *Story*, and told him there was an *Engliſh* Ship come: Whereupon, in his hot Zeal, he preſently went aboard, and according to his Office ſearched about; and going down into the Hatches, they that belonged to the Veſſel preſently clapped all down, and the Wind proving favourable hoiſed up their Sails, and brought him away. And ſo at length he was brought to *London*, and caſt into Priſon for Treaſon. And in the Year 1571, being found guilty, he was executed for a Traitor. But the *Roman* Catholicks did not forget *Parker*: For in this Year, on ſome Pretences, he was caſt into Priſon, by the Craft and Malice of *Story*'s private Friends. There the poor Man lay, it may be, as a Pirate: nor could he any ways get his Liberty. So that, as the laſt Remedy, his Wife was fain to make a Supplication to the Lords of the Council: Wherein ſhe ſhewed there was 28 *l.* due to her from the Queen, perhaps for ſome ſuch Service done by her Husband; and that he was in Priſon of

Malice

Malice and Envy. The Iſſue of this Petition was, That the Lords ordered Secretary *Smith* to ſignify to the Lord Treaſurer, that he ſhould ſend to the Judge of the Admiralty to underſtand the Cauſe; and, that he might have ſo much Relief in that Court as Juſtice and Equity would allow: and for that and the reſt, to ſend to the Lords his Advice, who was beſt acquainted with the Cauſe. *ANNO* 1574.

The Biſhop of *Lincoln* had, in the Year 1573, ſet forth *A brief Expoſition* of ſuch Chapters of the Old Teſtament, as uſually were read in the Church at Common Prayer on Sundays, for the better Help and Inſtruction of the unlearned. There was an Endeavour that this Book ſhould be had in every Pariſh Church: And for the forwarding this, the Archbiſhop gave his own Teſtimonial to the Treaſurer in *June* this Year, concerning the Book; *viz.* "That he thought it to be profitable "for Inſtruction, and neceſſary for the unlearned Miniſter, but moſt to the poor "Subjects, who were certainly to be informed by the Stability of this Doctrine. "And therefore he deſired his Lordſhip to ſignify the ſame unto her Majeſty's "Council, that they might give ſome Commendation thereunto; which he ſuppoſed would do well. The rather, for that the ſimpler the Doctrine was to the "People, the ſooner, he ſaid, might they be edified, and in an Obedience repoſed. The Archbp. recommends the Biſhop of *Lincoln*'s Book of the Expoſition of the Leſſons.

In the Month of *June*, a formidable Conſpiracy began to come to light. It was managed by ſuch who went under the Name of *Puritans*; whoſe Conſciences, they pretended, directed them thereunto. It was to have taken off, whether by Poiſon or ſome other ſecret way, the Lord Treaſurer, and ſome other eminent Perſons near the Queen; and among the reſt, the Archbiſhop. The Archbiſhop ſuſpected one that laid, he ſaid, in the Queen's Boſom, to be the chief Mover in this Buſineſs; and who took hold of the Heat of certain Zealots to compaſs his Deſigns againſt the ſaid Lord and Archbiſhop. And him I ſtrongly ſuſpect to be the Earl of *Leiceſter*, who was an Enemy to both. A main Actor in this Plot, was one *Undertree*, who had ſecretly revealed it unto the Archbiſhop's Steward, tempting him by Mony to join with thoſe that ſhould practiſe for the cutting off his Maſter. The Archbiſhop being made privy to this Deſign, ſignified it to the Lord Treaſurer, urging him, "That this Matter ſhould be effectuouſly with Severity or"dered, otherwiſe, Farewel your Aſſurance, ſaith he, with all your Poſterity; and "Farewel the quiet Governance of her Majeſty, and her Safety. He ſaid, he had "leiſure enough a great while to expend, from Mens Words and Proceedings, this "deep, deviliſh, traiterous Diſſimulation: Adding, that this horrible Conſpiracy "had ſo aſtonied him, that his Will, his Memory, were quite gone. I would I "were dead, ſaid he, before I ſee with my corporal Eyes that which is now "brought to a full Ripeneſs; whereof, he ſaid, he gave Warning a great while "ago, if he had been but heard. He adviſed, that the Detector ſhould be hono"rably conſidered, and ſafely protected, otherwiſe all would be nought. A Plot to take off the Abp. and Lord Treaſurer.

He was afraid theſe Fellows might get ſuch Favour by the means of ſome at Court [it may be thoſe that ſet them at work] as to obtain of the Queen their Pardon. But he ſaid, "That if theſe, and ſuch like, eſcaped, *Poſtrema erunt pejora "prioribus.*" But that it might not be thought, that this his Counſel of Severity might ſpring from ſome ſecret Deſire of Revenge, he aſſured the Treaſurer, that it was his Concern for her Majeſty, and for him, ſo uſeful, ſo neceſſary a Perſon in the Government, and not for himſelf, that made him thus earneſt in the Cauſe. "God knoweth, ſaid he, it is not my ſelf, or any thing I have, I care for, will "God be with your Honour: praying God to ſave his Lordſhip, and ſend him "of his Grace. And as to the Queen, he feared that when Rogues attempted to "deſtroy thoſe that were ſo near her Perſon, they would at laſt make the "ſame Attempt upon her too; and that even ſome, that lay in her Boſom, when "Opportunity ſerved, would ſting her. Beware of too much Truſt, ſaid he. Why "was King *Henry* VII. counted ſo wiſe a Man, and ſeemed to have Knowledge in "Aſtronomy, but that he would hear and be cloſe." Here I ſcarcely queſtion, but the Archbiſhop glanced at *Leiceſter*; to whom, being ſuch a kind of falſe Perſon as he was, he thought the Queen diſcovered too much of her Mind and Intention. "If they mean, ſaid he, to deſtroy their nigh Friends in ſuch ſort, "and that in Conſcience, what may they to her ſelf; and ſo ended with his "Prayer, *Det Deus ſpiritum ſapientiæ & intellectus contra hos ſpiritus peſtiferos: &* His great Concern for the Treaſurer's Life.

ANNO 1574.

Deus miſereatur noſtri. This Letter to the Lord Treaſurer hath neither Name nor Date ſubſcribed: the Reaſon whereof no Queſtion was, becauſe of this and ſome other Expreſſions in it, reflecting upon this great Favourite, or ſome ſuch as he.

Endeavour uſed to ſeize one of the Plotters.

The Lord Treaſurer ſent to the Archbiſhop, that *Undertree*, by all means, ſhould be laid wait for, and ſeized, if poſſible; (That was he, who held the ſecret Correſpondence with the Archbiſhop's Steward:) adviſing him, that the Queen was very earneſt to have the thing ſpeedily come more to light. But the Archbiſhop needed not theſe Orders: For before they came, he had ſo laid the Buſineſs, that he ſhould be appointed to be at the Archbiſhop's Houſe ſecretly, or at Mr. Steward's, who lived on the Water-ſide: (For the Steward made *Undertree* believe, that he was willing to join in the Conſpiracy, and make one in it:) And ſo as ſoon as they had Poſſeſſion of him, they would immediately ſend his Honour word, to do and follow that he ſhould think good. Four days had now paſt, and the Man was not yet taken: whereat the Queen was ſomewhat impatient. But the Archbiſhop had learned, that he was going to the Iſle of *Thanet*, or *Shipey*. There an Intention was, unknown to him, to ſtay him. He told the Treaſurer, that the Steward was as earneſt as he could be, yet with Prudence occupied: And prayed him to pacify her Majeſty's Deſire; adding, *Sat cito, ſi ſat bene.* There was a Correſpondence by Letters between *Undertree* and the Steward. And as theſe Letters came to the Steward, he communicated them unto the Archbiſhop, and the Archbiſhop to the Lord Treaſurer. In one of theſe Letters he mentioned what Perſons were intended to be taken off: Whereat the Archbiſhop makes this Reflexion, "Belike theſe "Men be haſty Judges, to condemn Men before they examine their Deſerts: But "*Qui habitat in cœlis irridebit eos.*

The Treaſurer offended that he was not taken.

It was now *June* 26, that is, about ſeven Days after the Archbiſhop had firſt acquainted the Lord Treaſurer with this Matter, and the Man was not yet ſeized, or ſpoke to by the Archbiſhop's Scouts. It may be the Conſpirator began to have ſome Suſpicions, or had ſome ſecret Informations to take heed of himſelf, and ſo abſented himſelf on purpoſe. But the Lord Treaſurer was ſomewhat offended at it, diſliking that they had made him privy at all to the Matter, having ſignified to the Queen ſome great Conſpiracy in general, when he was able to diſcover no more to her: and ſo his Credit was in danger to be touched. But the Archbiſhop in ſome Paſſion told him, "In good Faith, he thought the Matter was ſuch, "as Men might ſpend their Credit, rather than their Lives. And that he might "be ſure, all ſhould be done, that could poſſibly be done. And that by Occaſion "of a Meſſage that *Undertree* had ſent, he did aſſure his Lordſhip, that that Night "he ſhould be ſpoke with either by hook or by crook." And leſt the Treaſurer might think theſe Delays were made by the Steward, hoping firſt to receive a Sum of Mony from the Treaſurer, as a Reward for his Pains and Expences; the Archbiſhop told the Treaſurer, "That he meant no Gain thereby, but put it "wholly to his Conſideration, which his Lordſhip might take therein; and to do "what he thought beſt.

Found to be a Sham Plot, caſt upon the *Puritans*.

At laſt this Practicer was taken, and examined by the Privy Council: And before the laſt of *June* it was found to have been a Sham Plot, pretended to be managed by the *Puritan* Faction againſt ſuch who were not on their Side, but their Enemies at Court. Many Perſons of Honour, as the Earl of *Bedford*, and many *Puritan* Miniſters, were brought in as concerned in the Plot. Among them was *Bonham*, *Brown*, and *Stonden*, Men of great Names among the Party. This *Stonden* had been one of the Preachers to the Queen's Army, when the Earl of *Warwick* was ſent into the Northern Parts to ſubdue the Rebels there. And many Letters were forged by this *Undertree* in the Names of thoſe Men: Very many in *Brown*'s; all counterfeited with one Hand. *Undertree* himſelf had counterfeited that of *Bonham*; for which he, and *Stonden* with him, had been taken up, and put in Priſon. The Archbiſhop thought it juſt, that that *Lewd Scrivener*, as he ſtiled him, ſhould pay off *Bonham*'s Charges in Priſon, and that *Stonden* ſhould be conſidered too, being apprehended by his Means only. For the Enlargement of theſe two, the Council writ their Letters to the Archbiſhop. This Wretch, *Undertree*, upon his Examination, took all upon himſelf, and would accuſe no body elſe: which made the Archbiſhop's Fear ſomewhat more. "For he could not "but imagine, that there were others, that ſet him on work. He adviſed there-

Troubles at *Frankfort*.

The Archbiſhop's Concluſions thereupon.

fore,

" fore, that this ſubtil and principal Party might be well examined by the Coun- *ANNO*
" cil, and that he ſhould write as his Pen would ſerve him, which was ſo ready, 1574.
" [he meant in reſpect of his Forgeries of other Mens Letters.] And he ſhould
" think it well if that Varlet were hanged: For it was pity, he ſaid, that ſuch an
" one ſhould remain in a Commonwealth to abuſe ſo many honourable and honeſt
" Perſons. And that thoſe who were the diligent Searchers into this Buſineſs,
" and into theſe Men, to their great Coſt, Charges, and Travail, might not be
" diſcouraged by the Council. That as for himſelf, and others with him, they
" meant honourably to God, carefully to her Majeſty's Preſervation, and dutifully
" to the Eſtates of the Nobles, and the State publick. And laſtly, he was glad,
" and thanked God, that this Matter fell out thus at length; eſpecially, becauſe
" he truſted the Realm was not yet corrupted with ſuch Spirits as were feared:
" which was his greateſt Grief, and made him moſt aſtonied. And ſecondly,
" That his Honour and ſuch other (meaning well) needed not to ſtand in ſuch
" doubt: And that God will protect his. Thirdly, That innocent Men be pur-
" ged by this Examination, and Friends be ſtill the ſame.

In this Month of *June* he was much troubled with the Stone: inſomuch that he then feared the Strangury. " Which made him ſorry, to be *Onus terræ*. But with " Prayer, and as Occaſion ſhould ſerve, he would ſtill do his Duty, *Dum interim ſu-* " *mus in hoc tabernaculo, diſſolvi cupientes*; as he ſaid piouſly. Troubled with the Stone.

In the Month of *Auguſt* following, the Archbiſhop diſcovered a great Cheat, in a Maid, that pretended her ſelf to be poſſeſſed with a Spirit: and that ſo artificially, that divers devout Miniſters were deluded by her; and wrote Books giving Accounts of her: whereby the People became the more impoſed upon by this Counterfeit. This was a Buſineſs therefore, which the Archbiſhop and Eccleſiaſtical Commiſſioners thought fit to have brought before them. But ſo well did our Prelate ſift and try the Wench by himſelf, for want of other Commiſſioners, that he found out the Cheat. And after he had by divers Examinations tried out the Falſhood, he required Sir *Rowland Hayward*, and Mr. Recorder of the City, to be aſſiſtant with him, who heard the Wench examined and confeſſed, and ſaw her play her Pranks before them. They had preſent her Father and Mother; by which Mother this Wench was counſelled and ſupported: and yet ſhe would not confeſs any thing. Whoſe Stubbornneſs they conſidering, ſent her to cloſe Priſon at *Weſtminſter* Gate; where ſhe remained, until her Daughter, and another Maid of *Lothbury*, had openly done their Penance at *Paul's Croſs*, as was ordered. The lying Relations of this Illuſion had been very earneſtly believed, and printed, and ſet forth: and by Print recorded and ſpread without Licence. The two Printers thereof, with others that ſold thoſe Pamphlets, were committed to Priſon: And the Archbiſhop was diſpoſed to commit ſome of the principal Witneſſes to Priſon too, to ſtop them hereafter from abuſing the Queens Majeſty's People ſo boldly, falſly, and impudently. And he intended moreover, to ſet out a Confutation of the ſame Impoſture. All this he thought fit the Court ſhould know; and therefore ſent this Account thereof to the Lord Treaſurer *Burghley*, deſiring, as he ſaid, that in thoſe things wherein he was a Doer, his Lordſhip might underſtand a Truth by his own Report, rather than by the uncertain Speech of the Court. The Tragedy was ſo large, he told him, that he might ſpend much time to trouble him withal; but choſe to ſend him a Copy of the vain Book printed, and a Copy alſo of the Confeſſions of theſe Cheats at length. That which made the Archbiſhop ſo diligent in the Diſcovery of this Deluſion was, becauſe in thoſe Times there were not a few, that falſly pretended Poſſeſſion: For ſo he told the Treaſurer, that he was ſo grieved with ſuch Diſſemblers, that he could not be quiet with himſelf. Diſcovers a pretended Poſſeſſion with a Spirit. Vid. *Hollingſh.* and *Stow.*

Both theſe Maids, the one about 20 Years old, named *Agnes Bridges*, and the other but 11 or twelve, named *Rachel Pindar*, did their Penances at S. *Paul's Croſs*: where firſt their ſeveral Examinations and Confeſſions were openly read by the Preacher; and after, they did themſelves acknowledge their Counterfeiting, and required Forgiveneſs of God and the World, and the People to pray for them. The whole Matter was afterwards thought fit to be publiſhed in Print. Two ſuch Pretenders do Penance.

ANNO 1574.

CHAP. XXXIX.

The Lord Chamberlain's Friendſhip to the Archbiſhop. His Care of his Church. Matters between the Archbiſhop of York *and* Sampſon *the* Puritan. *The Archbiſhop refuſes* Dering. *One* Bignon *nominated for* Hebrew *Reader in* Cambridge. *The Archbiſhop ſets forth King* Alfred's *Life by* Aſſerius.

The Lord Chamberlain favourably repreſents the Archbiſhop to the Queen.

THE Queen was this Summer in Progreſs, and the Earl of *Suſſex*, her Lord Chamberlain, with her. The Archbiſhop having occaſion to requeſt the Queen's Favour in ſome Matter, relating to his own Perſon, (his Credit and Reputation I ſuppoſe) and to know her Will therein; and having not long ſince writ ſome expoſtulatory Letter to her Majeſty, (which ſhe ſeemed not well to take) he had the ſaid Earl to his Friend; who both obtained from the Queen a favourable Anſwer to his Requeſt, and did moreover make ſuch a Declaration of his Letters, as rendred the Queen tolerably pleaſed with the Archbiſhop. For this the grateful Archbiſhop gave him Thanks in this Letter wrote in *October*.

The Archbp. to the Lord Chamberlain. *Cott. Libr. Tit. B.* 2.

" I received your honourable Letters, anſwering my Requeſt to know her Ma-
" jeſty's Pleaſure. I have great Cauſe to acknowledge my bounden Duty of Thanks
" and Readineſs of Service to her Highneſs, for her Majeſty's ſpecial Favour ſo
" to conſider of me her poor Chaplain. And furthermore, I have to give your
" good Lordſhip my harty Thanks for your friendly Declaration to her Majeſty
" of my Letters in ſuch good ſort as I perceive your Honour hath done. And
" if that I can do your Lordſhip any Pleaſure or Service, I pray you be bold of
" me, as your aſſured Well-willer. And thus Almighty God preſerve your Ho-
" nour to his Pleaſure. From my Houſe at *Lambhith* this 7. of *October*.

Your Lordſhips aſſured Friend,

Matthue Cantuar.

By which we may obſerve by the by, That as the Archbiſhop had one great Nobleman about the Queen his Enemy, I mean the Earl of *Leiceſter*; ſo he had another as great and noble about her Perſon his Friend and Interceſſor.

Order for the Prebendaries of *Canterbury* about Preaching.

The Archbiſhop had his careful Eye ſtill upon his own Church of *Canterbury* this Year, to which his laſt Years Viſitation was adjourned. He laboured that the chief Members of his own Church, for a Pattern to all the reſt of his Clergy in the Dioces, might diſcharge their Duties well: and particularly in one Reſpect, namely, that of Preaching. For, by the Statutes of the Church, the Dean and every of the Prebendaries were to preach in the Cathedral Church, every Quarter, an *Engliſh* Sermon upon Sundays; that no Sunday in the Year ſhould paſs without a Sermon. Wherein, it ſeems, they had not been ſo diligent as they ſhould have been. Wherefore in the Month of *November*, the Dean, at a general Chapter then held, told them, That he had Order from the Archbiſhop to give him an Account, by a Certificate, how often each of them had Preached from *Michaelmas* the laſt Year to *Michaelmas* this: To the end that he, according to Commandment, might make the Certificate thereof. And this is the laſt Particular I find of this the Archbiſhop's laſt and valedictory Viſitation.

N. Batteley.

Archbiſhop *Grindal* defamed.

Now let us ſee how Affairs ſtood among the *Puritan* Party this Year. *Sampſon*, who was now Maſter of the Hoſpital at *Leiceſter*, held ſome Correſpondence this Summer with *Grindal* Archbiſhop of *York*; the Occaſion whereof was this. *Sampſon* had writ unto him concerning ſome baſe Report that went about concerning the ſaid Archbiſhop. For it was not unuſual in thoſe Days, as well as in ours, to beſpatter with lying Defamations the Biſhops and Clergy. *Sampſon* had wrote the

the News of it to him, and to know what Truth there was in it: Whereupon that Archbiſhop, according to his mild Nature, wrote a Letter in *October* in Anſwer to the ſaid Divine: Wherein he did moſt plainly and ſincerely declare Matters relating to himſelf, and did ſolemnly proteſt unto him, how clear he was of that which was laid to his Charge; and related, how the Caſe in deed and truth ſtood, that had occaſioned ſuch a Slander. The Archbiſhop then alſo ſaid, That however the Title of *Lord* was aſcribed to him, and the reſt of the Biſhops, yet that he was not *Lordly*; and that for his part, he did not ſet by that Lordly Eſtate: but, that his great Care was ſo to diſcharge his Function committed to him, with all Faithfulneſs, until the great Day of the Lord, that he hoped to have Comfort in that Day. He ſpake of the Riot of *Puritaniſm*, and of ſome, who, he ſaid, held a *Puritaniſm*-Superſtition: and he prayed God to reform all Miſleaders of Chriſt's Flock, and to reduce the miſled People into the right way: And gently pitied *Sampſon*'s Poverty and Lameneſs, having lately been ſtruck with the Palſy. He added, That he loved ſome godly Brethren, who wiſhed that ſome things amiſs might be Reformed.

ANNO 1574.

His Letter to *Sampſon*.

His Words upon his Title of *Lord*.

To this kind Letter *Sampſon* made a prolix Reply; and took occaſion therein to make Reflexions upon Things wrote by the Archbiſhop, which one would have thought were void of Exception: As, where he had ſaid, That he was not *Lordly*, and cared little for that *Lordly* State; *Sampſon* ſaid, "That if he whom Policy "had made a Lord, kept the humble ſtrait Courſe of a loving Brother and Mini- "ſter of the Goſpel, he was a Phœnix; but his Port, his Train of Waiting-men "in the Streets, his Gentlemen-Uſhers going before him with bare Heads, his Fa- "mily full of idle Serving-men; all this was very Lordly: And that his and his "Brethrens Revenues, which ſome called *Patrimonium Crucifixi*, ſhould not be laid "out in maintaining a parcel of lazy idle Servants, unprofitable and unmeet for a "Miniſter of Chriſt, but rather upon thoſe that were Miniſters and Labourers in "the Harveſt of the Lord Jeſus, and the poor needy Members of his Body. That "whereas the Archbiſhop had named them *Puritans*, [which was the ordinary "Term by which thoſe that diſliked the preſent Conſtitution of the Church were "called] it was a Name, ſaid *Sampſon*, unjuſtly impoſed on Brethren, with whoſe "Doctrine and Life none could find fault: And ſo to call them, was to rend the "ſeamleſs Coat of Chriſt, and to make a Schiſm incurable in the Church. And if "by *Puritans* were meant ſuch as followed *Novatus*, who were called Καθαροὶ, *Pure*, "who did diſſemble themſelves to be Teachers, and that wiſhed the Ceremonies "ſhould be obſerved, but yet hated the Cuſtom of the antient Church; then might "a number of Church-men be called *Puritans*. And he prayed God to *purge* them, "and make them more *pure*. Whereas the Archbiſhop had pitied his Poverty and Lameneſs, he ſaid, "He complained to him of nothing: And if of the former, he "ſhould have complained before he had Need: And that if he had Need, he would "have complained to them to whom he might complain. Concerning his Lame- "neſs, he was ſo far from complaining of that, that he humbly thanked God "for it: And theſe Chains he would chuſe to carry before the Clogs and Cares "of a Biſhoprick." With this Sourneſs did he repartee upon the Archbiſhop's well and friendly intended Expreſſions; yet in Concluſion he called the Archbiſhop's Letters *loving Letters*, and excuſed his writing with his old familiar Simplicity. But *Sampſon*'s whole Letter may be read in the *Appendix*. N. XCIV.

Sampſon's Anſwer to the Archbiſhop.

The Name *Puritan*.

This Lameneſs increaſed upon *Sampſon*; ſo that in or before the Month of *February* he was utterly diſabled on one Side by the Palſy: whereby was taken from him the Uſe of half his Body. Of one Arm he had no uſe: One Leg could not do Service to bear his Body, as the other did: In his Tongue he had great Impediment. Hitherto he had kept the Lecture in the Church at *Whittington* College, *London*, however diſaffected he was, (ſuch was the Favour ſhewn him) for which his Stipend was 10 *l.* a Year. But now finding himſelf diſabled to hold it any longer, his Care was, to leave it to ſome body of his own Party. The Company of **Clothworkers* had the Nomination of the Reader; and the Archbiſhop had the Allowance of him. He made no Doubt to procure the ſaid Company to agree to him whom he ſhould name; but doubted the Archbp. The Man he pitched upon was *Dering* the *Puritan*: But the Archbiſhop, having been moved by ſome to allow of him in caſe he were nominated by that Company, had utterly refuſed it. Therefore, to bring

Endeavours that *Dering* ſucceed him in his Lecture.

* *Qu.* if not the *Mercers*.

Whom the Archbiſhop refuſes.

ANNO 1574.

bring this Buſineſs to paſs, *Sampſon* made uſe of his Intereſt with the Lord Treaſurer, that he would prevail with, or rather over, the Archbiſhop, to yield in this thing. He writes from *Leiceſter* to the ſaid Lord Treaſurer, and makes a good Man, Mr. *Bodleigh*, (whom he calls *a godly Merchant*) the Bringer of his Letter. Wherein he uſed theſe Expreſſions concerning the Archbiſhop; "That he dealt "herein very ſtraitly: And that though he liked not to take Pains in the Congre- "gation himſelf, yet ſhould he not hinder, or forbid others who were both able "and willing. That of Mr. *Dering* he might ſay, that my Lord of *Canterbury* "could neither find juſt Fault with his Doctrine, nor yet fault his Life. That he "ſpake not of Spleen, the Lord, the Almighty God, knew; but of Truth, and "as Truth was." And then he went on (as though he could not forbear ſhewing his Spleen, notwithſtanding his laſt Words) varying from his preſent Purpoſe, "That if his Lordſhip would but look into the State of the Archbiſhop, as the "Policy of the Nation had planted it, into his *Canterbury* Offices and Officers, "he both could and would eaſily ſpy, by his Prudence, ſuch great Faults as did "crave a Reformation: And that it was time, if not more than high time, they "ſhould be reformed." But at length he bethought himſelf, that he was a Suitor now, and not an Accuſer: and ſo returns to beſeech the Treaſurer, by his Authority to countervail the Authority of the Archbiſhop. "That it was no great "Promotion for Mr. *Dering*. And that it was a Labour, in which he doubted "not but God's People, the Queen's Subjects, ſhould be much profited by him. "His laſt Suit therefore was, That if the *Clothworkers* ſhould be procured to no- "minate him Reader, that the Archbiſhop might allow of him, and not refuſe it: "knowing his Honour might command a greater thing at his Hand. And herein "he ſhould do God good Service, and have the Praiſe, and Thanks, and Prayers "of the Godly." This was dated the 13th of *February*. What the Iſſue of this was, I know not: but I believe that wiſe and good Man would not ſtretch his Friendſhip with, or Authority over, the Archbiſhop, in a Matter of no more Concern.

Sampſon to the Lord Treaſurer. *MSS. Burghlian.*

The Archb. promotes a Contribution for an *Hebrew* Reader in *Cambridge*, named *Peter Bignon.*

The Chancellor of *Cambridge*, in the Month of *November*, made Means by his Letter to the Univerſity, for one *Peter Bignon*, a *French* Man, to be admitted by them Profeſſor of the *Hebrew* Language there; Mr. *Wakefield*, the preſent *Hebrew* Reader, being either Dead, or Reſigning: for whom this *Bignon* had read very diligently and ſufficiently. In order to which, the ſaid Perſon had gotten a publick Teſtimonial, dated *Novemb.* 10, of his Ability, from Dr. *Pern* and Dr. *Norgate*, two Heads, and divers others of that Univerſity, to the Chancellor. The Chancellor hereupon, reckoning upon his ſucceeding to *Wakefield*, conſidered how ſmall the Salary of that Lecture was. Which cauſed him to ſend to the Archbiſhop, that he and the reſt of the Biſhops would contribute towards augmenting the Stipend. Which the Archbiſhop promiſed readily he would do the beſt he could, to others of his *Cambridge* Brothers, to contribute ſome Increaſe of Living to him. And aſſoon as he had obtained, would inform his Honour, or elſe ſignify the ſame to the Vice-Chancellor. But, to relate the Succeſs of this Matter as I find it in Original Papers concerning that Univerſity.

Lively choſen *Hebrew* Profeſſor.

Upon the Chancellor's Recommendation of this Man unto the Univerſity, the Vice-Chancellor and other Heads returned him this Anſwer, That *Bignon* was not eligible. For the Statutes required the *Hebrew* Reader to be Maſter of Arts at leaſt, and to prefer the Fellows of *Trinity* College *cæteris paribus*. And that by diligent Search they found one there, namely one *Lively*, very fit and meet for that Place. But *Bignon* was not Maſter of Arts, nor had taken any Degree of School. And their Statutes would not permit them to receive him into the Degree of Maſter of Arts, nor any other like Degree. So by an unanimous Conſent *Lively* was choſen, being not only very toward in that Tongue, but alſo in all other Arts and Qualifications requiſite for that Reader. Indeed the Univerſity ſeemed not to affect Foreigners to be placed in Preferments among them, eſpecially having as able Men of their own. Thus they excuſe themſelves to their Chancellor, telling him, "That this preferring of one of their own, would tend to "encourage others to travail in that Tongue; wherein, they ſaid, they had divers of "very excellent Towardneſs. And that it tended to the Honour and Commen- "dation of their Univerſity; which had, they thanked God, as many as fit to "occupy

" occupy the Places of all the ordinary Lectures, as there was of any other Coun- " try. But withal they ſaid, they would, for his Lordſhip's ſake, be very willing " to help that *French-man*, wherein they might. Which he ſhould perceive, if he " uſed himſelf accordingly." What they did for him, I find not. Probably they allowed him to be a private Reader and Inſtructor of Scholars in that kind of Learning, and might allow him an Honorary Stipend. *ANNO* 1574.

The Archbp. publiſhes a new Edition of ſome antient Hiſtorians.

This *November* the Archbiſhop ſent two Books to the Lord Treaſurer. The one I know not what it was, more than as he called it, *A rude Pamphlet*, which he had before promiſed him. For there was a learned Intercourſe kept between them. The other was King *Alfred*'s Life, written by *Aſſerius Menevenſis*. With this Book he bound up together, in one Volume, certain ancient Stories, that had been formerly publiſhed by him; as, that of *Matthew of Weſtminſter*, *Thomas of Walſingham*, and others. And to certain other Lords, Affecters of Learning and Antiquity, he purpoſed to ſend the like; eſpecially to the Earl of *Arundel*, *Fitz-Allen*, a great Friend to the Archbiſhop's Studies of Antiquity. He had Knowledge of theſe old Hiſtories which the Archbiſhop had thus collected; which therefore he expreſſed to his Grace his Deſire to have. Otherwiſe he thought them ſo *homely* (in his humble Judgment of his own Pains) that he would not have ſent them to him. And being to wait upon the Queen at *Hampton Court*, to welcome her Majeſty home from her Progreſs, he intended then to preſent her one, which he had procured to be well bound. Of this Edition of *Aſſerius* there had been great Expectation among the Learned: But his Correcting, and the Printing, and the Binding of ſome Numbers to be preſented, (wherein he was very curious,) had ſtayed him ſo long, as he told his learned and noble Correſpondent, the L. Treaſurer.

Earl of *Arundel* an Antiquarian.

CHAP. XL.

Religious Societies at Balſham, *&c. An unjuſt Charge againſt the Biſhop of* Ely *at* St. Paul's. *The Archbiſhop vindicates him. The Death of* Matthew *the Archbiſhop's younger Son. His Will. His Widow. Her Deſcent.* John Parker's *Iſſue.*

The ſuppoſed new Sect at *Balſham*.

THERE grew now a great Jealouſy of a new Sect, reſembling either the Family of Love, or the *Libertins*, or ſome ſuch Company, newly ſprung up in the Parts of *Cambridge* and *Eſſex*, and eſpecially in and about *Balſham* and *Stretbal*. For there was a Parcel of People lately diſcovered, that had *Religious Aſſemblies* among themſelves. But they were found to be indeed innocent well-diſpoſed People, that met together on Holy Days, when they were at leiſure from their ordinary Work, ſometimes after Dinner, and ſometimes after Supper, only to Read and Confer the Scriptures, and to Inform and Confirm one another in their Chriſtian Duty, and to edify themſelves in the Knowledge of God: thinking thereby to ſpend their Time better than others, or themſelves before had done, when it was taken up in playing at Cards, Dice, and Tables, or ſitting at Alehouſes. Of this Company was the Miniſter of *Stretbal*, and ſeveral Houſekeepers in *Balſham*. But Information was made of theſe Men, and their Meetings. And it was reported of *Sharp*, Parſon of *Stretbal*, that he maried Perſons in the Fields, and after a new Way of his own, different from that in the Book of Common Prayer; and of the reſt of them, as if they diſliked the Book of Common Prayer, and diſowned the Queen's Supremacy; and owned a State of Perfection in this Life; that they diſbelieved the Reſurrection; and that they were for Revelations beſides the Scriptures: finally, that they held, that Differences of Perſons, of Meats and Apparel, of Times and Days, were not to be made by the Magiſtrates.

Hold Religious Aſſemblies.

Whereupon Dr. *Pern*, the Incumbent of *Balſham*, probably commiſſionated by the Eccleſiaſtical Commiſſion, adminiſtred divers Interrogatories to them concerning

Pern adminiſters Interrogatories to them.

ANNO 1574. ing theſe Things, requiring their plain Anſwer thereunto. The which Anſwers I have here ſubjoined, as worthy ſome Obſervation, according as they were given in by the ſaid *Pern.*

Their innocent Declaration. *MSS. G. Petyt Armig.*

" *A Declaration and Confeſſion made the* 13. *of* December 1574, *of certain Articles* " *of Religion hereafter following, before* Andrew Pern, *D. D. and Parſon of the* " *Pariſh Church of* Balſham *in the County of* Cambridge, *by* Rob. Sharp *Parſon of* " Strethal *in* Eſſex, *and* Tho. Laurence, Will. Laurence, John Tayler, Tho. Diſs, " Edmund Rule, *and* Barthol. Taſſel *of* Balſham *aforeſaid, in the ſaid County of* " Cambridge.

" *Imprimis*, We do know nothing in the Book of Common Service, either Do- " ctrine or Ceremonies, but we do take them both good and godly, and lawful: " And we do all very well allow of it according to our ſimple and ſmall Under- " ſtanding.

" *Item*, We acknowledge the Queens Majeſty to be ſupreme Governour of all " Perſons, and in all Cauſes, within theſe her Realms and Dominions.

" *Item*, We know no Man ſo perfect, either in Life or Doctrine, but that he " ought truly to confeſs his own Sin and Ignorance, and to pray to God daily for " the Forgiveneſs of his Sins, as he doth forgive others: And to pray and ſtudy " continually for the Increaſe of his Faith and Knowledge.

" *Item*, We do know none other Sect among us, but thoſe that do profeſs to " ſtudy, and travail to learn God's Word with all Humility and Obedience: To this " only End and Purpoſe, to know God, and truly to know Virtue from Vice, to " love God above all things, and our Neighbour as our ſelves, and to pray God " daily to frame our Lives according to the ſame.

" *Item*, We do believe the Reſurrection of the Body truly, in ſuch ſort as it is " ſet down by St. *Paul* to the *Corinthians*, Chap. XV. and in the Creeds of *Nicene*, " *Athanaſius*, and the Apoſtles, as they be ſet forth in the Book of Common Prayer.

" *Item*, We do know and allow of no other Revelations in theſe our Days, ei- " ther of God, or of his Angels, for the ſetting forth a Declaration of any Matter " of Religion, Doctrine, or Truth of any Cauſe; but ſuch as God hath ſet forth " and expreſſed in the written Word in the Old and New Teſtament: And all " other Revelations and Things contrary to it, to be vain, erroneous, and falſe.

" *Item*, The forenamed *Robert Sharp* offereth to be ſworn on a Book, that he ne- " ver maried any Perſons in the Fields, but only in the Church, and that accor- " ding to the Laws of this Realm.

" *Item*, We do believe, that ſithence the Coming of Chriſt there ought to be no " Difference between Jew and Gentile, but all that believeth and calleth upon the " Name of God truly, ſhall be ſaved by him equally; and that there is no Dif- " ference of Meats, Days, or Apparel, by the Word of God, by the which all " Creatures of God are ſanctified alike: as God is the Lord of the whole Earth, " ſo hath he made all things pure to them that are pure. The Difference that is " between one Day and another, one Apparel and another, one kind of Meat " from another, is and may be by poſitive Laws and the Authority of Chriſtian " Magiſtrates; to the which, we both are, and will be, and all good Subjects ought " to be, obedient, not only for fear of Puniſhment, but alſo for Conſcience, ac- " cording to the Doctrine of the Apoſtle S. *Paul*. And we think it as lawful for " a Chriſtian Man, with a good Conſcience, as well to eat Swines Fleſh as Beef " or Mutton, Butter or Cheeſe. And ſo we have done, and by Grace intend to do.

" *Item*, We have no private Conventicles, nor love any unlawful Aſſembly, " nor uſe any other Conference at our Meeting, but only for the Reading of Scripture

" Scripture, ſometimes after Dinner, or after Supper, upon the Holiday only, for " our own Inſtruction, or our ſeveral Families, for the Reformation of Vice as " well in our ſelves as in our ſaid Families; and for the further Knowledge of " God's Word and true Godlineſs, as we are openly taught and exhorted in the " Pulpit by our Parſon. *ANNO* 1574.

" And whereas we underſtand, that [by reaſon of] our Meetings upon the " Holidays, after Supper, at ſundry times, in our private Houſes, only for theſe " Purpoſes aboveſaid, and none other, divers have been offended by ſiniſter Re- " ports made to divers Perſons, as well private as alſo thoſe that be in Authority; " We intend therefore, for the avoiding of Offences, to forbear our common Con- " ference hereafter, and to content our ſelves with our private Readings ſeverally " in our Families, except it ſhall be to ask a Queſtion when we doubt; the which " we will do of our Parſon, [Dr. *Pern*] whom we know to be a learned Man, " and hath Charge over us, in ſuch Matters, where we our ſelves do doubt of any " Place for the true underſtanding of the Scripture.

" The Occaſion of our Aſſemblies on the Holidays, after Supper, was this: For " that heretofore we have, at divers times, ſpent and conſumed the ſame vainly " in drinking at the Alehouſe, and playing at Cards, Tables, Dice, and other " vain Paſtimes, not meet for us and ſuch of our Calling and Degree; for the " which we have been often greatly blamed of our Parſon: We thought it better " to beſtow the time in ſoberly and godly Reading the Scriptures, only for the " Purpoſes aforeſaid, and not other.

" *Item*, We think it unlawful and ungodly to ſpeak one thing with the Mouth, " and think the contrary with the Heart, as the *Libertins* do.

" *Item*, We do judge it lawful and godly to give Alms to the Poor, according " to the Laws of the Realm.

" Finally, We do not favour or maintain any of the Opinions of the *Anabaptiſts*, " *Puritans*, *Papiſts*, or *Libertines*, but would be glad to learn our Duty towards " God, our Prince and Magiſtrates, towards our Neighbours and our Families, " in ſuch ſort as it becometh good, faithful, and obedient Subjects: Which is our " greateſt and only Deſire, to live, follow, and perform the ſame, according as " God ſhall give us Grace. In Witneſs whereof, we have put our Hands to theſe " Preſents, the Day and Year above mentioned.

By me *Tho. Laurence.*
By me *Will. Laurence.*
The Mark of *Edm. Rule.*
Thomas Diſſe.
Bartholomew Taſſel.

Per me Andream Perne.

The Mark of *Rob. Sharp* Parſon of *Strethal.*

Thus well-diſpoſed were many of the Country Folk by this time grown, as to affect theſe Meetings together, only for the Increaſe of their godly Knowledge. And yet ſuch were the Times now, that even theſe commendable Courſes were ſtrictly and jealouſly looked into by ſpecial Order from the Archbiſhop: And this chiefly by occaſion of a Sermon preached at *Paul's Croſs* not long before by Dr. *Chaterton*, the ſame that was, as it ſeems, Maſter of *Queens* College in *Cambridge*. Who had openly there declared, that a mighty Deformity was in *Cambridgeſhire*: Pretending therein to ſhew his Zeal to Conformity; but indeed it was to expoſe the Biſhop of *Ely*, who now lay under a Cloud at Court, becauſe he would not part with ſome Revenues of the Biſhoprick to certain of the Courtiers. For *Chaterton* hoped, as was thought, that for this Neglect he ſhould be deprived of his Biſhoprick, and himſelf ſhould ſucceed him. Which, if it were ſo, remains as a Blot upon *Chaterton*'s Memory. And yet ſo did the Archbiſhop write to his Brother of *York*, *viz.* " That he had ſearched out this Report ſo confident- " ly told in the Pulpit concerning the Sectaries in that Dioces; and had found " theſe News to be enviouſly uttered: And that *Chaterton* talked his Pleaſure of " the Biſhoprick of *Ely*, which he looked to enjoy, and had laid Wagers of the " preſent Biſhop's Depoſition, as the Archbiſhop was informed; and that he would " give *Somerſham* Houſe [a Seat of that Biſhops] to him who ſued for it, [*i. e.* the

Dr. *Chaterton* at *Paul's Croſs* charges *Cambridgeſhire* with Want of Conformity.

MSS. G. Petyt Armig.

ANNO 1574.

" Lord *North*, if I miſtake not] which this Man, the preſent Biſhop, would not " do. And therefore it had brought him ſuch diſpleaſant Report.

The Archbp. defamed by *Chaterton*.

This *Chaterton* defamed alſo the Archbiſhop himſelf, whom, alluding to his Name, he called *Chatterer*, in his foreſaid Letter to the Archbiſhop of *York*: To whom he wrote, that he had been credibly informed by Letters, that he ſhould report very ill Words of him, uttered to the ſaid *Chaterton*, as he pretended, by *Sands* the Bp. of *London*. The Matter ſeems to be concerning the Plot before mentioned: But the Archbiſhop vindicated himſelf by ſaying, " That he cared not for it three " Chips, for ought that could be proved; in his Allegiance, doing it ſo ſecretly, " faithfully, and prudently as he did: And would do the ſame again, if he knew " no more than he did at that time. Theſe were *December* Tranſactions.

Chap. 38.

The Archbp.'s Son *Matthew* dies.

In this Month of *December* died the Archbiſhop's ſecond Son, named *Matthew*, aged twenty three Years, and about three Months; young, but maried to *Frances* a Daughter of *Barlow* late Biſhop of *Chicheſter*, his ſaid Wife *Frances* being with Child at his Death. This Gentlewoman he ſeemed to have choſen more for her Virtues than her Fortune; all that he had with her from the beginning to his Death being but an 100 *l.* value: that is to ſay, a Gelding, for her Apparel 10 *l.* of her own Stock 12 *l.* of Damask Linnen a Table-cloth, and a Towel, two Pillow-bears, two long Cuſhions, a Silver Salt and ſtanding Cup, and 10 *l.* in Mony, when they rode to ſee her Mother being a Widow, her Father the Biſhop deceaſing in the Year 1570. By this may be ſeen what Riches the Biſhops in thoſe times uſed to leave behind them. This ſecond Loſs of a near Relation, was another Stroke that went very near the good Archbiſhop, and was an Exerciſe for his Chriſtian Patience. He died at the Duke's Houſe at *Lambeth*, which of late was given him by his Father the Archbiſhop, after his Mothers Deceaſe, and upon his Match. Somewhat of his Eſtate and Circumſtances may be collected from his Will, dated *Nov.* 1. 1574, at *Lambeth*. Wherein, for the decent Interrment of his Body, he left it to his Honorable Lord and Father, the Lord Archbiſhop of *Canterbury*: And accordingly, he was buried in the Dukes Chapel in *Lambeth* Church. The Words of his Will were theſe, after the Preamble.

MSS. *Johan. Parker*.

His laſt Will. MSS. *Johan. Parker*.

" The Mannor of *Dauſington*, lying in *Bexley* in the County of *Kent*, I will and " deviſe to *Frances* my Wife for the Term of one and twenty Years, to maintain " her ſelf, and to the bringing up of my Child, if ſhe lives ſo long. The Re- " mainder thereof to the Iſſue whereof my Wife is ſuppoſed to go *priviment enfant* " by me, whether it be He or She. And if it fortune that my ſaid Wife be not " delivered of any ſuch Child by me begotten of her Body, or being thus deliver- " ed, the ſame Child fortune to depart out of this Life before the ſaid term of 21 " Years be fully expired, then I will that the ſaid Mannor of *Dauſington*, before " for term of Years deviſed, ſhall be and remain to the ſaid *Frances* my Wife du- " ring her natural Life. And after her Deceaſe, my moſt Reverend and my Ho- " norable Father, the Lord Archbiſhop of *Cant.* ſhall and may in his Life-time, " by virtue of this my Will, diſpoſe of the ſaid Mannor, with the ſaid Appur- " tenances, to the Maſter and Fellows of *Corpus Chriſti* College in *Cambridge*, and " to their Succeſſors, or to ſuch other Perſons and Uſes as he the ſaid Archbiſhop " by ſufficient Conveyance, ſhall diſpoſe and appoint the ſame.

" As touching my Houſe and Land, lying and being in *Lambeth*, known by " the Name of the Duke of *Norfolk*'s Houſe, and the *Bell* on the Eaſt, and the " other Houſe on the Weſt of the ſaid Manſion Houſe, with all the Appurtenan- " ces, *&c.* I give and bequeath to the Iſſue Male or Female wherewith my Wife " is now ſuppoſed to go *priviment* with Child by me, and to his or her Heirs for " ever. And for default of ſuch Iſſue, to *Matthew Parker*, the Son of my Brother " *John Parker*, and his Heirs. And for default of ſuch Heirs, to *Margaret*, the el- " deſt Daughter of my Brother *John Parker*, and her Heirs. And for Default of " ſuch Heirs, to *Jane* the youngeſt Daughter of my Brother *John Parker*, and her " Heirs. And for default of ſuch Heirs, to that Iſſue, whether Male or Female, " wherewith *Joan Parker*, Wife of my Brother *John Parker*, now goeth *priviment* " *enfant*, and to his or her Heirs. Nevertheleſs, the middle part of that capital " Houſe, called the *Dukes Houſe*, I deviſe to my Wife for term of her Life, if ſhe " will dwell there, pay the Lords Rents, and keep the ſame in Reparations, *&c.*

" I

" I make *John Parker*, my Brother, and *Tho. Allen*, my Lord's Comptroller, my " Executors; deſiring my Lord's Grace to ſuperviſe this my Will: To whoſe Will " and Determination I refer all my worldly Things at his Pleaſure. *ANNO* 1574.

Signed and Sealed in the Preſence of
John Coldwel, *Geo. Denham*,
Matth. Allen, Notar. Public.

Per me Matth. Parkerum.

His Will was proved in the Prerogative Court *March* 3. 1574. This *Matthew* appears to have been no forehanded Man in the World: For he died in Debt to his Father and his Brother 444 *l.* And ſtill more in Debt to his Brother 184 : 13 : 4. And yet more 152: 1: 2. Diſburſed alſo by his ſaid Brother for him 115: 3: 10 out of his own Purſe. *Item*, 10 *l.* more paid for him by his Brother. The Inventory of his Goods and Chattels amounted to 744 : 11 : 2. *John Parker* wholly renounced the Executorſhip, and left it to *Tho. Allen*. *July* 29. 1575, by the Payments that his Brother made for him out of his own Purſe, after all other Charges allowed, there remained then in the Executors Hands clear 64 : 16 : 8. His Debts. MSS. *Joh. Parker.*

Dauſington Manor, with the Appurtenances, was purchaſed by the ſaid *Matthew Parker* Aug. 14. *An. Eliz.* 13. for 500 *l.* and another Parcel of the ſame Eſtate was purchaſed for 80 *l. Octob.* 4. The Purchaſe whereof (he being forced to take up Mony) might occaſion thoſe Debts aforeſaid. The Archbiſhop his Father, having Authority by his Son's laſt Will and Teſtament, did, *March* 20. 1574, give and grant the ſaid Manor of *Dauſington* to *John Parker*, Brother of the ſaid *Matthew* deceaſed, and his Heirs; provided the Child which *Frances* his Relict was ſuppoſed to go with, died before the Age of One and twenty, and after the Death of the ſaid *Frances*. *John Parker*, July 23. 1576, agreed with the ſaid *Frances* his Brother's Widow, to give her 44 *l. per Annum* for all her Lands in *Dauſington* and *Bexley*, during her Life. And *July* 20. *John Parker* and *Frances Parker* made to each other a general Releaſe of all Suits, Demands, Quarrels, *&c.* *March* 26. 1579. *John Parker* lett all his Lands in *Bexley*, and the Manor of *Dauſington*, for 44 *l.* a Year, being no more than what he paid his Siſter *Frances*. This Eſtate of *Dauſington*, *John Parker* ſold to Sir *Tho. Low*, May 17, *An. Eliz.* 33, *An. Dom.* 1590, but paid the Annuity of 44 *l.* to his Siſter many Years after. *Dauſington* Manor.

John Parker ſhewed himſelf a loving Brother to his Siſter the Widow: For (according as he ſet it down in his own Memorial) he gave her 20 *l.* in Mony *July* 29. 1575, purchaſed of the Executor her Husband's Jewels for her, and gave her a Chain of Gold, and certain Pieces of Plate, which was teſtified under her Hand. And other things ſhe had of her Husband's unknown; beſides the Annuity of 44 *l.* A large Recompence, as he added in his ſaid Memorial, for that my Brother was advanced unto by her. By reaſon of this her Fortune, as well as her excellent Endowments, ſhe was afterwards maried to Dr. *Toby Matthew*, Dean of *Chriſt Church*, *Oxon*, Dean of *Durham*, Biſhop of *Durham*, and after that of *York*. And there is an Acquittance remaining in the ſaid *John Parker*'s Memorial, under the Hands of the Archbiſhop of *York* and his Wife *Frances*, for the Payment of the Annuity for the Half-year ending at *Michaelmas An. Dom.* 1613, for ſo long time ſhe lived, and many Years after, in *York*, in great Reputation for her Charity and Virtues; as we ſhall hear by and by. *John Parker*'s Kindneſs to his deceaſed Brother's Wife. She Maries Dr. *Matthew.*

But to look back to the Child ſhe went with by her firſt Husband *Matthew* deceaſed. About the Month of *May*, next after his Deceaſe, ſhe was brought to Bed of a Son, whom they called *Matthew*. For at a Court holden in *Lambeth Oct.* 18. 1575, the Jury preſented *Matthew Parker*, Son and Heir of *Matthew Parker* lately deceaſed, who held certain Lands within that Manor, as the Inquiſition ran; and that he was of the Age of ſix Months, and in the Cuſtody and Guardianſhip of his Mother. But this *Matthew* died within the Year. *Matthew* poſthumous Son of *Matthew.*

This Woman was Wiſe, Prudent, and Pious, as well as Beautiful, and all this in no mean Degree. She was a great Benefactor to the Church of *York*, by giving to that Church her deceaſed Husband, the Archbiſhop of *York*, his Library; conſiſting of a vaſt Number of Books. A Woman memorable not only for her own perſonal Virtues, but for other things. Her Deſcent was honorable, being the Daughter of Bp. *Barlow* of the ancient Family of the *Barlows* of *Wales*, tho he was born in *Eſſex*, and was once a Canon of the Religious Houſe of S. *Oſith*'s there. Commendation of the Widow. Her Deſcent from Biſhop *Barlow.*

ANNO 1574. Whom King *Henry* VIII. took notice of, and ſent him *Anno* 1528 with Letters from him and Cardinal *Wolſey* to Dr. *Stephen Gardiner*, then Ambaſſador with the Pope; once afterwards he was the King's Ambaſſador to *Scotland*: And he made much uſe of him otherwiſe. He was one of the firſt Reformers of Religion, and Contemporary with Archbiſhop *Cranmer*, and his Friend. This Man was by Queen *Anne* made Prior of *Haverford-Weſt* in *Wales*; then he became Prior of *Buſtliſham* or *Biſham* in *Berks*: afterwards Biſhop of *St. Aſaph*, *St. David's*, *Bath and Wells*, and (ſome Years of Baniſhment interpoſing) of *Chicheſter*, ſucceſſively. He valued the maried Life, and had five Daughters; all which maried to Biſhops. This our *Frances* had to her ſecond Huſband Archbiſhop *Matthew*, as was ſaid before; She lived to be eighty Years of Age, ſave two, and died 1629, and was buried in the Cathedral of *York*.

John Parker's Iſſue. But though the Archbiſhop had loſt one of his Sons, and the Iſſue from him extinct; yet his other Son *John* had this Year three Children living, namely, *Matthew*, *Margaret*, and *Jane*, and his Wife going with a fourth.

An Advowſon granted him. To his ſaid Son, and Dr. *Drury*, the Archbiſhop, *Nov.* 25. granted the Advowſon of *Buckſted*.

CHAP. XLI.

The Archbiſhop's Dealing with Cartwright's *Brother, frantick. Order from the Council to him, about Papiſts. Popiſh Books brought in, and ſeized. His Behaviour with reſpect to the Earl of* Leiceſter, *his Enemy. Diſcountenanced at Court. An Earthquake. Viſits* Norwich *by Dr.* Styward *in this Vacancy. Gets a Puritan Book* De Diſciplina *anſwered.* Lowth, *a Puritan in the* North, *informed againſt to the Archbiſhop, by the Archbiſhop of* York. *Wrongful Payment of Penſions diſcovered.*

How he dealt with one that ſaid, he was Heir to the Lands of the Kingdom. IT was a prudent Act of our Archbiſhop, which he now did as a Commiſſioner. The Dean of *Weſtminſter* had brought to him a young Stripling, and one that was a Brother of *Thomas Cartwright*. He had ſaid in a Frenzy, that he was rightful Heir of the Lands in this Realm, and that the Queen kept them in his Right; with more ſuch kind of Words ſpoken to the Dean. Some thought it convenient to diſmiſs him from their Eccleſiaſtical Court unto the Privy Council: But the Archbiſhop thought it very needleſs to trouble that Honorable Board with ſuch a Matter; the Perſon being ſo fond and ſimple. But for his vain Talk he committed him to the *Gatehouſe* at *Weſtminſter* for the preſent: and purpoſed to take Order with one *Martin* and other his Friends, by their Bonds, to have him kept at their Charges, either at *Bridewel* or *Bedlam*, or elſe in ſome other Priſon, or at Home in their own Houſes, till his Wits came again to him, and alſo for his forth-coming. "And he thought this, as he ſaid, a good way; the rather, becauſe his Brother, "and ſuch Preciſians, ſhould not think, that they dealt hardly with this Young-"man, being in this fooliſh Frenzy, for his Brother's ſake, whoſe Opinion had "ſo troubled the State of the Realm. This happened about the Month of *Ja-*"*nuary*.

The Council directs the Commiſſioners for the Examination of Papiſts. The Privy Council wrote Letters to the Archbiſhop and Eccleſiaſtical Commiſſioners, directing them after what manner to examine certain Papiſts. The Archbiſhop ſaid, They would do as Opportunity ſerved them. This Order from above was occaſioned, as I conjecture, from the Papiſts Diligence at this time, to pervert the Queen's Subjects; as appeared by abundance of Popiſh Books, that were clandeſtinely imported: Many whereof were intercepted this *January*. A Catalogue whereof, under *Sandys* the Biſhop of *London* his own Hand, take as followeth.

In

ANNO 1574.

In Number	Names of the Books.
20	A Treatiſe of Treaſons againſt Queen *Elizabeth* and the Crown of *England*. Imprinted in *January* 1572.
367	Motives to the Catholick Faith. By *Richard Briſtowe*, Prieſt, Licentiate in Divinity. Imprinted at *Antwerp* 1574.
9	A Treatiſe of the Holy Sacrifice of the Maſs. Tranſlated into *Engliſh* by Dr. *Butler*. Dedicated to the Buſhop of *St. Aſaph* from *Rome*. Printed at *Antwerp* 1570.
5	*Officium Beatæ* Mariæ *Virginis, nuper reformatum, & Pii V. Pontificis Max. juſſu editum.* Printed at *Antwerp* 1572.
1	The Hiſtory of the Church of *England*, Written by *Beda*, and Tranſlated by *Tho. Stapleton*. Printed at *Antwerp* 1565.
	A Fortreſs of the Faith, firſt planted among us *Engliſhmen*. Made by *Tho. Stapleton*. Printed at *Antwerp*, 1565.
28	A Dialogue of Comfort againſt Tribulation. Made by Sir *Tho. More*. Printed at *Antwerp* 1573.
700	A great Number of Sheets printed, containing a Miracle wrought upon an *Engliſh* Woman at *Bruxelles* 1573.

Popiſh Books taken.

This good Archbiſhop, as his Integrity and Learning deſervedly reconciled him a high Reſpect and Veneration generally; ſo he was not without his Enemies, that bore him as great Ill will. And they were the *Puritan* Party, and a great Earl particularly; who, I make little or no doubt, was *Leiceſter*. He had born him an Ill will a great while, and now in the latter end of this Year reſolved to exert all his Strength and Intereſt, to create Trouble and Vexation to him; taking his riſe ſo to do from the Archbiſhop's Diligence in diſcovering the late pretended Plot, and for executing ſome Act of Juſtice upon a particular Perſon, which, as it ſeems, he had a Letter from the Court, not to do. Impriſonment, and I know not what beſide, was threatned him. And for the compaſſing of this, the Earl made uſe of the Counſel and Aid of the *Preciſians*. This the Archbiſhop ſignified, as he did all his Affairs, to his old Friend the Lord Treaſurer; telling him, "That he was "credibly informed, that the Earl was unquiet, and conferred to uſe the Coun- "ſel of certain *Preciſians*, he feared; and purpoſed to undo him. But, he ſaid, he "cared not for him: Yet he would reverence him, becauſe her Majeſty had ſo "placed him; as, he ſaid, he did all others towards her:" Warning the Lord Treaſurer, "That if he did not provide in time to dull this Attempt, there would "be few in Authority, that would care greatly for your Danger, ſaid he, and "for ſuch others," [meaning the Nobility and Gentry, which he always had a Conceit theſe *Puritan* Principles tended to bring down, and equal with the Commonalty.] He further told the Treaſurer, "That thoſe of his Order would "hereafter provide for themſelves; and would learn by him, in his Caſe, how to "do. He was informed by a wiſe Man, that there was a Conſpiracy againſt the "Church-men, purpoſed, if the Parliament had gone forward. For at them, he ſaid, "they ſhot.

Leiceſter labours the Trouble of the Archbiſhop.

"As for himſelf, he added, he cared not three Points: For, if he ſhould lie in "Priſon for doing a Point of Juſtice with charitable Diſcretion, he would rejoyce "in it. Whatſoever Wealth or Commodity might ſtand in his Office, he deſired "it not for himſelf. Yet he wrote to this Earl, and to another Courtier, who was "one of the greateſt of that Party of *Puritans*, [probably Sir *Frances Knollys*.] But "it was not, he ſaid, in a Submiſſion, as ſome of the Crew reported and took it. "For he had not offended him, nor them, except it were in being careful for the "Lord Treaſurer's Safeguard. And that the Earl peaceably wrote again to him, "[diſſembling his Malice, like a right Courtier,] But he notwithſtanding under- "ſtood what was purpoſed againſt him. For Religion ſake he took it." And taking

His Behaviour under his Enemies Threatnings.

ANNO 1574. taking this Occaſion again, he rounds the Treaſurer in the Ear, that he himſelf had cauſe to ſtir in this matter. " And do you think, ſaith he, they know not, " what Religion you be of, and what ye do therein?" And indeed in their ordinary Talk they called the Treaſurer the Dean of *Weſtminſter*, becauſe they obſerved that Dean ſo much with him, and acted, as they thought, ſo much by his Inſtructions. They took Occaſion to vent their Malice towards the Archbiſhop by being very rigorous towards thoſe that belonged to him. So they kept in the *Kings Bench* an honeſt Old man, a very good and modeſt Preacher, and ſometime his Almoner, whom the Archbiſhop had ſent home to his Benefice to do good; and yet in extremity of Law, againſt all Conſcience, in the Court of Requeſts condemned, and perſecuted for Love of him. It was a Matter, proceeding partly from Covetouſneſs, but more from mere Malice: And upon that Account favoured. There he had laid three or four Months in a naſty Priſon chargeably, and rotting among the worſt. But ſaid the Archbiſhop to the L. Treaſurer, to whom he made all this Narration, he ſhould be there ſtill, before he would ſerve their Turns. I may not work againſt *Preciſians* and *Puritans*, ſaith he, though the Laws be againſt them.

Their Malice againſt him.

Apologizes for himſelf.

He ſaid moreover, in his own Vindication, If he had been led with the vehement Words of the firſt Statute, before he was in place, how Archbiſhops and Biſhops be charged, *As they would anſwer before God*; which Words he had put to the Earls Conſideration adviſedly; if he ſet forth that Religion, which he knew in Conſcience was good, and confirmed by publick Authority; if he did the Queens Commandment; (for which, he ſaid, the *Preciſians* hated him) what was meant, but to go over the Stile, where it was loweſt? By which Proverb he meant, That when they had ſo little Regard of all theſe his commendable Qualities, or, at leaſt, innocent and juſtifiable Actions, as to take an Advantage againſt him for ſome little Matters, to bring him into Trouble, this ſhewed, how watchful they were to wreak their Spleen upon him.

The Biſhops ſhrink away from him.

Divers of his Brethren, the Biſhops, ſeeing the Strength of the contrary Party, were now ſlunk away from him, and divers others wrought ſecretly againſt him, for the ſatisfying of ſome of their partial Friends. Of which he complained to his old Friend, that he ſaw and felt this by Experience. So that it irked him ſorely to ſee, that he could not do that good Service for God and the Church that his high Place required of him; uſing theſe Words: " I toy out my time, " ſaid he, partly with copying of Books, partly in deviſing Ordinances for Scho- " lars, to help the Miniſtry, partly in Genealogies, *&c.*" A very ſlender Account of the Buſineſs of a Metropolitan, and chief Overſeer of the Church. Meaning hereby not to reflect upon himſelf, who was thus obſtructed from doing more, but upon ſome others, that ſhould have aſſiſted him in his more weighty Endeavours about the Church. For ſo he proceeded: " I have very little Help, " if ye knew all, where I thought to have had moſt: And thus, ſaid he, till Al- " mighty God comes, I repoſe my ſelf in Patience." His Letter, as having great Remark in it, I have caſt into the *Appendix*.

N. XCV.

His Enemies ſtrive to make him odious to the Court.

He came now but very ſeldom to Court, and ſeldomer wrote to the Court or Council, as knowing to how little Purpoſe it would be. Nor did he much like the Books now in vogue at the Court, ſome in *French*, and ſome wrote Dialogue-wiſe: ſuch as probably humoured the Air of the preſent Court, and the *French* Mariage. This alſo his Enemies made uſe of to render him odious at Court. For this was the common Talk thrown out by them; That it muſt be of ſome *Policy*, [meaning that Word in the worſt Senſe] that he neither writ, nor oft came to the Court: And that he ſhould ſay, That he liked not theſe Dialogues, theſe Treatiſes, theſe *French* Books. They had moreover, ſet his own People and Dependents againſt him; ſo that the chief of thoſe, that clapt up his poor antient Almoner, before ſpoken of, and kept him in the *Kings Bench*, and got the Rigour of Law to paſs againſt him, were ſuch as the Archbiſhop had eſpecially made, and who at that Day had the moſt part of their Living from him.

Theſe Matters happened in *February*.

Minds the Treaſurer of the Dioces of *Norwich*.

But yet, in the midſt of all theſe Diſcouragements from the Court, he would not ceaſe to intercede for the Dioceſes vacant, *Landaff* and *Norwich*. He truſted, as he wrote to the Lord Treaſurer, her Highneſs, with the Advice of him, the Treaſurer,

ANNO 1574.

Treaſurer, would take good Heed, and eſpecially for providing of ſuch as ſhould govern thoſe Dioceſes: And as for that of *Norwich*, his native City, he liked well his Neighbour at *Weſtminſter*, the Dean there; whoſe ſad and ſure Governance in Conformity he knew. He added, that he ſet not one Halfpeny by the Profit of the Dioces, for any Procurations, or Juriſdictions. And at his laſt Metropolitical Viſitation there, he had never a Peny of them. And this out of a Commiſeration of the poor Eſtate of the Clergy there. But notwithſtanding certain Perſons who were the Viſitors (nominated and put upon him, as it ſeems, by ſome of the Court) were as ravenous and oppreſſive in the Dioces, as he was tender and ſparing. He ſpent then twenty Pounds out of his own Purſe to have the Dioces well Viſited. But the Viſitors Buſineſs was to get what they could, and to ſkrew out Mony from the Poor; upon Pretence probably of Concealments, which they threatned to return into the Exchequer, right or wrong. And ſo, for the preventing of that, the poor Miniſters were glad to give large Bribes to ſtop any ſuch, however unjuſt, Informations. This extremely grieved the good Archbiſhop. He was informed that ſome Varlets purchaſed twenty Pounds a Year *per Annum* by their Bribing, whom ſome of his Viſitors uſed. But he knew not of it till all was done, and the Viſitation over: Otherwiſe he would certainly have diſcharged ſuch diſhoneſt Perſons of the Office, and have ſtopped ſuch Abuſes. So that in the end, notwithſtanding his own Expences and Care to have the Dioces duly viſited, no Good was done, and the Country exclaimed upon them. Theſe Viſitors ſeem to have been appointed to examine, among other things, into Lands concealed from the Crown, upon Pretence that the Queen might have no Damage, but indeed to wrack and impoveriſh the Church, and to diſgrace and grieve the Archbiſhop. Which made him ſay, with reſpect to this Affair, "That though he had "a dull Head, yet he ſaw partly by himſelf, and partly by others, how the Game "went." This Diſcomfort and Diſappointment as the Archbiſhop met with in his Viſitation of the Dioces of *Norwich*, ſo we ſhall ſee by and by, what Oppoſition he met with a Month or two after, when he came to viſit the Church.

His Trouble and Diſappointment in the Viſitation thereof.

There was, *February* 26, about Five at Night, an Earthquake in the North Parts: Which paſſed through *Yorkſhire*, *Nottinghamſhire*, *Durham*, and *Lancaſhire*; as the Archbiſhop of *York* wrote to our Archbiſhop, and ſuppoſed it was felt in the South Parts. It was not great, nor laſted a Minute of an Hour. In *York* it ſhook not down ſo much as a Tile; yet it put them in great Fear of ſome greater Matter to follow. He added, that there was the like in *Croydon* in Archbiſhop *Cranmer*'s time in King *Edward*'s Days, not long before his Death, as he ſuppoſed: the certain time he thought worthy the learning; fearing, as it ſeems, this preſent Earthquake to portend the Queen's Death. To all this the Archbiſhop of *Canterbury* made this reply, That for this Earthquake he had not heard of it, nor was it felt in the South Parts. And as for the Prognoſtication of it, *Deus eſt, faciat quod bonum eſt in oculis ſuis.* That Earthquake in *Edward* the Sixth's time abovementioned was felt in ſeveral Places in *Surry*, laſting a quarter of an Hour, *May* 25, 1551. *Stow.*

An Earthquake in the North.

In *March* the Archbiſhop began his Viſitation of the Church of *Norwich*, according to the Cuſtom upon Vacancies of the Sees: but the Dean and Chapter withſtood him; and that upon Pretence of a *rotten* Compoſition, as he called it. By that old Compoſition, all they might claim was, to have one of three *De Gremio ſuo* only in time of Viſitation, and examining of the *Comperts* found in the ſame. And yet their Predeceſſor himſelf had confeſſed, that *ſedibus vacantibus* the Archbiſhop had all the Juriſdiction the Biſhop had *ſede plena*. But they now denied it him. They appealed into the Chancery very fondly, ſaith the Archbiſhop, and went about to deface his Juriſdiction, whereof Dr. *Styward* was the *Cuſtos*. This brought the Archbiſhop to the Court, to anſwer the Dean of *Norwich* and his Chapter, being about to take out a Commiſſion themſelves; which he propoſed to anſwer, if it ſhould come ſo far.

The Dean and Chapter of *Norwich* withſtand the Archbiſhop's Viſitation.

Theſe his Concerns the Archbiſhop communicated to his Brother of *York*, being now ſick in his Bed, *March* 17. On which very Day, Dr. *Pern* recommended to him the foreſaid Dr. *Styward*, then the Archbiſhop's Keeper of the Spiritualties in the Dioces of *Norwich*, to be preferred to the Chancellorſhip there, now as it ſeems void: and that upon account of his Fitneſs and Abilities for the Place, and Diſpoſition to maintain good Order. And this was *Pern*'s Letter.

Dr. *Styward* to be Chancellor of *Norwich*.

"My

ANNO 1574.

Dr. *Pern* to the Archbiſhop. *MSS. G. Petyt Arm.*

" My Duty in moſt humble wiſe unto your Grace remembred. Whereas Mr. " Dr. *Styward*, now *Cuſtos Spiritualitatis* at *Norwich*, purpoſeth by his Friends (for " that he may be the better known to your Grace) to be an humble Suitor to " your Grace for the Chancellorſhip there; theſe may be therefore moſt humbly " to pray your Grace to further his Suit, in preferring of him to the ſaid Office: " for that I am fully perſuaded of him to be ſuch an one, both for his honeſt Be- " haviour, ſufficient Learning, good Diſcretion, Soundneſs in Religion, and alſo " for the ſetting forth and maintaining of good Order, and repreſſing the contrary, " as in my Judgment is fit for that Place, and may do as much Good in that " Country, as any that I do know can be placed in that Room. And in this " your Grace's furthering of his Deſire, you ſhall not only pleaſure Mr. Dr. *Sty-* " *ward*, but alſo greatly profit him that ſhall be Biſhop there, and all the whole " Country: Which, in my Opinion, will uprightly and ſtoutly Reform great Diſ- " orders, as well in Religion as alſo in Manners, in that great diſordered Dioces. " And thus I pray Almighty God long to preſerve your Grace in his bleſſed Tui- " tion. From *Cambridge*, the 17 of this *March*, 1574.

Your Grace's moſt humble daily Orator,

Andrew Perne.

Parkhurſt, the laſt Biſhop of *Norwich*, was no Urger of Conformity to the Laws eſtabliſh'd for Religion, and had exerciſed a very lax Government in his Church, ſo that his Dioces ran into great Diſorders in Religion and in Manners too; which as it was a great Trouble to the Archbiſhop, out of his Love to his native Country, ſo he laboured all he could for an able Succeſſor to reform that Dioces: And Dr. *Perne* particularly recommended *Styward* for Chancellor, becauſe he was one that would uprightly and ſtoutly reform theſe Diſorders.

The Archbp. takes Care to have a Book of Diſcipline anſwered.

Towards the latter end of this Year came forth a Latin Book *De Diſciplina*, in behalf of the *Puritans* Way of Diſcipline. It was now the Care of the Archbiſhop to get it well anſwered, as he had done other Books of that nature. Several were recommended to him by the Archbiſhop of *York* for the doing it: as, *Aylmer*, Archdeacon of *Lincoln*. But he, how fit ſoever, would not take the Pains. The Reaſon of which poſſibly might be ſome Diſcontent conceived, that he had been ſo long laid aſide, and little Notice taken of him, notwithſtanding his good Learning and former Merits. Beſides *Aylmer*, Mr. *Stil*, Mr. Dean of *Paul*'s, and Mr. *Watts*, were nominated. To the firſt of theſe Biſhop *Parker* had ſent the Book; but, according to the Archbiſhop of *York*'s Conjecture, he ſent the Archbiſhop of *Canterbury* Word, that he could not deal therein, after he had kept the Book a great while; and the Archbiſhop had much ado to get it again. But at length the Archbiſhop had it done by ſome other Hand; who handled it, as he ſaid, indifferently well. But he intended to keep it ſome time by him, and would have more Judgments before he put it out. But by whom this Anſwer was made, appeareth not: I ſuppoſe, by one of his Chaplains.

Lowth diſordered in the North.

There was now one *Lowth* of the North, a pretended Miniſter, detected, by Virtue of the Commiſſion, as it ſeems, ſent lately by the Queen's ſpecial Order to the Archbiſhop of *York*, (as the like was to the reſt of the Biſhops) to have exerciſed the Miniſterial Function and ſome ſpiritual Juriſdiction for 15 or 16 Years, and yet altogether unqualified for it. For of him the Archbiſhop of *York* wrote to his Brother of *Canterbury*; that after Examination he was like to be found never to have taken Orders, and to be neither Prieſt nor Miniſter. He was one of thoſe that varied from the Orders of the Church, and neglected the Rules of it. Of his diſordered Dealings the ſaid Archbiſhop of *York* complained to Archbiſhop *Parker*; and ſhewed him, how he had writ Letters full of Slander; terming the Archbiſhops Doings and the other Commiſſioners in the South Parts, to be like the *Spaniſh* Inquiſition. This Man was now coming or come up, to make Suit to the Queen and the Archbiſhop for ſome Faculty or Diſpenſation, to enable him to execute that Office which he was found ſo unqualified for: Which the Archbiſhop of *York* ſaid was intolerable, and prayed his Grace to ſtay it, if he could. To whom the Archbiſhop promiſed, That ſince he had ſent to him to ſtay any Faculties, and

ſent

ſent him Warning in time; he intended not to gratify his [*Puritan*] Friends therby, nor yet to favour his Suit that might be made unto him out of *Carlile*. *ANNO* 1574.

By this time many or moſt of the Penſions allowed, and paid out of the Exchequer to the Religious Men belonging to the diſſolved Monaſteries, ceaſed by their Deaths or Promotions. But thoſe that were concerned in the Payment of them made their Advantages to the great Injury of the Queen. For the Tellers of the Exchequer, and the Receivers, made this Benefit, that when any of theſe died or were promoted, they brought in their Accounts to the Queen, as tho' they had paid ſome a Year after, ſome a Year and half after, ſome two, ſome three, ſome four or five Years, one ſeven Years after. Which Payments indeed they never made, but put that Mony up into their own Pockets. This one *Litchfield* knowing of and informing, got a Commiſſion from the Queen, for ſearching out all theſe untrue Payments and Allowances, and of all other falſe Payments of Annuities, Fees, Penſions and Corrodies, ſince the 32d Year of K. *Henry* VIII. to the Year of his coming into Office, which was in or near this Year. He had, by Vertue of this Commiſſion, a power of taking out Commiſſions, from the Court of Exchequer, to divers and ſundry Biſhops of *England* and *Wales*; and alſo to ſundry other Perſons in ſeveral Shires of *England*, who were the Queens general Receivers, ſome for ſome Counties, and ſome for others, or Tellers in the Exchequer. But as this *Litchfield*, by theſe his ſharp Inquiſitions, found out the Deceits of theſe Receivers and Tellers; ſo he ſcraped from them and kept good Shares of their unjuſt Gains to himſelf, and gave no true Account thereof to the Exchequer. But after divers Years his Frauds alſo were diſcovered by others that informed againſt him, as he had done againſt others. The Deceits found out by *Litchfield* were as follows. The Queen deceived in wrongful Payments of Penſions.

The total Summ of the wrongful Payments in the general Receivers Accounts, with the Payments of Prieſts Penſions after they were promoted, amounted to 4561:19:00

In ſeveral Receivers Accounts for Penſions allowed to divers Spiritual Perſons, preferred and promoted to ſundry Benefices, by the Queen's Majeſty and her Progenitors; as appeared by Conference of the Copies of the Records, and the Copies of Preſentations taken out of the Rolls, the Summ of 2706:19:11

CHAP. XLII.

Corranus *the* Spaniſh *Preacher, reads a Divinity Lecture in the Temple: Complained of to the Archbiſhop for* Pelagianiſm. Marlorat's Theſaurus *recommended by the Archbiſhop. Grants a Licence for his Sons Chapel. Makes a new Way to the Schools in* Cambridge. *Gives Books to the Univerſity Library. Dr.* Perne's *and the Univerſities Letters to him hereupon. More Benefactions to* Benet *College. A Book, called* The Life of the Seventieth Archbiſhp; *Abuſive of him, and the* Britiſh Antiquities. *Commiſſion for Concealments ſtopped.*

TO draw to a Concluſion of this Year, I ſhall take up a few Matters ſtill remaining. One is concerning *Anthonius Corranus*, a *Spaniard* by Birth, born in *Sevil*, but a learned Profeſſor of the Goſpel, for which he was an Exile from his own Country. He had been Preacher to a Congregation of Proteſtant *Spaniards* in *London*; but now was a Reader of Divinity in the *Temple London*. This *Corranus* the *Spaniſh* Preacher ſuſpected of falſe Doctrine.

ANNO 1574. man did ſomewhat vary from *Calvin* and *Beza* in the Doctrine of *Predeſtination* and *Freewil*. Which created him trouble from the Miniſters and Elders of the Strangers Church in *London*, whereof he was a Member: And ſo it did now from Mr. *Alvey*, the Maſter of the *Temple*, as though the Doctrine he read was not Sound. And he was ſo much the more ſuſpected, becauſe he uſed very earneſtly to preſs good Works. *Alvey* came to the Archbiſhop of *Canterbury* to have his Counſel, how to deal with *Corranus*, Reader in the Temple, becauſe as he ſaid, ſome of his Auditory did diſlike him, for affirming Freewil, and ſpeaking not wiſely of Predeſtination, and ſuſpiciouſly uttering his Judgment concerning *Arianiſm*. For the which, ſome of the wiſer ſort of the Auditory had forſaken him. But ſeveral took *Corranus* his part. And it ſeems to have been the *Diſciplinarians* that were chiefly his Adverſaries, and who gave him much trouble. But let us hear what he can ſay for himſelf.

Reads a Divinity Lecture in the Temple, *Anno* 1571.

In the Year 1571. he was by both *Temples* choſe to read a Divinity Lecture in their Company, with the Allowance and Confirmation of *Edwin* Biſhop of *London*: And he received much Courteſy and Reſpect from the *Templars*. In 1573. he read upon the Epiſtle to the *Romans*. And in 1574. he contracted his Lectures into a Theological Dialogue, wherein that Epiſtle was explained, and then printed them. And that for two Cauſes, I. "That the Reading of the Book might bring the "things again to their Remembrance, which he had handled more at large in his "Readings. And, II. That there might remain ſome publick Writing among "them as a Record, both to them that were abſent, and to ſuch as ſhould come "after, of the pureneſs of the Doctrine which he taught in their Company; and "how much he abhorred the Opinion of Sectaries, which troubled the Churches "now a days with their Errors. And he called them for his Witneſſes after what "manner he confuted the froward Opinions of the *Pelagians*, and Self-juſtifiers in "the Diſcourſe of Juſtification. They knew alſo with how great diligence he had "in the Diſcourſe of *Predeſtination*, or of the Calling of the Gentiles, unfolded "and confuted both the Madneſs of the *Stoicks*, and chiefly the horrible Blaſ-"phemies of the *Manichees*. And that by his ſhewing of theſe Breaknecks they "might keep their Paſs in the King's high-way without Stumbling, and embrace "the Apoſtles Doctrine as the only Rule of Truth: As he wrote to them in his E-"piſtle before his Book.

Prints his Lectures upon the *Romans*.

Vindicates himſelf from *Pelagianiſm*.

The poor man had undergone great Troubles, not only from Papiſts in *Spain*, in *France* and *Flanders*, but by the Officers of the *French* Church in *London*; complaining of him both to Biſhop *Grindal* and *Beza*, before the time he was choſen Reader at the *Temple*; having been caſt out of other Places, upon ſuſpicion of his Doctrine. But under theſe Afflictions he ſeemed to carry himſelf very Chriſtianly. "He "prayed Chriſt to help him in bearing of his Croſs, and ſo to hold and bear up "with his Mighty Hand the Burden of it, that he might patiently and willingly "bear it with him. That God would not ſuffer his Heart to be tickled with Re-"venge againſt ſuch as ſtained him, defamed him, perſecuted him, and troubled "him. He prayed that the Minds of his Perſecutors might one day be bowed and "turned. For to ſpeak, as he ſaid, with a good Conſcience, what he thought in "his Heart, he had rather contend with thoſe Men in Duties of Charity, than "in ſlanderous Epiſtles, or biting Books, and ſpightful Writings; as moſt unſeem-"ly Weapons, which Chriſtian Soldiers ought to abhor, and much leſs could in "any wiſe become the Preachers of the Goſpel. Wherefore, as long as he could, "he would ward their Injuries with Prayer, and uſe modeſt Defences, leſt he took "harm in the mean while, by holding his Peace. And for his better Vindication of himſelf, he put forth this Year with his Dialogue, Articles of his Faith: Which he did, as he ſaid, to diſprove ſuch as ſlandered him with *Pelagianiſm* without any juſt Cauſe, only becauſe he exhorted his Hearers to good Works: which he denyed not, but owned that did ſo very diligently. Howbeit, not for that he thought the Children of *Adam* to be able to attain Salvation by their own Strength without the Grace of God. "For I impute, ſaid he, the Beginning, the Encreaſe, and the Accompliſh-"ment of our Salvation and Happineſs to the only free Favour and Grace of God. "But foraſmuch as I ſee Man's Nature forward enough of it ſelf to embrace vain "careleſneſs and fleſhly Liberty, I minded, that my ſaying ſhould rather hold "them in awe, and lead them away from the Pleaſures and Delights of this "World,

Prints Articles of his Faith.

" World, as it were by caſting a Bridle upon them, than putting Spurs to them, " running already of their own accord to do evil. " This Man afterwards lived at *Oxford* many Years; and bringing Letters Commendatory from the Chancellor of that Univerſity, read a Catechetical Lecture there, was *Cenſor Theologicus* in *Chriſt*'s Church; and had a Prebend in S. *Pauls London*. *ANNO* 1574. Athen. *Oxon.* Vol. I. p. 221.

This year *Marlorat*'s *Theſaurus* was printed, intituled *Prophetic& & Apoſtolic&*, i. e. *Totius divin& ac Canonic& Scriptur& Theſaurus*. It was digeſted into Common Places, and taken out of the *Adverſaria* of *Auguſtin Marlorat* by *Guillaum Feuguereius*. The *Vidam* of *Chartres*, a Proteſtant Learned Noble Man of *France*, now in *London*, who had fled over hither, having eſcaped the *Paris* Maſſacre, deſired the Archbiſhop's Judgment and Recommendation of the Book. Whereat he approving it as very uſeful for Preachers and Miniſters, wrote thus to the ſaid *Vidam*: *Voluntatem ac Conſilium iſtius Optimi ac induſtrij viri Dni.* Feuguerij *in hoc ſuo Theſauro conflando, Nos ac nobiſcum ex noſtris nonnulli diligenter admodum conſideravimus. Atque hoc quidem ſtatuimus, illius viri induſtriam ſummis laudibus dignam eſſe, & ab omnibus amplectendam: Ipſumque Opus cunctis Paſtoribus & Eccleſi& Miniſtris apprimè utile ac perneceſſarium videri. Deus O. M. Dominationem T. quam diutiſſimè ſervet incolumem.* Lambethi, *Idibus Januarijs.* *Marlorat*'s *Theſaurus* comes forth with the Archbp's Recommendation.

Dominationis T. bonus Amicus,

Matthæus Cantuar.

This Recommendation was inſerted into the Book with this Preface, *Reverendiſſ. Domini Archiep.* Cantuarienſis *de hoc Opere ad Clariſſimum Heroa* Vidamium Carnutenſem, *Judicium.*

John Parker, the Archbiſhops only ſurviving Son, now intituled *Eſquire*, was at this time poſſeſt of *Nunney* Caſtle in *Somerſetſhire*, and the Dukes Houſe in *Lambeth*, which lately was his Brother's deceaſed: As appears by this ample and remarkable Licence dated this *March*, granted to him by his Father. Which was, " To have Common Prayer ſaid, and the Communion and other Holy Offices Cele- " brated within the Oratory, or any other Place in his Houſe at *Lambeth*, called *The* " *Dukes Houſe*, or *Nunney* Caſtle in *Somerſetſhire*, and in any other Houſe where he " ſhould be and dwell, throughout the Kingdom of *England*. And his Wife, Chil- " dren, Friends and Family, might alſo be preſent with him at the ſame Divine " Offices there performed: So it were performed by ſome fit Miniſter, and in a fit " Place: And that none might force or compel them to reſort to the Pariſh Church: " provided hereby no prejudice were done to the Parochial Church, or the reſpective " Rectors or Vicars in their Profits: And that twice in the Year, he, his Wife and " Family repair to the Pariſh Church, to be preſent at the Service there. This Licence may be found in the *Appendix*. It ſerved both for the Security of his Chaplain performing the publick Offices of the Church privately, and for his and his Families Convenience, that they might not be obliged to reſort to the Pariſh Church, which ſometimes might happen to be a Mile, two or three diſtant from his Houſe. Such a Licence *Mutatis mutandis*, the Archbiſhop granted to his Wife in the Year 1570, when he had granted her the Houſe mentioned before, called *The Dukes Houſe*, out of his care for her Convenience, if ſhe had ſurvived him. A Licence for *John Parker* Eſquire. *N. Battely.* N. XCVI.

Such Licences were uſual in theſe times, when Abſenters from their Pariſh Churches uſed to be more ſtrictly looked after by the Pariſh Officers, and preſented at the Spiritual Courts. Thus ſuch a Licence was granted by the Archbiſhop to a Gentleman for abſence from his Pariſh Church in Winter time, becauſe the Ways were extream dirty, and the Man infirm and ſickly, and ſo not able to get to Church: And as it ſeemed no Miniſter dared to uſe publick Prayers in a private Family without ſuch Licence. The reaſon of Licences.

The Archbiſhop made a new Street this Year in *Cambridge*, named, *Univerſity Street*, the Soil of which had formerly belonged to ſeveral Colleges: that ſo a more handſome ſight might be of the publick Schools, obſtructed before by the Town Houſes. This way to the Schools he alſo paved, and built a Brick Wall on each ſide againſt the Schools, and half way of the Street, and topped the Walls with ſquare *Univerſity Street* in *Cambridge* made by the Archbiſhop.

ANNO 1574. N. XCVII.

Stone: and then gave this Way and theſe Walls unto the Univerſity. His Donation is extant in an Inſtrument of his own Hand, which may be ſeen in the *Appendix*. Which benefit that it might not die and be loſt by time, he bound the Maſter and Fellows of *Corpus Chriſti* College in that Univerſity, and their Succeſſors for ever, to repair the Way and the Walls, as often as need ſhould require.

Gives Books to the Library there.

The Archbiſhop ſhewed himſelf a Benefactor this Year alſo to the ſaid Univerſity in another reſpect, namely by enriching the publick Library there with many of his Books; which Dr. *Perne*, now Vice-chancellor, did thankfully acknowledge by his Letter in the Name of the Univerſity, together with the many other Tokens of his Generoſity and Favour to it. The ſaid *Perne* being alſo of a publick Spirit towards the good Eſtate of this Univerſity, backed and countenanced by the Archbiſhop, ſet himſelf to furniſh this Library, to make it of Uſe and Reputation. For which purpoſe he was come up this Year to *London*, the better to ſolicit Eminent Men to be Benefactors to it; having in the mean time his Harbour and Board at *Lambeth*, with the Archbiſhop. And he found Succeſs in theſe his commendable Pains; For he got Books from the Lord Keeper, the Biſhop of *Wincheſter*, and divers other Honourable Perſons, as well as from the Archbp. When *Perne* returned to *Cambridge*, he was employed in making convenient Places and Receptacles for the Books of each Benefactor, that their Books might have Standings diſtinſt by themſelves; that ſo each Giver might be the better remembred to Poſterity. The Account of this, and the ſenſible Acknowledgment of all the Archbps Kindneſſes ſhewn to *Cambridge*, did the ſaid Doctor thus expreſs in his ſaid Letter, writ in *November*.

Dr. *Perne*'s Letter to the Archbp. MSS. D. *Joh.* Ep. Elien. N°. 757.

" As your Grace's great Charges divers ways beſtowed upon the Univerſity, " ſhall redound to a ſingular and perpetual Commodity to the ſame; ſo your " Grace's careful and prudent Diſpoſing of the ſame, hath brought no leſs Beauty " and Ornament, in the ſetting forth of all thoſe Places; where your Grace hath " beſtowed any Coſt. The which doth appear in your Grace's College, in " St. *Mary*'s Church, in the Houſes and Street, between St. *Mary*'s Church and the " Schools, in the School Gates: and now laſt of all, in the ſingular Beauty, that " the comely Order of your Grace's Books doth bring to the Univerſity Library, " to the great Delectation of the Eye of every Man, that ſhall enter into the " ſaid Library. I do judge the Mind of other that loveth Learning, and the " Univerſity, by my own great Delectation, that I do conceive of that comely " Placing of the ſaid Books; The which ſhall be a perpetual Teſtimony of your " Grace's ſingular Goodneſs, and great Kindneſs to the Univerſity; The which " ſhall be always bound thereby, to pray unto Almighty God for your Grace. " For the which your Grace's Benefits generally beſtowed on the whole Univer- " ſity, I my ſelf am not only greatly bound to be thankful unto your Grace, but " alſo for your particular Benefits, and ſpecial Fatherly Goodneſs that you have " ſhewed unto me, from time to time, in receiving me into your Houſe at Meat, " Drink and Lodging, while I did follow the Suit, and procure Books and other " things for the Benefit of the Univerſity, of divers Honourable Perſons, as your " Grace knoweth; but alſo for divers Books, the which your Grace hath given " freely, ſome, and other ſome you have lent unto me; for the borrowing where- " of I ſend unto your Grace a Note of my Hand here included.

" I do ſend to your Grace alſo a Paper containing the Form of the Length and " Bigneſs of thoſe three Places; wherein my Lord Keeper mindeth to grave the " Names of all his Books. The which I ſend unto your Grace, for that there " might be the like drawn of all my Lord of *Wincheſter* his Books: The which " ſhall be at your Grace's Pleaſure.

" I do ſend alſo a Note of ſuch as have died of the Plague, ſince the beginning " of this Year, in *Cambridge* hitherto; the which I pray God ceaſe, when it ſhall " be his pleaſure, that the Scholars of the Univerſity may return after *Chriſtmas*, " to the accuſtomed Exerciſes in Learning. And thus I humbly take my leave of " your Grace. From *Cambridge* the 22d of *November* 1574.

Your Grace's moſt bounden daily Orator,

Andrew Perne.

It

It may not be amiſs to give ſome Account of the Books themſelves, which the Archbiſhop gave to the Univerſity Library. They were an Hundred in Number, divided into four Parcels, containing Twenty five Volumes each; according to the Catalogue extant among the Additions, at the End of the Latin Life of *MATTHÆUS*. *ANNO* 1574.

What the Archbiſhop's Books given were.

The Firſt Parcel conſiſted of theſe 25 Volumes following. 1, *Regiſtrum Chronicorum cum Imaginibus pictis, in Folio maximo, incipiens ab* Adamo, *& finiens in Anno* 4. Henrici VII. *Viz.* 12 *Julij*, 1493. 2. *Biblia* Plantini *in* 8 *Voluminibus.* 10. *Biblia Latina ex Verſione* Sebaſt. Caſtalionis. 11. *Novum Teſtamentum Hebraicè & Syriacè, per* Immanuel. Tremellium, *cum Grammaticâ* Syriacâ. *Impreſs. per* Henricum Stephanum. 12. *Concordantiæ majores Librorum utriuſq; Teſtamenti.* 13, 14. *Evangelia quatuor* Saxonicè: *Bis in Quarto.* 15. *Scholia Græca in Epiſtolas, Acta Apoſtolorum, & Apocalypſin.* 16. Euſeb. *cum Vita* Conſtantini *Imperatoris.* Socratis *Scholaſtici*, Theodoreti *Epiſcopi* Cirenſis. *Collectaneorum ex* Theodoro, Hieron. Sozomen. Evagrii *Scholaſtici. Omnes Græcè impreſſi* Lutetiæ-Pariſiorum *ex Officina* R. Stephani, *Regiis Typis Anno* 1544. 17. Geſneri *Hiſtoria de Animalibus depictis.* fol. 6. *in fine de Additionibus & Caſtigationibus.* 18. Geſneri *Hiſtoria de Piſcibus depict.* 19. Geſneri *Hiſtoria de Avibus depict.* fol. *pag.* 27. *de Appendice Hiſtoriæ.* 20. Geſneri *Bibliotheca, cum* Joanne Bale *De ſcriptoribus* Anglicis. 21. *Hiſtoria* Matthæi Paris, *incipiens ab* Guilielmo *Conqueſt. & finiens in Anno* 56. Hen. III. *ſcil.* 1271. 22. *Hiſtoria* Matthæi Weſtmonaſt. *incipiens ab* Adamo *ad* 15. *Annum* Edwardi I. *Viz.* Ann. Dom. 1307, *cum quibuſdam rebus de Academia* Cantabrigien. 23. Elfredi *Regis Res geſtæ, cum Hiſtoria brevi* Tho. *de* Walſingham, *& Ypodigmate* Neuſtriæ. 24, 25. *De Antiquitate & Hiſtoria* Cantabr. *in Quarto, bis.*

The ſecond Parcel of 25 Books conſiſts of Writers upon the Old Teſtament. 1. J. Calvini *in* 5 *Libros* Moyſis. 2. Munſteri 1. *Lib. Bibliorum.* 3. Munſteri 2. *Libr. Bibliorum*, &c. 25. Gualter. in 12 *Prophetas minores.*

The third Parcel of the ſame Number of Volumes bears this Title, *Scriptores in Novum Teſtamentum.* Some of the Firſt under this Title are, 1. Calvini *Inſtitutio.* Muſculi *Loci Communes.* 2. Theodor. Bezæ *in Novum Teſtamentum Græcè & Latinè, bis.* 3. Eraſmi *Annotationes in Novum Teſtamentum.* 4. Eraſmi *Paraphraſis in Novum Teſtamentum.* 5. Calvini *Harmonia in* 4 *Evangeliſtis.* Buceri *in* 4 *Evangelia.* 6. R. Stephani *in* 3 *Evangelia.* Zuinglii *in* 4 *Evangelia*, &c. 25. *De Martyribus* J. Foxe, & Pantaleon. I obſerve concerning theſe Commentators, that they are all *Luther* and *Calvin* and other Proteſtant, *German* or *Helvetian*, Writers.

The fourth Parcel of the 25 Volumes (which makes the Hundred complete) is intitled *Libri Scripti* (whicy are in Vellum.) And becauſe they are MSS. I will ſpecifie them at length, for the Knowledge and Benefit of any that be minded to conſult ſuch Writings.

Manuſcripts.

1. Coletus *de duobus Evangeliſtis, fol. maximo.* 2. *Evangelia quatuor Saxonicé.* 3. Bedæ *Hiſtoria Britannica* Saxon. *Verſa per* Aluredum. 4. *Pſalterium cum expoſitione, in Charta, Græcé.* 5. *Libri Paralipomenon.* 1 *&* 2. *Hypomneſticon* Joſephi, *Teſtamentum duodecim Patriarcharum, Græcé.* 6. *Paſtoralia* Gregorii *Saxonicè.* 7. Photius *in Epiſtolas*, Græcé. 8. *Homiliæ quædam* Chryſoſtomi, *Græcé.* 9. *Homiliæ diverſæ* 34 *Saxonicé.* 10. Geneſis *cum Homiliis* 51 *Saxonicé.* 11. Euſebius *cum Hiſtor.* Hieron. Proſperi, Sigisberti, R. Abbatis, H. Huntingdon *ad* Warinum. 12. *Doctrinale Antiquitatum Eccleſiæ per* Tho. Walden. 13. *De Sacramentis ejuſdem* Tho. Walden. 14. *Epiſtolarum Pontificum & Canonum Pars prima.* 15. *Epiſtolarum ſimilium Pars ſecunda.* 16. *Polychronicon, ſive* Ranulph. Ceſtren. 17. *Memoriale Hiſtoriarum, incipiens à* Julio Cæſare, *& finiens Ann. Dom.* 1321. 14° *Edw.* II. 18. *Speculum Hiſtoriale de geſtis rerum* Angliæ. 19. *Chronica* Abindoniæ *per* R. Gisburn. 20. Gervaſii Dorobernen. *Hiſtoria.* 21. Gildas, Beda, Nennius, Simon Dunelmen. *de Sto* Cutberto, *de* Hagulſtadien. Eccleſia, Girald. Cambren. Galfrid. *de* Fontibus, *&c.* 22. Gulielm. Malmsburien. *de Pontificibus, cum novella Hiſtoria. Itinerarium Regis* Richardi I. *Et Hiſtoria* Galfrid. Monumetenſis. 23. *Grammatica & Hiſtoria* Angliæ, Saxonicé. 24. Gul. Malmsbury *de Regibus, cum Hiſtoria* H. Huntingdon. 25. Martianus Minæus. *de* 7 *artibus liberalibus.* At the End of each Volume is ſet down what Number of Pages each contain, for the better preſerving of the Books intire.

I find

ANNO 1574.

Moves the L. Treaſurer for Books.

I find the Archbiſhop in this Month of November ſtirring up the L. Treaſurer, the Chancellor of that Univerſity, to ſend the Books he intended to the Library; and as he had ſolicited his Lordſhip before to this good Intention, ſo upon ſome Delays, he entreated him to be as good as his Purpoſes were; urging moreover what good it would do them of the Univerſity, and would be an honeſt Teſtimony of his Love to Learning.

The Univerſity ſenſible of the Archbiſhop's Benefactions.

And now our Archbiſhop, having been thus many ways a Benefactor to the Univerſity, (as, in laying open a convenient way to the publick Schools, by a decent Approach to them; their Buildings there ſplendidly finiſhed at his Charges; their Library augmented and adorned; Encouragements and Rewards by him given to their Studies and Merits) the Univerſity as it were conquered with theſe repeated Inſtances of his Bounty and good Will, ſent him a well penned Letter, full of a Senſe of their Obligation and Affection to him: Mentioning alſo therein, how Dr. *Perne*, a great Lover of them and ſtudier of their Wellfare, had declared all the Archbiſhop's Benefits towards them, and eſpecially the choice Collections of Books that he had beſtowed on them.

E Regiſtro Liter. Orator. publ.

This Letter was as follows (for I will do it no Injury by tranſlating it into *Engliſh.*)

Their Letter to him.

" *Si de Literis benè mereri, egregium imprimis & honorificum ſemper fuit, ſique ille de*
" *Literis optimè meretur, non modo qui ſummo ſtudio eaſdem ipſe colit, ſed alios etiam*
" *ad illarum cognitionem aſſequendam, & cohortatione incitat, & præmio impellit; Na*
" *tu quidem (Illuſtriſſime Præſul) optimus bonarum Literarum Patronus cenſeri debes;*
" *Qui non ipſe modo, cum magna ſemper laude in Literis verſatus es, ſed in aliis etiam*
" *eaſdem admiraris, ope atque auxilio juvas, præmio & mercede liberaliter exornas, haud*
" *vulgari honore afficis, & magnifacis.*

" *Ut enim ſummo ſplendore ſurgentia, & ſumptibus tuis perfecta ædificia, ut ſtratas*
" *magnificè plateas, & ad omnium conſpectum patefactas, & ſplendidè exornatas publicas*
" *Scholas, ut alia tua omittamus opera, quibus Academiam noſtram mirum in modum*
" *auctam & locupletatam, omnibus pænè ornamentis fulgentem aſpicimus; Bibliothecam,*
" *certè noſtram ſilentio præterire nullo modo poſſumus. In quâ tu nobis augendâ, ampli-*
" *ficandâ, adornandâ quàm ſolicitus fueris, quantas curas ſuſceperis, quam nullis impenſis,*
" *nulli ſumptui peperceris, & tui & Academiæ amantiſſimus* Pérnus *nobis patefecit, &*
" *Literæ tuæ à nonnullis noſtrûm perlectæ teſtantur, & Libri etiam tanta cura & dili-*
" *gentia undique conquiſiti, tam artificiosè ad perpetuitatem uſque compacti, tam liberali-*
" *ter nobis donati, tam propter Antiquitatem rari, propter dignitatem & excellentiam con-*
" *ſpicui, propter utilitatem neceſſarii, clariſſimam jampridem unicuique noſtrûm fidem fece-*
" *runt. Qui neque de eiſdem aptè quidem ſuóque ordine collocandis, curam omiſiſſe vi-*
" *deri velis, ne quod amantiſſimam in matrem Academiam, alumni munus & officium præ-*
" *termiſiſſe videreris.*

" *Pro quo in nos animo verè paterno, pro quâ divinâ Liberalitate, quibus te laudibus*
" *efferemus? Quibus proſequemur ſtudiis? Quâ amplectemur benevolentiâ? Nullius*
" *tantum eſt flumen ingenii, nulla dicendi vis tam efficax, nulla ſcribendi tam abundans*
" *copia, quæ non modo non exornare, ſed quæ tua in nos beneficia enarrare poſſit. Vi-*
" *cit, vicit ingenia noſtra Humanitas tua; quæ hoc ipſo tamen eſt illuſtrior, quod in eos*
" *beneficia conferas, qui in eiſdem ſatisfacere, non modo ipsâ re, ſed ne verbis quidem &*
" *oratione, unquam poſſint. Quod tametſi nos, ut nihil magis, ſolicitos reddat, hoc unum*
" *tamen ſolatii cepimus, quod non unà cum facultate, voluntatem etiam ac bene merendi*
" *deſiderium fortuna eripuerit; quibus tuam (Ornatiſſime) benignitatem, in Academiam*
" *amorem, in homines Academicos munificentiam, in bonas Literas pietatem omni officio*
" *proſequemur, benevolentiâ colemus ſempiternâ, ſummiſque & ipſi laudibus efferemus,*
" *poſteriſque noſtris ad perpetuam Liberalitatis memoriam commendabimus. Atque à Di-*
" *vino Numine, omnium Cuſtode & Gubernatore, ſummis quotidie votis humiliter conten-*
" *demus, ut Paternitatem & Eccleſiam ſuam, cui tam ſolicitè præes, & Reipub. noſtræ,*
" *cui tam benè conſulis, & matri tuæ Academiæ, quam tantopere diligis, & bonis Lite-*
" *ris, quas tanto ſtudio tanquam in ſinu foves, & hominibus Literatis, qui tanto ſumptu*
" *alis, tam magno amore proſequeris, quàm diutiſſimè incolumem ſervare velit. Vale, dat.*
" *Cantabr. tertio nonas Novembr.* 1574.

Reverendiſ. in Chriſto Patri ac Domino
D. Cantuarienſi Archiepiſcopo, &c.

At

At this very time, Letters of Thanks were ſent alſo to the Biſhops of *Winchester* and *Durham*, and the L. Keeper, for the Books which they likewiſe had given to the Univerſity Library, by the Archbiſhops Means and Solicitation. *ANNO* 1574.

And as he was thus beneficial to the Univerſity this Year, ſo he was again to his beloved College, adding yet a further Benefit to it: By the paying of 500 *l.* of clear Money to the Maſter and Fellows, for the Encreaſe of the Commons of the Fellows and Scholars. To the finding whereof the ſaid 500 *l.* were employed to 18 *l.* 16 *ſh.* 8 *d.* yearly. And furthermore, there was granted to a Regiſtrary of his founding his whole Commons, with one Chamber among the *Norwich* Scholars. An Indenture whereof the Archbiſhop cauſed to be made, (according to his Cuſtom, for the better and ſurer preſervation of the Memory of it,) dated the 27th. of *Auguſt* 1574. Which witneſſed, that the Archbiſhop had given to *Benet* College all the Ground lying within the new Brick wall encloſing *Univerſity Street*, South and Weſt, and upon the Ground of the ſaid Maſter and Fellows, Eaſt and North. And that they had received of him already the Summ of 500 *l.* For which they covenanted to repair all the Books from time to time, given by the Archbiſhop, contained in certain Regiſters or Indexes tripartite thereof made: And to augment the three Meſſes of Meat of the Maſter and Fellows, 2*d.* the Meſs at Dinner, on Munday, Tueſday and Wedneſday, Thurſday and Saturday; amounting weekly to 2 *ſh.* 6 *d.* and by the Year 6 *l.* 10 *ſh.* And to augment the five Meſſes of Scholars every day in the Week, both at Dinner and Supper, that is, 5 *ſh.* 10 *d.* in the Week, and 16 *l.* 3 *ſh.* 4 *d.* in the Year.

Encreaſes the Commons of *Benet* College; And founds a Regiſtrary.

The Regiſtar aboveſaid for *Corpus Chriſti* College the Archbiſhop ordered to be choſen from the City of *Norwich*, after the ſame manner and form, as the other three *Norwich* Scholars were to be choſen, ſpecified in an Indenture dated the 24th of June, *Anno Regin.* 9. And that this Regiſter ſhould be skilfull and dextrous in Writing, and to be called *Senior Bibliotiſta*, i. e. Elder Bible Clark of the College. For this end, that if any thing were to be tranſcribed from antient Books, he be preferred to do it: And among other things to wait upon the Maſter and Fellows at Table, as the other Bible Clarks: And at Dinners and Suppers, to ſit with the reſt at the Lower Table. Whoſe Commons was to be provided at the Coſt of the College. And this Regiſtrary to be always joyned with the Five *Norwich* Scholars in the Chamber under the old Library.

The Regiſtrary to be from *Norwich*.

But notwithſtanding all the Archbiſhop's good Deeds and good Deſerts, he muſt go through evil Report as well as good Report, the Lot of the Servants of Chriſt. There was a little Latin Book belonging to the College aforeſaid, and compiled for their uſe, called *Hiſtoriola*, being a MS. declaring briefly the Hiſtory of the Foundation and ſucceſſive Maſters of that College. This Book was writ by the Archbiſhop's own Direction about the Year 1569, and ſtill is preſerved with great Eſteem in the College. The Original, by the Favour of Dr. *Spenſer* ſometime Maſter, was ſhewn and lent me, to peruſe. It had here and there the Archbiſhop's own Corrections. And when in the Courſe of the Hiſtory the Writer came to ſpeak of Dr. *Parker*, in his turn Maſter, he treated more at large of him, both of the Preferments that happened to him, and of the good Works he did. But ſome of the Archbiſhop's Enemies, that is, certain of the *Puritan* Faction (and 'tis probable *Aldrich* the Maſter was privy to it) getting the Copy of the Book, procured the Tranſlation of it into *Engliſh*; and this year printed it beyond Seas (as it ſeems by the Letter) with fooliſh, ſcurrilous and malicious Notes in the Margin; and intituled it with equal Spight, *The Life of the* LXXth *Archbiſhop of* Canterbury *preſently ſitting, Engliſhed: And to be added to the ſixty nine lately ſet forth in Latin.* And then adding this rude jeſt, (ſhewing his good Will to the Archbiſhop and all that high and venerable Order in the See of *Canterbury*,) Viz. *This number of Seventy is ſo compleat a Number, as it is great pity there ſhould be one more, but that as* Auguſtin *was the Firſt, ſo* Matthew *ſhould be the laſt.*

Hiſtoriola tranſlated; with Reflections on the Archbiſhop.

But to give a few Inſtances of this Writers contumelious and uncharitable marginal Annotations and Reflections. Where mention is made in the Hiſtory, of *Parker*'s receiving Holy Orders, the marginal Note is *Poope* [Pope] *Holy.* Where it is ſaid, that he applied his Mind to the Study of Divinity, and that ſo earneſtly, that in ſhort ſpace of time he beſtowed his Labour *not unprofitably* [meaning, in the Spiritual Edification of others] the Note is, *As the Courſe of his Life declared; for*

The Tranſlators marginal Annotations.

ANNO 1574.

for he got thereby a Benefice or two. Again, where it is further related of him, that he preached every where unto the People with great Commendation; the Criticism in the Margin is, *He that preacheth everywhere, preacheth nowhere.* Where his Preferments, on the account of his great Deserts, are declared, as that he was Chaplain to Q. *Anne*, K. *Henry*, and K. *Edward*, that he was made Dean of *Stoke*, had a Prebend in the Church of *Ely*, &c. The envious Note is, *Charges and Livings enough for one Man: But he shewed betime what Game he loved.* Paul *saith*, *they seek their own, not the things of Jesus Christ.* Shall I relate a few more of these admirable Remarks, whereby may be seen how uncharitable, and censorious this Spirit of Innovation was; and how mortally he was hated by a sort of Men for doing his Duty, in preserving the Church according to the established Reformation of it? Where it was shewn, how Q. *Elizabeth* preferred him to the Archbishoprick of *Canterbury*, the Note is, *You shoot at a good Mark.* Where it is mentioned, how unwillingly he took upon him this Burthen; the homely Note is, *The Bear that cometh unwillingly to the Stake is willingly carried from it.* Where it is said, how often his Voice was heard to sound out of the Pulpits; the Note is, *Men may easily tell how often, when the number is but small.* Where it is told, how in the Archbishop's Visitation of his Dioces, he freely remitted to all the Clergy the Summs of their Procurations, which they should have paid for Visiting, in the Margin is this Annotation, Anthony *thought he had greatly pleasured* Tully, *because he killed him not unjustly.* Where the Writer related the Archbishop's rebuilding, restoring and beautifying the Palace at *Canterbury*, that had been burnt down, and now quite decayed; this good Wook is disparaged by a Sentence of *Aggee*, set in the Margin, *Is it time to build your Cieled Houses, and not time to build the House of God?* Whereas it was said that of all the Sentences of Scripture, he especially chose that for his Motto out of the Epistle of S. *John*, *Mundus transit & Concupiscentia ejus:* And that he caused it to be written on the Walls of his House, and the Glass of his Windows, and other places; whereby he was wont to call into his mind the Brittleness of Man's Life, and the Vanity thereof; *The Pharisees*, saith the Margin, *did the like in the Hem of their Garments. The World laughs at it.* When the Writer speaks of the three Keys in the Archbishop's Coat of Arms, and how it might respect the Word FEED thrice repeated to S. *Peter*; *Nay rather*, saith our Annotator, *because he locked up the Kingdom of Heaven so fast, by holding out of Ministers that might preach the Word, and keeping in of idle and ignorant that can do nothing; That hardly doth any Man enter therein.* The last Marginal Note is occasioned by the Mention of his appointing a Tomb of black Marble to be set up for himself in his Life time, for a remembrance to him of his Death; *And to signify* (saith the Margin) *that he was a Black Bishop to the Church of* England. A Censure that could proceed from nothing but a *black* Mind. I make no more Reflections upon these Reflections, the Relation thereof is enough.

He inveighs against the *British Antiquities.*

The second Part of this little angry Book is a libellous Invective against the Archbishops Excellent Book, *De Antiquitate Britannicæ Ecclesiæ, & Privilegiis Ecclesiæ Cantuariensis cum Archiepiscopis ejusdem Septuaginta.* And that you may judge of the Strain of the whole Tract, the Libeller calleth that Admirable Collection of *English* Antiquities, "Rhapsodies and Shreds of old forworn Stories, almost for-"gotten, had he [the Archbishop] now lately awakened them out of a dead "Sleep, and newly sowed them together in one Book. And as though it were "some worthy Monument and rich Hoard, wherein had been honourably buried "great Heaps of the Knowledge and Acts of the first Christian Infancy of this "Church of *England*; yet having rolled away the Glorious Gravestone of that "counterfeit Title, and seeking further into it, appears a very painted Sepulchre, "gorgeously decked with that outward only Name, and within full of broken "Shankbones and Relicks of dead Carcasses; yea, nothing but a very charnel House "of brainless, unlearned Skulls of such Men as were wicked in their Lives, and "not worthy any Memory being dead." And this is all the Esteem this ignorant Scribbler had for a Book which all truly learned Men, from that time to this present, set an extraordinary value upon, as retrieving out of the Rubish of antient Records and hidden MSS. abundance of things remarkable concerning the State of the *British* Church, with Civil Matters intermixed from many hundred Years past, unto the times of that wise and learned Archbishop, the Publisher, and, in great part, the Author of it.

The

The ſame Author runs on in vilifying the Archbiſhop of *Canterbury*, and that Church, which he calls *The Worm-eaten Church of Canterbury*. He deſcants maliciouſly againſt the peculiar Rights and Juriſdictions of the Archbiſhops, that are ſpoken of in the foreſaid Excellent Book. The Lives of the Archbiſhops recorded there, he calls *A Solemn Legend of Idolatrous Arch-Flamines*. At laſt after a general Reproach caſt upon all the Archbiſhops of *Canterbury*, except *Cranmer* [and it is much he ſpares him] he hath another Farewel Fling at the ſeventieth Archbiſhop, diſcovering him to be the Author of the foreſaid little *Latin* Hiſtory * of himſelf, though it were couched in ſuch Order by a *Platina* of his own, and Domeſtick Chronicler. Whence he would charge him with Vain-glory. *ANNO* 1574. And againſt the Church of *Canterbury*, and its Archbiſhops. * *Hiſtoriola.*

He adds in the laſt Place the Reaſon why he tranſlated into *Engliſh* the ſaid Hiſtory, and put it in Print, being, as he ſaid, ſo fond a thing; namely, "That perhaps this might be a good means to hinder the publiſhing of that idle Labour "after the preſent Archbiſhop's Deceaſe, by adding, as a ſubſtantial Tale, his Life "to the Reſt of the Sixty nine: Or elſe, to blaze the Credit of that Hiſtory [of "Archbiſhop *Parker*] as it deſerved, before it entred into the World. And that, "if it were not poſſible, to deliver that Time from the Blemiſh of ſuffering "ſuch a Legend of *Canterbury* Tales to be printed, with the gracious Counte"nance of the greateſt Churchmen, yet at leaſt this might be done to wipe away "this Blot: That the Memory of thoſe great Prelates might not go undiſgra"ced, and untaxed by one of the Meaneſt of the Laity. His Reaſon for publiſhing his Libel.

He gives this further Account of himſelf, "That he was void of all [Diſ] af- The Author.
"fection towards the Archbiſhop's Perſon, who privately never had offended "him, and that it was only the publick Offence that grieved him. And that if "need were, he did ſolemnly before the Reader with his Pen, take God to wit"neſs, that the ſaid Archbiſhop never harmed him in Word nor Deed (that he "wot of) privately. And that his Lot was ſo low, that he dared to ſay the "Archbiſhop knew him not." If he were a Layman, (as he gives out himſelf here to be) I am apt to think it might be *John Stubbs* of *Lincolns* Inn, whoſe Righthand not many Years after was chopt off for bold and ſeditious Writing. *Anno* 1581. Who as he had a bitter, ſcoffing Stile, ſo he was a Man of ſome Parts, and Learning; and being allied to *Thomas Cartwright* (a Man exceedingly diſaffected to the Archbiſhop, and the Hierarchy) having maried *Stubb's* Siſter, was very probably encouraged and aſſiſted by him. But enough of this Book, and the unworthy Reflexions in it upon our innocent, beſt deſerving Archbiſhop.

The poor Clergy at laſt obtained ſome Favour againſt thoſe that had, for ſome Years, cruelly exerciſed their Power, by Virtue of a Commiſſion for Concealments, as hath been mentioned before. For Sir *Rauf Bagnal*, Knight, *George Delves* and *Lancelot Boſtock*, Eſquires, who had gotten Grants from the Queen to compound for Offences of the Clergy, and to take the whole Commodity to themſelves; made ſuch fearful Work among the Preachers and Curates, that the Biſhops, and eſpecially the Archbiſhop of *Canterbury*, as before, ſtill complained to their Friends at Court, and chiefly the Lord Treaſurer: So that at laſt the Queen ſent to the ſaid Treaſurer, by Secretary *Walſingham*, that his Lordſhip ſhould give Order for the Stay of Proceſs, that was put in Force againſt the Offenders; and that he and the Lords ſhould deviſe ſome convenient Plea againſt the Execution of the ſame. Executions of Concealments ſtopped. *Walſingham's* Letter.

ANNO 1575.

CHAP. XLIII.

A pretended Conſpiracy of Strangers and Puritans. The Archbiſhop Conſecrates Blethyn *Biſhop of* Landaff. *His Care for* Norwich *Dioces. Viſits* Wincheſter *Dioces. His Appreheniions of the Puritans. Many Anabaptiſts taken. His thoughts occaſioned thereby. His two laſt Letters.*

Information from *Antwerp* of a Conſpiracy of the *Dutch* Congregation, and the Puritans.

AND now we are arrived to the laſt year of our Archbiſhop, wherein he left off his toilſome Work to receive his Wages, and was called by his Heavenly Maſter, to give account of his Feeding of the Flock unto the chief Shepherd and Biſhop: But to ſee ſomewhat of his Employment in his Office in theſe laſt Sands of his Life, thus waiting for his Lords coming. Which we ſhall ſhew, after we have firſt related a pretended Conſpiracy of the Strangers of the *Dutch* Church *London*, together with the *Puritans*, in the beginning of this Year. And if it were true, it was a very dangerous one. But the Relation came from an unknown Hand, writ to the Earl of *Leiceſter* from *Antwerp*, and by ſome *Engliſh* Fugitive there, as it appears, neſtling in that Town, where there were many falſe *Engliſh* Men, Penſioners of the King of *Spain*. The Diſcovery he made was this; That there were Confederacies entred into by the *Dutch* Congregation aforeſaid, both againſt the State of *England* and that of *Flanders*. That againſt *England*, to be undertaken by the help of the Puritans was, to alter the State of this Country, and to deſtroy all the Papiſts about the Queen. That the City of *London* they were ſure of before, but not of the Tower; which was the Reaſon the putting their Deſigns in Execution was detained hitherto. But now they were ſure of the Tower, when they ſhould begin, and the Treaſure and Munition thereof. That they were ſure of the L. Treaſurer, the Earl of *Huntington*, the Earl of *Hertford*. That the Earl of *Arundel*, the Earl of *Leiceſter*, Sir *James a Crofts*, and Mr. *Hatton* were appointed to be killed, and the Queen too, who did them, as they ſaid, more hurt than good, and that if She were out of the Way, they did not doubt of the moſt places of Strength in the Realm. That they talked of making a Conqueſt upon the *Normans*, as their Anceſtors did upon the *Britons*. That theſe Conſpirators were aſſured by ſome of the *Engliſh* Nobility, and ſome of the Council. That all this was confeſſed by one *Emanuel Demetre*, one that had long lived in *London*, but a Native of *Antwerp*, and a Member of the *Dutch* Church *London:* who was ſent to the Conſiſtory of *Antwerp* upon theſe Matters; and being taken by the Magiſtrates of that Place, had made all this Confeſſion.

Emanuel. Demetre.

A Fugitive the Informer.

This nameleſs Fugitive that gave this Intelligence to the Earl of *Leiceſter*, writ all this, as he ſaid, with grief to ſee the natural born of the Country driven to fly and forſake it, without Offence either to God or the Prince, only becauſe they deſired to ſerve God, as their Forefathers did, and to ſee Strangers, Rebels and Traitors to God and their King, and Enemies to all Policy and Civil Government, to be received, ſuccoured and encouraged by their like in Diſpoſition; and the Ruin of their Country ſo near at hand. And that the Cauſe of the Country in general was far more to them, than either Life or any other Particular. And ſo ended, referring the further Search and Prevention of theſe Miſeries to the ſaid Lord of *Leiceſter* and others. This Letter I have put into the *Appendix*. The Credit of this Letter is very dubious, becauſe our Hiſtorian *Camden* ſpeaks not one word of it, and becauſe *Leiceſter* is ſaid to be one deſigned for the Deſtruction by the Conſpirators, who was the Puritans great Patron and Favourite. The Fugitive who writ it undoubtedly endeavoured hereby to curry Favour for himſelf and his Brethren, and to caſt a Vizzard over their own Rebellions and falſe Practices, and to make a ſhew as though they were extraordinary Loyal and well Affected, and laſtly to render ſuſpicious and odious to the Queen and Government, the L. Treaſurer and ſome other good ſerviceable Perſons about Her Majeſty, as well as this innocent Congregation of *Dutch* Strangers.

N. XCVIII.

The

The Church of *Landaff* remaining void of a Biſhop ſince the Death of *Hugh Jones*, the Queen required the Archbiſhop's Judgment for ſome fit Perſon to ſucceed; and *William Blethyn* being well qualified, and a *Welſh* Man, was by him recommended to the Queen. And accordingly he was Confirmed *April* 16. in *Bow* Church before Dr. *Yale*, and Conſecrated the next day at *Lambeth* by the Archbiſhop, being the laſt Biſhop he laid his Hands on. *Conſecrationis munus impendebat, ac eum Epiſcopalibus Inſigniis decoravit*, as the Inſtrument of the Conſecration always ran; *Edwin* Biſhop of *London*, and *Edmund* Biſhop of *Rocheſter* aſſiſting thereat. And *Apr.* 20. the Biſhop gave the ſaid Archbiſhop *Blethyn* a Commiſſion to Viſit the Church, City and Dioces of *Landaff*. And let me add to the reſt a large Diſpenſation granted him by the Archbiſhop, to enable him to bear the part of a Biſhop, which that ſmall Biſhoprick of it ſelf would not do: Which was to be Archdeacon of *Brecon*, Rector of *Rogyet*, Prebendary of S. *Dubritius* in the Church of *Landaff*, Rector of *Sunningwell*; and to hold *Alia quæcunque, quotcunque, qualiacunque* not exceeding an 100 *l. per Annum*.

ANNO 1575.

A Biſhop of *Landaff* Conſecrated. Regiſt. *Parker*.

Regiſt. Eccleſ. Chriſt. *Cant.*

Norwich Dioces yet remained vacant; and as the Archbiſhop about the middle of *March* laſt had at the Queens commandment named three to her; Dr. *Goodman*, Dean of *Weſtminſter*, Dr. *Piers*, Dean of *Chriſt-church*, *Oxon*, and Dr. *Whitgift*, Maſter of *Trinity* College, *Cambridge*, ſo now in *April* he laboured again for the filling of that See. He ſuggeſted to the Treaſurer, "That among them all he preferred the firſt for "Learning, Life and Government: Not becauſe this Man whom he nominated "was toward the L. Treaſurer, as though he did it out of partial Kindneſs to his "Lordſhip, nor for any Diſpleaſure he bore to *Leiceſter*'s Chaplains, [whereof Dr. "*Will. Fulk* was one] or to Her Majeſties Almoner, of any envy to his Perſon (for "theſe *Leiceſter* and others had named,) but he ſpake it before God, for that he ſaw "Her Majeſty was affected princely to govern, and for that he ſaw her in Conſtancy almoſt alone, to be offended with the *Puritans*; whoſe governance, he ſaid, "in concluſion would undoe her, and all others that depended upon her. And "becauſe he ſaw him [*Goodman*] and very few elſe, which meant to dull that "leud Governance of theirs; therefore he was affected to him." Whereof yet he made not the ſaid *Goodman* Privy. But neither had the Archbiſhop his deſire now, any more than formerly he uſed to have. For *Goodman* ſucceeded not, hindred, I ſuppoſe, by *Leiceſter*'s means, becauſe this Man was ſo much employed, and ſo well eſteemed both by the Archbiſhop, and the L. Treaſurer. And the See fell upon *Freak*, Biſhop of *Rocheſter*: But the Archbiſhop lived not to ſee it: It being *July* 13, when he was elected by the Dean and Chapter; and *Piers* ſucceeded to *Rocheſter*.

Names three to the Queen for *Norwich*.

He had very lately Viſited *Wincheſter* Dioces, where were many Papiſts and other Diſſenters from the eſtabliſhed Religion. And particularly in the Iſle of *Wight*. And this he did by the motion of the Biſhop of the Dioces. And here he uſed ſuch methods [it may be of ſome Severity, as occaſion required,] that he was talked againſt for what he had done. But however much good was done by him, for the reducing that People to obedience. But clamours againſt him arrived to the Ears of his old Back-friend, the Earl of *Leiceſter*. Who preſently glad of any opportunity laboured to blacken him before the Queen for this Viſitation. In ſo much, that when, upon Her Commandment, he came to wait upon Her at *Hampton* Court, in the Month of *April*, She ſuddenly charged him for his Viſitation. He knew from whence this came, and who had enformed one Noble Man to open it unto Her Majeſty. To the L. Treaſurer he thought convenient to take notice of this, that his Lordſhip might upon occaſion vindicate him to the Queen. He told him, "That that Viſitation wrought ſuch an Obedience, that he did not "yet Repent him of it; though they did what they could to ſtir up the Biſhop "of *Wincheſter* too againſt him; ſomebody telling that Biſhop [and I ſuppoſe that "was *Leiceſter*] that his Clergy were ſifted, and that the Thorn was put in his "[the Biſhops] Foot, but that he [*Leiceſter*] would pluck it out, that it ſhould "be ſo in other Mens Feet [meaning the Archbiſhop and his Friends] that they "ſhould ſtamp again." And ſome there were ſoon after, who, by ſuperſeding and mitigating what the Archbiſhop in that Viſitation had done, cauſed every thing to run in its old Channel of Irregularity and Diſobedience again. For the Iſle of *Wight*, and other places of that Dioces were gone again from their Obedience.

Viſits the Dioces of *Wincheſter*.

ANNO 1575.

Likes not the Policy of conniving at Puritans.

The pretence for this, among the Courtiers, and Ill-willers of the Archbiſhop and his Method, was Policy. But, ſaid the Archbiſhop, after his blunt way, " If this be a good Policy, well then, let it be ſo. If this be a good Policy, ſecret-" ly to work overthwartly againſt the Queens Religion, eſtabliſhed by Law and " Injunction, as long as they ſo ſtand, I will not be partaker of it. Her Maje-" ſty told him once, he ſaid, that he had ſupreme Government Eccleſiaſtical: But " what is it, ſaid he, to govern, cumbred with ſuch Subtilty? He added, that " he feared Her Highneſſes Authority was not regarded. So that if they could, for " fear of further Inconvenience, they would change Her Government: Yea, ſaith " he to the L. Treaſurer, and Yours and Mine, how cunningly ſoever they deal " in it.

Why he urged Conformity.

The great reaſon that made our Archbiſhop ſo earneſt in urging Conformity was, to keep up a Veneration to Law eſtabliſhed, and to maintain the Authority of the Prince. Both which when neglected by the Subject, he knew nothing but Tumult and Confuſion would follow. And therefore he went on laying this charge on the L. Treaſurer; and admoniſhed him, " That whatſoever came of it, he would look unto " it [and watch theſe Men and their Endeavours] in ſuch Sincerity, as God might " be pleaſed; or elſe he would riſe one day and revenge his Enemies. Doth your " Lordſhip think, as he went on, that I care either for Cap, Tippet, Surpliſe or " Wafer-bread, or any ſuch? But for the Law ſo eſtabliſhed eſteem them. For he " ſaw, he ſaid, contempt of Law and Authority would follow, and be the end of it, " unleſs Diſcipline were uſed. If I, you, or any other, named *Great Papiſts*, [for " ſo it ſeems the Innovators then called the urgers of Eccleſiaſtical Orders] ſhould " favour the Pope, or his Religion, that we ſhould pinch *Chriſts* true Goſpel, Wo! " be unto us all." Then he deſcended to ſpeak touching the Earl of *Leiceſter*'s ſoliciting the Queen to frown upon Her Archbiſhop, uſing theſe Words: " Her Ma-" jeſty pretended in the giving Her ſmall Benefices, that for Her conſcience ſake " ſhe would have ſome of us, the Biſhops, to commend them; and ſhall Her Ma-" jeſty be induced to gratify ſome mortal Mans Requeſt, *qui res ſuas agit*, [who " had ſome private, and it may be, malicious ends to drive on] and be negligent " in the principal Paſtor of ſo great a Dioceſs; wherein peradventure Her Autho-" rity is utterly contemned?

His diſcourſe upon occaſion of the *Anabaptiſts*.

There were great numbers of *Anabaptiſts* taken on *Eaſter*-day. Which, he ſaid, might move to ſome Contemplation. Meaning, that theſe Sectaries probably grew and encreaſed as they did, by neglecting ſo much the Reins of Diſcipline; one of whoſe great Principles was, That Temporal Government belonged unto the Saints, that is, unto themſelves. " Then he charged the L. Treaſurer, to whom he was " diſcourſing of thoſe *Anabaptiſts*, to uſe ſtill ſuch things, as might make to the " Solidity of good Judgment, and help Her Majeſty's good Government in prince-" ly Conſtancy, whatſoever the Policy of the World, yea, the mere World, would " induce. To dance in a Net in this World is but mere Vanity. To make the " governance only Policy is mere Vanity. Her princely Prerogative, he ſaid, in " temporal matters was called into queſtion of baſe Subjects. And it was known, " ſhe had taken order to ceaſe, in ſome of them. [That is, not to ſtand upon Her " Prerogative in ſome temporal Affairs.] Whatſoever the Eccleſiaſtical Preroga-" tive was, he feared it was not ſo great, as his Pen [meaning the Pen of the L. " Treaſurer, when Secretary] had given it Her in the *Injunction*. And yet he ſaid, " Her Governance was of more Prerogative, than the head Papiſts would grant " unto Her. All this he dictated to another, lying in his Bed in great Weakneſs: and ſo the laſt thoughts, Counſel and Judgment of this grave, Spiritual Man. He thought it would be the laſt Letter he ever ſhould write to him, and ſo I think it was. (For he dyed the next Month, that is, in *May*, this being writ *April* the 11th) Concluding all with an old Prophetick Verſe, that often, as he ſaid, recurred to his Head, though he was not much led (he ſaid) by worldly Prophecies: Namely this,

Fœmina morte cadet, poſtquam terram mala tangent.

An old Prophecy mentioned by him.

Hereby hinting his fears of the Queens Life, occaſioned by thoſe that now ſo neglected Her Authority; and his apprehenſions of formidable Evils that might fall upon the Nation afterward.

This

This old Prophecy, (whereof the Archbiſhop repeated only the firſt Verſe, and had it ſeems ſome Weight with it in thoſe Times, among the better ſort, that dreaded the Iſſue of the Queen's Death) I have met with in the *Cotton* Library, as pretending ſome Diſaſter to befal the Queen, and the Invaſion and Conqueſt of the Kingdom by the King of *Spain*, or ſome other King. They are an *Hexaſtick* of old rhiming Verſes, with an old Tranſlation of them into *Engliſh*; As follow. ANNO 1575.

Fœmina morte cadet, poſtquam terram mala tangent.
Trans vada Rex veniet; poſtquam populi cito plangent:
Trans freta tendentes, nil proficiendo laborant
Gentes, deplorent Illuſtres morte cadentes.
Ecce! repentina validos Mors atque ruina
Tollet, proſternet, nec Gens tua talia cernet.

Cott. Librar. Veſpaſian. D. 18.

The Tranſlation followeth.

The common Stroke of Death ſhall ſtop a Woman's Breath.
Great Grief ſhall then enſue, And Battel 'gin to brew.
A King ſhall o're the ſtream. The People of the Reame
Shall then complayne and mourne, And all in Dueyl ſojourne.
The Saylers o're the Flood ſhall do themſelves no good,
Ne profit nor yet avayl, when Death doth them aſſayl,
The ſore Stroke repentine, Of Death and great Ruine.
The Stalworthy men of Strength ſhall lye down at the length
In Field, and eke in Strete. Thy Folk yet ſhall not ſee't.

Theſe Matters laſt rehearſed are the Summ of his two laſt Letters. Which being his laſt and matureſt Thoughts of the Affairs of the Church, and his Judgment of Matters as then managed, as have I exemplified the former before, ſo I have thought the other as well worthy preſerving, in the *Appendix*.

His laſt thoughts of the State of this Church. N. XCIX.

CHAP. XLIV.

The Archbiſhop's Commiſſion for Proctors. Makes his Will. Writes to the Lord Treaſurer, on his Death-Bed; And to the Queen. Dies. His Meditations of Death. His Funerals. His Tomb violated. His Body taken up, and buried elſewhere. Re-entombed. A new Inſcription upon his Monument. Epitaphs made on him.

ON the firſt Day of *May*, (in which Month the Archbiſhop died) there came forth a Commiſſion from him to Dr. *Bar. Clerk*, Official of the Court of *Arches*, for admitting of Proctors in that Court. It ran, *To him, or any other Preſident of the ſaid Court*. And this was the laſt Commiſſion, as far as appears by the Regiſter, that ever he gave out.

A Commiſſion for Dr. *Clerk*.

For, foreſeeing his approaching Diſſolution, he made his laſt Will and Teſtament, *April* the 5th. And *May* the 17th following, in the Morning, he concluded his holy and painful Life in his Palace at *Lambeth*. His Mortal Diſeaſe was the Stone and Strangury. For which in *March* laſt he kept his Bed. In which the 17th of the ſaid Month, he indited a Letter at good length to the Archbiſhop of *York*. In *April* his Fit returned with more Violence, being ſtricken more ſharply with it than he had been before. Yet *April* 11. being in his Bed, and in great Pain, he dictated a large Letter to the Lord Treaſurer, with his own Subſcription of his Name, concerning the Affairs of the Church, containing his laſt Counſils for

The Archbp's Diſeaſe.

ANNO 1575.

for the Good thereof. He wrote, alſo after this, other Letters to the Queen, with his laſt Advices to her for the Church's Welfare, as we ſhall ſee by and by. He foreſaw this Fit would be his Death, though he might linger out ſome Time. For ſo he wrote in his Letter to the Treaſurer, "That he truſted, that ſhould be one "of the laſt Letters which he ſhould write to him. And it may be, ſaid he, "whereas I have a great while provided for Death, yet God will peradventure "have me continue a while to exerciſe my ſelf in theſe Contemplations of Grief. And ſo indeed it happened as he ſaid; for he continued waſting under the Acuteneſs of his Pains for near five Weeks after, with much Chriſtian Patience, breathing out theſe and ſuch like holy and fervent Ejaculations, *Domine, Vim patior, Reſponde pro me. Domini Voluntas fiat.* Yet he had an Interval of ſome Eaſe. For *April* 17. (and that very day Month after he died) he was able to Conſecrate the *Welſh* Biſhop above ſpoken of.

And Death. Thus did his *Old Diſeaſe*, as he called it, wear him out, and carry him at laſt off the Stage of this World, and deprive the See of *Canterbury* of an Excellent Biſhop, and the *Engliſh* Church of a very uſeful, wiſe and publick-ſpirited Metropolitan. Of what Age he was at his Death, may be ſurely known from a new Seal, with which I find a Letter of his to the Lord Treaſurer ſealed. Upon which is engraven the Year of our Lord 1573. and round about his Coat of Arms, empaled with that of the See, his Motto, *Mundus tranſit & concupiſcentia ejus.* And then follows *Ætat. ſuæ* 70. So that living two Years after this Date, he muſt die at the Age of 72, and that was the Number of the poor Men that attended his Funeral. But notwithſtanding his Age, he was of a vigorous and perfect Mind and Memory, when he died. *Integris ſenſibus, Ætate optimâ, è Vitâ, tanquam è Scenâ benè peractâ Fabulâ, diſceſſit*, i. e. Perfect in his Senſes, and arrived to the beſt Age; he went off this Life, as from the Stage of a well acted Play; ſaith one, who was able to judge of it, being in the Family at the Archbiſhop's Death, and one of thoſe that were Witneſſes to his laſt Will.

Alex. Nevil.

His Death no ſurprize. His Death was no ſurprize to him, for it employed very often his ſerious Meditations. In his Sermons he uſed frequently to exhort his Auditory, that Death ſhould not find them unprovided. And for the Preparation of himſelf for Death, he firſt aptly and conveniently made a Diſpoſition of his Worldly things, as was ſaid before, though by the ſcrawling Writing of his Name thereto (which I have ſeen in the *Bennet Library*) it may be concluded, he was then under great Extremity of Pain and Sickneſs. And being a Man much loving Order and Decency, he preſcribed and ſet down in Writing, after what Method and Order things ſhould be carried at his Death and Funeral. He appointed his Tombſtone to be of black Marble, and to be fitted up before his Death, that he might look upon it while he lived, and that it might be ready to be laid upon his Corps when he ſhould be buried.

His Tomb. His Tomb alſo he procured to be made and erected while he was alive; the Workmanſhip whereof was not exquiſite, but plain. It ſufficed him, that it ſhould be as a Monument to Poſterity, of the Honour he had obtained in a Chriſtian Commonwealth, by his Princes Favour. And Dr. *Walter Haddon*, Maſter of the Requeſts, and his old learned Friend, had the Honour to make the Epitaph ingraven on it. It was his Mindfulneſs of his Mortality, and of the dreadful Judgment that followed it, that made him chooſe that Sentence of Scripture ſpoken by St. *John*, *Mundus tranſit & concupiſcentia ejus*; i. e. *The World paſſeth away and the Luſt thereof.*

His Motto. Which he had very often occaſionally in his Mouth, and wrote in his Letters, had it engraven round his Coat of Arms, and deſcribed in the Walls of his Houſe, and in the Glaſs of his Windows. Whereby in the Midſt of his Worldly Greatneſs, he called to mind his own brittle, frail Condition, and the Vanity of the moſt Pompous State: and that he might be reminded to direct his Thoughts upon a more ſtable and laſting Inheritance to be poſſeſt in another World.

His Seal. And to put him in mind of Judgment as well as Death, he had engraven in the Seal of his See the Manner of the laſt Judgment; where Chriſt ſat glorioufly and with Majeſty to judge the Quick and the Dead, uttering theſe Words to his Elect, *Venite Benedicti*, and to the Reprobate, *Ite Maledicti.* Here alſo the Dead were repreſented riſing out of their Graves to receive their Sentence. That by theſe Remembrances he might quicken himſelf to do God's Will, and to diſcharge his high Function; that he might have good hope againſt the time, when God ſhould call him to give account of his Stewardſhip.

The

The Subſtance of all which we read in his Life, written in Latin; inſerted therein, very probably, by his own Pen. Which Life, though another (perhaps *Joſcelyn* his Secretary) was the Writer of, yet was overlooked by himſelf, and here and there interſperſed with his own Corrections and Inſertions. And among theſe I place alſo the laſt Period concluding that Book: Viz. *Hâc Sibi penitus meditatione*, &c. *i. e.* "This Meditation [of Death and the Day of Judgment) being deeply "infixed in him, he hath nothing elſe, either in his Purpoſes or Wiſhes, but whe- "ther this troubleſome Race of humane Life be lengthened or ſhortned to him, "contented therewith, as it ſhall pleaſe God, he doth wholly repoſe and commit "himſelf to the Protection of God the Father, God the Son, and God the Holy "Ghoſt: Whoſe Honour and Glory hath no End, and is extended to all Eternity. "*Amen.* *ANNO* 1575. MATTHÆUS.

Upon his Death-bed the thoughts of the Church ran much in his Mind: And for the ſake thereof, he then wrote ſome Letters to the Queen: And being the laſt Advices he ſhould ever give Her, he hoped they might make the greater Impreſſions upon Her Mind. And among other things he then reminded Her of, one was concerning the Spoils that were made of the Churches Revenue, and the Alienating them from the Church by Exchange, or otherwiſe: Which She was moved to do upon ſome politick Conſiderations ſuggeſted to Her by ſome of Her Great Men. The Lord *Bacon*, and the Lord *Burghley*, he expreſly mentioned in his ſaid Letter; and that with ſome Vehemency. Though being writ with ſo much ſharpneſs of Stile, a Perſon that was then about him in that his Sickneſs, and preſent when it was writ, diſſuaded him from ſending it. This very Perſon (whom I conjecture to have been Dr. *Pern*) ſoon after privately told this to Dr. *Whitgift*. And he, upon the pretence of his Obligations to the L. *Burghley*, acquainted him in a private Letter therewith: Which poſſibly had been better concealed, *Whitgift* having been ſo much beholden to the Archbiſhop in his Life; and it looking as ſomewhat an ingrateful Act towards both thoſe Lords on the Archbiſhop's part: But the good of the Church he reckoned was to be regarded above all private Reſpects. What Credit may be given to the Report, I leave to the indifferent Reader. But *Whitgift*'s Letter was as follows. Writes to the Queen upon his Deathbed.

"Talking with one of late, that was with the Archbiſhop of *Canterbury* the moſt "part of his laſt Sickneſs, I underſtood that among other Letters written by him "to Her Majeſty upon his Death-bed, there was one that did ſpecially touch your "Lordſhip and my L. Keeper, inveying, as he ſaid, earneſtly againſt you as chief "Procurers of the Spoil of the Church, with ſuch other like Matters. The Party "ſaith, that the Letters were written with Bitterneſs. This was told me in great "Secreſie by one that was preſent at the Writing of the Letters, and a great Diſ- "ſuader, as he ſaith, from the Writing of them: But yet prevailed not. I am ſo "bound unto your Lordſhip, that I cannot of Duty hear any ſuch thing and keep "it from you: beſeeching your Lordſhip, notwithſtanding, that you will ſo uſe the "Matter, as it be not known that your Lordſhip had any ſuch Information from "me. The whole Doings, and the Truth thereof, I think your Lordſhip ſhall "beſt learn of him that did write the Letters for the Archbiſhop in the time of his "Sickneſs. He is unknown to me, but your Lordſhip can beſt tell how to know "him, and to deal with him. Thus remaining wholly your Lordſhips, I commit "you and all yours to the Tuition of Almighty God. From *Trinity* College in "*Cambridge*, 30 of *May*, 1575. Dr. *Whitgift* to the L. Treaſurer.

To your Lordſhip moſt bound,

To the Right Honourable, and my ſingular good Lord, the L. *Burghley*, L. Treaſurer of *England*.

Jhon Whitgyfte.

To conclude as Archbiſhop *Parker* had made a great Figure in this Church for Fifteen or Sixteen Years, and was a Perſon of great Integrity, Worth and Learning, a very Solemn Funeral was Celebrated for him the 6th of *June*. Whereat his Officers and Menial Servants made the greateſt Number; whereby we may The Order of his Funeral.

ANNO 1575. may judge of the great Houſe which he kept. I Tranſcribe it out of an Authentick Paper; ſuperſcribed thus by the L. Treaſurers own Hand, *The Burial of Archbiſhop* Parker.

The Order of the Funeral.

Two Purſuevants { *Blewmantle.* / *Rougedragon.*

Two Conductors Yeomen, with Black Staves.

John Pory. *Shalford.*

Poor Men LXXII. Three in a Rank.

Gentlemen Mourners in Gowns.

Mr. *Morrante.*
Mr. *Withers.*
Mr. *Leighe.*
Mr. *Reynolds.*
Mr. *Charl. Doyly.*
Mr. *Alcocke.*
Mr. *Peterſon.*
Mr. *Binneman.*
Mr. *Fenton.*
Mr. *Whitney.*
Mr. *Incent.*
Mr. *Larke.*
Mr. *Wiſeman.*
Mr.
Mr. *Nowel Sutherton.*
Mr. *John Sutherton.*
Mr. *Morraut.*
Mr. *Blythe.*
Mr. *Hill.*
Mr. *Wetherld.*
D. *Candewel.*
Mr. *Moore.*
D. *Forth.*
D. *Drury.*
D. *Lewes.*
Dean of *Weſtminſter.*

Mr. *Aldriche.*
Mr. *Harriſon.*
Mr. *Borough.*
Mr. *Wheler.*
Mr. *Rogers.*
Mr. *Cotilino.*
Mr. *Kirkby.*
Mr. *Parker*, Solicitor.
Mr. *Maynard.*
Mr. *Counſel.*
Mr. *Heigham.*
Mr. *Argal.*
Mr. *Hearle.*
Mr. *Necton.*
Mr. *Gadbery.*
Mr. *Lane.*
Mr. *Morgan.*
Mr. *Clarke.*
Mr. *Lawes.*
D. *Coldwel.*
D. *Siminges.*
Mr. *Creſwel.*
D. *Acworthe.*
D. *Yale* Dean of the *Arches.*
D. of *Ely.*

Chapleyns.

Mr. *Harleſtone.*
Mr. *Blague.*
Mr. *Simpſon.*
Mr. *Bungey.*

Mr. *Allen.*
Mr. *Stallard.*
Mr. *Norgate.*
Mr. *Cook*, Almoner.

ANNO 1575.

Two Secretaries.

Mr. *Nevill.* Mr. *Cobham.*

Executors.

Mr. *Pierſon.* Mr. *Baker.* Mr. *Osborne.*

Biſhop of *Lincoln*, Preacher, alone.

Mr. *Steward.* Mr. *Treaſurer.* Mr. *Controler.*

With White Staves.

An Herald, with the great Banner.

Mr. *Clarencieulx*, alone.

Gentleman Huiſher, Mr. *Warden* with a White Rod. { Mr. *Garter.* } Gentleman Huiſher, Mr. *Biſley*, with a White Rod.

1. An Herald with a Banner Roll.

2. An Herald with a Banner Roll.

1. Aſſiſtant, Mr. *Recorder.*

2. Aſſiſtant, Mr. *Wotton.*

Mr. *Harvy.*
Mr. *Bedell.*
Mr. *Whiting.*
Mr. *Sackford.*
} Corps. {
Mr. *Whithorne.*
Mr. *Marſhe.*
Mr. *Bloome.*
Mr. *Wilſon.*

An Herald, with a Banner Roll.

An Herald, with a Banner Roll.

Principal Mourner.

Gentleman Huiſher, Mr. *Keyes.* { Biſhop of *London.* } Gentleman Huiſher, Mr. *Cotton.*

D. *Styward*, to bear the Train.

Biſhop of *Ely.*
Biſhop of *Lincoln.*
L. Chief Juſtice.
L. Chief Juſtice of the com. pleas.
Juſtice *Manwood.*
Biſhop of *Bathe.*
Biſhop of *Rocheſter.*
Maſter of the *Rolles.*
Juſtice *Harper.*
Serjeant *Lovelace.*

ANNO 1575.

The Company of the *Arches*.

Two Yeomen Uſhers in Coats, with White Rods.

John Appryce. *Thomas Note.*

Yeomen of the Houſehold.

Lyne.	*Parkins.*	*Jenkinſon.*	*Denham.*
Miles.	*May.*	*Allen.*	*Hoskins.*
Plumley.	*Perrin.*	*Marſhe.*	*Sarrat.*
Tonge.	*Whitheare.*	*Fowler.*	*Harvie.*
Remigius.	*Alcocke.*	*Oſwel.*	*Frennel.*
Norton.	*Hunt.*	*Webbe.*	*Wm. Note.*
Wade.	*Euſebius.*	*Smith.*	*Sterne.*
Simons.	*Laurence.*	*Dunne.*	*Stele.*
Charles.	*Barwick.*	*Ja. Parkins.*	*Cooper.*
Aphowel.	*Godfrey.*	*Porter.*	*Goade.*
Saunders.	*Farnabie.*	*Watſon.*	*Jenkinſon* minor.
Andrews.	*Elinden.*	*Borough.*	*Adam.*

48

Mourners Servants, four in a Rank.

Biſhop of *London*	viii Men.
Biſhop of *Ely*	vi Men.
Biſhop of *Bathe*	vi Men.
Biſhop of *Lincoln*	vi Men.
Biſhop of *Rocheſter*	vi Men.
Biſhop of *Dover*	iii Men.
L. Chief Juſtice	vi Men.
Maſter of the Rolls	viii Men.
L. Ch. Juſtice of the C. Pleas	vi Men.
Juſtice *Harper*	iv Men.
Juſtice *Manwood*	iv Men.
Maſters of the Requeſts	iv Men.
Executors Men	x.
Gentlemen Mourners Men	xl.

117

His Sepulchre. His Bowels by his own Order were put into an Urne, and interred in the Dukes Chapel in *Lambeth* Church, where his Wife and his Son *Matthew* lay. But his Body was buried in his own private Chapel within his Palace, at the Upper end againſt the Communion Table on the *South* ſide, under a Monument of his own Erecting, placed by his Direction oppoſite againſt that part of the Chapel where he uſed to pray, with this Inſcription, deviſed by Dr. *Walter Haddon*, his old Friend, eſteemed in thoſe times an excellent both Poet and Orator.

Sobrius

ANNO 1575.

Sobrius & prudens, ſtudiis excultus & uſu,
Integer, & veræ religionis amans;
Matthæus *vixit* Parkerus. *Foverat illum*
Aula virum juvenem, fovit & aula ſenem.
Ordine res geſſit, Recti defenſor & Æqui:
Vixerat ille Deo, mortuus ille Deo eſt.

The Commendations of him contained in the foreſaid Hexaſtick, when the Archbiſhop read, he modeſtly refuſed to aſſume to himſelf: But he ſaid, he would make that Uſe of his Friends favourable Character of him, to be an Incitement to him to attain, as much as poſſible, to thoſe good Qualities and Vertues he had attributed to him, for the ſhort Remainder of his Life.

His Body taken up, and his Monument demoliſht.

But neither this Stone, or Epitaph or Monument is now to be ſeen there, being taken away in the Year 1648. For when, upon the Diſſolution of Monarchy in the barbarous violence uſed upon the ſacred Perſon of K. *Charles* I. *Lambeth* Houſe fell to the lot of Colonel *Scot*, one of the Regicides, he thought to turn the Chapel into a Hall, or Dancing-room; this venerable Monument ſtanding in the way, it was totally Demoliſhed. And out of hatred to Epiſcopacy, and it may be to Archbiſhop *Parker* himſelf (who indeed was no Friend to *Puritans*, and foretold that which was then come to paſs by their means) they cauſed his Body to be digged up; the Lead that encloſed it they plucked off and ſold, and the Bones they buried, not in the Church, nor Church-yard, (that was too great a Favour) but in a ſtinking Dunghil *. Where they remained, till ſome years after the Happy Reſtoration of K. *Charles* II. When Sir *William Dugdale*, the Antiquary, hearing by chance of this Tranſaction, repaired to Archbiſhop *Sancroft*, and acquainted him with it. By whoſe diligence, together with an Order from the Lords to ſearch for theſe Bones, they were at laſt found, and decently repoſited again, though not exactly in the Place where the Monument ſtood. Over which are theſe words Engraven,

*As the Papiſts once had ſerved the Wife of *Peter Martyr*, in *Oxford*.

Corpus MATTHÆI *Archiepiſcopi hic tandem quieſcit.*

Reſtored again.

The ſaid Archbiſhop cauſed alſo the ſame Monument to be erected again to his Memory. Which now ſtands in the *Veſtibulum* of the Chapel, at the Right hand againſt the Wall, with an Inſcription of the ſaid moſt Reverend Father's own Compoſing, as I have been told, faſtened in a Braſs-plate, as follows.

His Epitaph.

MATTHÆI Archiepiſcopi Cænotaphium.
Corpus enim (ne neſcias, Lector)
In adyto hujus ſacelli olim rite conditum,
A Sectariis perduellibus Anno MDCXLVIII.
Effracto ſacrilegè hoc ipſo tumulo,
Elogio ſepulchrali impiè refixo,
Direptis nefariè exuviis plumbeis,
Spoliatum, violatum, eliminatum;
Etiam ſub ſterquilinio (Proh! ſcelus) abſtruſum:
Rege demum (plaudente cœlo & terra) redeunte,
Ex decreto Baronum Angliæ ſedulò requiſitum,
Et ſacello poſtliminio redditum,
In ejus quaſi medio tandem quieſcit.
Et QUIESCAT utinam,
Non niſi tuba ultima ſolicitandum.
QUI DENUO DESECRAVERIT, SACER ESTO.

I ſhall add *Alexander Nevyl*'s elegant Heroick Verſes upon the Death of this Archbiſhop, his great Patron.

Sic conſtat mortale nihil, ſic Luminis oras
Quæ ſubeunt, abeunt. Rapit (heu!) rapit omnia tellus
Quæ peperit; refuguſque vigor mortalibus ævum
Decurtat miſerum; dociles non parcere Parcæ

ANNO 1575.

Sic occant nimium. Sic, ſic abrupta beati
Stamina PARKERI; tantum dant flere miſello
Orbatóq; gregi, quantum bona commoda Vitæ
Volverat aureolus curſus, plebéſq; regendi
Gnarus amor, ſollérſq; animus, fluidóſq; premendo
Mite Supercilium, mens & lentando modeſta.
Et mea quæ tanto viduata camæna Patrono eſt
Luget in abruptum; rurſus decidua fatis:
Rurſus in horrendas mundi cenſura procellas.
O! benè cœlicolæ, tanto quod functus honore,
Evicit linguáſq; hominum nigráſq; loquelas:
Quas ſpargit numerus, quas ſacra inſania ructat.
Ergò jace, venerande Heros, & murmure ſtulto
Invidia majórq; omni, fœlíxq; peracto
Obdormi ſtadio; Nos hic tua facta ſonamus,
Te pleniq; & amore tui, te flemus ademptum
Te, te, magne Pater, nos hic veneramur, amamus,
Et tanti æternùm mirabimur acta Magiſtri.

CHAP. XLV.

The Archbiſhop's laſt Will. His Family. The Order of it. His Servants and Chaplains. His Table. His Cuſtom at Home. His Habit. His Studies and Writings. His Book in Defence of Prieſt's Mariage. His Study of Antiquities.

HAVING brought our moſt Venerable Prelate to his Grave, my next Work ſhall be to give ſome Account of his laſt Will, of his Family, and Domeſtick Concerns, and of two other things, proper to bear his Name to Poſterity, *Viz.* his Writings and his Relations.

His Will. In his laſt Will and Teſtament (which is yet reſerved in *Benet* College Library) it is expreſſed that he was in good State of bodily Health, as well as of ſound Mind and Memory. But that is to be underſtood, that he was ſo, when he wrote and framed his Will, rather than when he Signed it, his Subſcription being then ſo much worſe than he uſed at other Times to write, that we may thereby conclude him to be at that Time under great bodily Pains. Herein he gave this pious Account of his Faith. "I Profeſs that I do certainly believe, and hold,

His Faith. "whatſoever the Holy Catholick Church believeth, and receiveth in any Articles "whatſoever, pertaining to Faith, Hope, and Charity, in the whole Sacred Scri- "pture. And where in theſe I have offended my Lord God any ways, either by "Imprudence, or Will, or Weakneſs, I repent from my Heart of my Fault and "Error, and I ask Forgiveneſs with a contrite Heart. Which Remiſſion and In- "dulgence I do moſt firmly hold, I ſhall obtain by the precious Death and Me- "rits of my moſt indulgent Lord and Saviour *Jeſus* Chriſt. By whoſe ſingular "Grace I hope alſo to be made partaker of Eternal Joy of Body and Soul in that "Day, wherein all ſhall Riſe again with their Bodies to the laſt Judgment. "Therefore to this *Jeſus* Chriſt, together with the Father and the Holy Ghoſt, be "all Honour and Thankſgiving, both now and to all Eternity, *Amen.*

His Soul he bequeathed and commended into the Hands of God the Father, Son, and Holy Ghoſt, and his Body to the Earth to be buried, or any other way to be handled, as Almighty God had determined the Hour, Manner and Place of Dying, according to his good Pleaſure. Which I ſuppoſe was a Clauſe that he deviſed in ſome of his former Wills under Queen *Mary*, when he was not ſure of Burial in the Earth, but might be conſumed by Fire, (as many other holy Mens

Bodies

Bodies were in thoſe Times) if he fell into the Hands of the Perſecutors. He deſired his Burial to be performed without Pomp and worldly Noiſe, and Coſt, as much as might be, and that all things ſhould be done in that Order as he had appointed in a certain Paper ſubſcribed with his Name. *ANNO* 1575.

His Bequeſts were very noble and very large, to the Queen, to the Cathedral of *Canterbury*, to his Succeſſors Archbiſhops of *Canterbury*, to the Archbiſhop of *York*, to the Biſhops of *London*, *Winton*, *Ely*, *Wigorn*, to the Lord Keeper *Bacon*, to the Lord Treaſurer *Burghley*, to the Biſhop *Suffragan* of *Dover*, to Sir *Will. Cordell* Maſter of the Rolls, to Judge *Manhood*, to *Andrew Peerſon*, a Canon of *Chriſt*'s Church *Cant.* to Dr. *Forth*, the *Civilian*. He gave Legacies alſo to his Son, to his Grandchildren, Godchildren, Couſins, Relations and Servants. Large Legacies alſo to the Univerſity of *Cambridge*, and ſeveral Colleges there; namely, an Hundred Books to the publick Library, to the College of *Corpus Chriſti*, where he was bred, and of which he was Maſter, all his Books Printed or Writ, and unbequeathed; upon Condition that they laid them up, and kept them in their new Library, and in Preſſes in the leſſer Library, and in Cheſts there prepared, together with other Books, peculiarly as yet reſerved in his Study and Veſtiary at *Lambeth*, and elſewhere, according to a certain Ordinance, which for that purpoſe was preſcribed in a certain Indenture. His large Legacies.

A ſhort Account whereof let me here inſert: Theſe Books were ſuch as treated of ſeveral Sciences and Subjects, and were diſpoſed under theſe ſeveral Ranks: *Viz.* I. *Theologica:* And theſe were ſubdivided into three Sorts: *Theologica primæ ætatis: Theologica mediæ ætatis*; & *Theologica poſtremæ ætatis.* Under which laſt Rank are ſorted *Sacramentalia*; *Concionatoria*; *Formulæ Ceremoniarum*; *Germanica.* Under which are contained the *Lutheran* Books. To which are alſo joined the *Calviniſtical* Writers. Then follow II. *Hiſtorica.* III. *Juridica.* IV. *Medica.* V. *Chirurgica.* VI. *Philoſophica.* VII. *Ethica.* VIII. *Phyſica.* IX. *Metaphyſica.* X. *Alchymiſtica.* XI. *Mathematica.* XII. *Rhetorica.* XIII. *Grammatica.* XIV. *Poetica.* Then follows another Rank, under the Title of *Miſcellanea.* And then follow more of his Books, under the Title of *Libri in minori Bibliotheca.* The Archbp's Books given to *Benet* College.

That which further is to be obſerved of theſe his printed Books, and which made them greatly valuable, was that they were of the very ancienteſt Editions; and divers of them Printed in the Thirteenth Century, that is *Anno* 1400 and odd. The reſt in the beginning of 1500, and onward in that Century. Of this Sort are the Editions of the Fathers of the Church, and the Ancient Eccleſiaſtical Writers, and ſeveral of the *Concionatoria*. And among the Reſt of his Books, there is *Rhetorica nova impreſſa* Cantabrigiæ 1478. Whence by the Way we may be informed, how ancient Printing was in *Cambridge*. It renders this Library alſo valuable, that it contains a great many Old Bibles; and among the Reſt, the *Great Engliſh* Bible, Printed in the Year 1568, which was the firſt *Great Bible* printed under Q. *Elizabeth*, that was carefully reviewed and ſet forth, by our Archbiſhop's Order, and Application. The Valuableneſs of them.

Alſo, he gave Legacies to *Caius* College and *Trinity* Hall. Of which Benefactions to the Colleges we have writ, and ſhall write more hereafter in due place. His Bequeſts in all came to about 4000 *l.*

The Overſeers of his Will were, *Richard*, Biſhop of *Dover*, Sir *Will. Cordell*, before mentioned, *Tho. Wotton* of *Kent*, Eſq; *Tho. Yale*, his Vicar general, and *John Bungey*, his Nephew, who maried *Margaret* his Brother's Daughter. His Executors were *Peter Osborn*, Remembrancer of the Exchequer, and his Son *John Parker*, Eſq; *Richard Wendeſley*, Eſq; his Steward, *Andrew Peerſon*, Clark, Commiſſary of his Faculties, and *John Baker* his half Brother, of *Cambridge*, Gentleman. This Will of the Archbiſhop, with the Marginal Notes ſet thereto by his Son, together with the Order for his Funeral, and a Brief of his Goods and Chattels, and his Bequeſts, Legacies, and Debts, drawn up in ſhort, being tranſcribed out of *John Parker*'s own Memorial Books, by the great Pains of my late Reverend Friend, *N. Battely* deceaſed, I have preſented to the Reader in the *Appendix.* This Will was proved *Octob.* 1. 1575. I cannot but obſerve, that two of theſe Biſhops to whom he gave Legacies, he ſtiled his *Brothers*, namely, *Ely* and *Winton*; the Reſt only *Reverend Fathers.* How the former was his Brother is plain enough, his Son having maried that Biſhops Daughter: but the Relation between *Horn* Biſhop of His Overſeers and Executors. N. C. CI. CII. CIII. *Horn* Bp. of *Wincheſter.*

ANNO 1575. of *winton* and him is not ſo eaſie to determine. I ſhould have been ready to ſuppoſe, that he had maried the Archbiſhop's Siſter *Margaret*, had not the Scheme of the Pedegree made her to have dyed a Virgin. Which perhaps might be a Miſtake. Certain it is, that this Biſhop was maried, and had divers Daughters. Four whereof maried into Families in *Kent*: *Rebecca* maried to *Hayman*, *Anne* maried to *Darel* of *Calehil*, *Mary* maried *Hales* of *Tenderden*, *Elizabeth* to *Anthony Dering*, Son of *John Dering* of *Surrenden*, all of *Kent*. And one Daughter more he had, namely, *Margery*, who maried *Dayrel* of *Lillingſton* in *Bucks*.

His Family. *Alex. Nevyl.* The Archbiſhop's Family (the chief Officers thereof being Men of great Gravity and Virtue) was excellently Regulated, being made up of Sobriety, Learning and Diligence. One that lived in the Family gave this account of it: "Nothing was to be ſeen in his Houſehold, but what ſavoured of Modeſty, of Piety, Civility and Sobriety. The ſight whereof, he ſaid, when he came into the Family, did more inflame him to the Imitation of thoſe Virtues. He was a good Maſter to his Servants, and gave them his Countenance, Favour, Counſel, Authority, and Beneficence, even to the ſupplying ſome of them with Eſtates and Fortunes. And for Learning, his Houſe was a kind of flouriſhing Univerſity of Learned Men: And his Domeſticks, being provoked by the Archbiſhop's Exhortations and Precepts, often publiſhed to the World the Fruits of their Studies. For when he took any into his Family, he would always exhort him to purſue Learning and Piety with an ardent Deſire. And his own Example went before them for both. And though he was buſied in the Weighty Offices and Affairs of Chriſt's Common-wealth, yet he was always of that mind towards Learning, that no thoughts could ever wholly take him off from his Studies, and from the embracement of the beſt ſorts of Learning. He read over all good Books, eſpecially the Monuments of the Antients. Out of his Houſe came forth a correct *Engliſh* Tranſlation of the Bible, the Antiquities of *Britain*, and divers Antient Authors, never before publiſhed: In which, though he had the greateſt hand, yet his houſehold Servants aſſiſted. And *Alexander Nevyl* here wrote his two Books in elegant Latin; *Viz.* That of *Kets* Rebellion, called *Kettus*, and the Deſcription of the Antiquities of *Norwich*, intituled *Norwicus*: Which the Archbiſhop appointed to be printed. And as he well peruſed theſe Pieces before they were ſent to the Preſs, ſo he ſupplied the Author with many Inſtructions and Remarks, while he was writing, being himſelf ſo well acquainted with the Subject of both. It is worth the reading, and preſerving *Nevyl*'s elegant Latin Epiſtle to the Archbiſhop, relating theſe things. See the *Appendix*.

Learning encouraged in his Houſe.

N. CIV. *Henkey* his Servant. Judge of the Piety and Sobriety of the reſt of his Servants by the Character Mr. *John Fox* gave of one of them, named *Witham Henkey*, whom he recommended to *Grindal* Archbiſhop of *York*, after Archbiſhop *Parker*'s Deceaſe: "That if "he knew him, he could not but like him. And if he knew him not, he marvelled, a Man ſo Sage, Grave and Aged; chief Servant to my Lord of *Canterbury*; *Chief* he meant, though not in Office, yet in Vertue principal, and almoſt equal with my Lord himſelf, that only Lantern of *Lambeth*. And that "as other ſerving Men were made of four Elements, ſo he ſeemed to be compoſed of the four Cardinal Vertues: A Man for his Diligence, Service, and Fidelity ſo neceſſary, *&c.*

The Order of his Family. And as his Family was copious, ſo it was elegant, and well compoſed in decent Order. It conſiſted of the Youth of both Qualities, that of Gentlemen, and that of the Plebeian Degree. But both ſorts well choſen. For he would admit none to live under him, but ſuch as truly and ſincerely feared God, and, beſide their daily Attendance, employed themſelves at their leiſure Hours, in ſome kind of laudable Exerciſe; as in Reading, making Collections, Tranſcribing, Compoſing, Painting, Drawing, or ſome other Application in Learning or Art. He required his whole Family twice a day, Morning and Evening, to reſort to the Chapel to ſerve God, and to invoke him by Common Prayer; he himſelf ſeldom or never being abſent, unleſs in caſe of Sickneſs, or ſome weighty Affairs of the State, that he might give a good Example to thoſe that belonged unto him. If any were abſent they were ſure to be taken notice of, and Reproved and Mulcted. He took care alſo for the Inſtruction of his Domeſticks, by having Sermons frequently Preached to them, ſometimes in his own Chapel, and ſometimes in the Pariſh Church adjoyning,

ing, by his Chaplains, and others, that required Licences from him to Preach; whom he uſed to hear firſt, in order to his Approbation and Allowance of them. As for the Officers of his Family, they were grave and worthy Men, and well Qualified. *ANNO* 1575.

Though he could not do ſo much for his Servants as he would, yet he was a careful and grateful Maſter. And ſome Preferments or other he beſtowed upon them, as Opportunity ſerved. And there were few among them but had received ſome Teſtimonies of his Favour. He enlarged the Stipends of his Servants beyond what was ever given before by former Archbiſhops: And to ſuch as were Needy he afforded more than their Wages. To ſuch of them he was eſpecially Liberal, in whom he perceived Honeſty, Diligence and Truſtineſs in his Buſineſs. He bequeathed by his laſt Will to ſeveral of his Servants as much as in all amounted to 140 *l.* And to all of them their Wages for the Quarter wherein he dyed, and for the Quarter following his Death: Which came to 112 *l.* beſides their Board-wages, which was 95—14--6. more. Rewards his Servants.

As for his *Chaplains*, he thought fit to ſequeſter them from all ſecular Offices in the Houſehold, which had been cuſtomary before for other Archbiſhops to employ their Chaplains in; that they might more diligently and intently follow their Studies of Divinity, and give themſelves to frequent Preaching of God's Word. His Chaplains not employed in ſecular Offices.

In their daily Eating, this was the Cuſtom. The Steward, with the Servants that were Gentlemen of the better Rank, ſat down at the Tables in the Hall on the Righthand; and the Almoner with the Clergy and the other Servants ſat on the other ſide. Where there was plenty of all ſorts of wholeſome Proviſion, both for Eating and Drinking. The daily Fragments thereof did ſuffice to fill the Bellies of a great number of Poor hungry People, that waited at the Gate. And ſo conſtant and unfailing was this large Proviſion at my Lords Table, that whoſoever came in either at Dinner or Supper, being not above the Degree of a Knight, might here be entertained worthy of his Quality, either at the Stewards or at the Almoners Table. And moreover it was the Archbiſhop's Command to his Servants, that all Strangers ſhould be received and treated with all manner of Civility and Reſpect, and that Places at the Table ſhould be aſſigned them according to their Dignity and Quality: Which redounded much to the Praiſe and Commendation of the Archbiſhop. The Diſcourſe and Converſation at Meals was void of all Brawling and lowd Talking: and for the moſt part conſiſted in framing Mens Maners to Religion, or in ſome other honeſt and beſeeming Subject. There was a Monitor of the Hall. And if it happened that any ſpoke too lowd, or concerning things leſs decent, it was preſently huſht by one that cryed *Silence*. The Archbiſhop loved Hoſpitality, and no Man ſhewed it ſo much, and with better Order. Though he himſelf was very abſtemious. His Table; And Hoſpitality.

He was indeed a mortified Man to the World, and the things of it; yet his Diſpoſition led him to do things agreeable to his Quality and Condition, wherein God had placed him. And therefore though he was above the Affection of Magnificence, yet he uſed Magnificent Hoſpitality, and great Houſekeeping, befitting his Rank; and upon occaſion, ſometimes he was very ſumptuous both in Feaſts and Buildings. And yet he was a good Husband too, and thrifty, and minded, as we ſay, the main Chance. So good a Husband he was, that he made the Revenues of the See to ſerve all the great Expences of the Firſt Fruits, and Subſidies payable to the Queen, and the other neceſſary Charges, upon his firſt coming into the Archbiſhoprick; as the providing of Houſehold-Stuff, Ornaments and Utenſils: And nevertheleſs ſufficient there was to keep Hoſpitality alſo. And yet for all this, he uſually had Payment tendred for what he bought every Week, or at moſt every three Months. So that no Man ever ſued him for a Debt. And through his whole Life he ſeemed to labour after this, That in every State of Life, wherein God ſet him, he might live with a good Teſtimony of Conſcience before him, and without being in Debt to any Man. From which he was very averſe; prudently conſidering the Brevity of humane Life, and the Benefit of Creditors, whom he would not have to ſuffer loſs upon his account, that had ſo friendly at any time ſupplied him with every needful Houſehold Proviſion. Hoſpitable, yet a good Husband. *Hiſtoriol.*

He eat ſparingly. Drunk but little Wine. Was addicted much to Study, Meditation, Prayer, Religious Exerciſes, and other excellent Actions. Was never idle His Cuſtom at home.

(nor

ANNO 1575.

(nor would he ſuffer any of his Family to be ſo) but ſo conſtantly buſied himſelf in one virtuous Employment or other, that with very Wearineſs he fell often into Feveriſh Diſtempers.

His Habit.

He was Habited gravely, and went in the Garb of a Clergyman. He did indeed wear Silk ſometimes, not willingly, but becauſe it was grown then ſo common. He would oftentimes complain of Cardinal *Wolſey*, for bringing in among the Clergy firſt the wearing of Silk, as that which brought in the *Aſiatick* Luxury: and that it could not now be laid down again. He never delighted in Plays and Jeſts, nor in Hunting and Hawking; no, not when he was a young Man. This for his Family and his Behaviour therein.

His Study and Writings.

Let us retire to his Study and Writings. In the time of his Receſs under Q. *Mary*, he writ in *Engliſh* (or rather enlarged with his own Additions) a Learned Book

The Book of the Defence of Prieſts Mariage.

of the Mariage of Prieſts, ſhewing the Lawfulneſs thereof, both by the Divine Law, and the Laws of the Kingdom. Which he cauſed to be printed (concealing his Name) ſoon after the *Synod*, *Anno* 1562. A Book, that of all others was moſt ſutable and uſeful for the *Engliſh* Clergy, of any that had been writ on that Argument. For there was nothing omitted of what could be deſired to clear that Matter, out of the moſt antient Hiſtories of the Kingdom, wherein none was more converſant, and better acquainted. This Book was intituled, *A Defence of Prieſts Mariages, Eſtabliſhed by the Imperial Laws of the Realm of* England: *Againſt a Civilian naming himſelf* Thomas Martin, *Dr. of the Civil Laws, going about to diſprove the ſaid Mariages, lawful by the eternal Word of God, and by the High Court of Parliament: only forbid by foreign Laws, and Canons of the Pope, coloured with a Viſour of the Church. Which Laws and Canons were extinguiſhed by the Parliament, and ſo abrogated by the Convocation in their Synod by their Subſcriptions*, &c. This Book came forth with the Archbiſhop's Preface. But to give ſome more particular account of this Book. *Thomas Martin* LL. D. a Creature of Biſhop *Gardiners*, in the beginning of Q. *Mary*'s Reign wrote a Book, endeavouring to prove the unlawfulneſs of Prieſts Mariage. This Book was much applauded by the Papiſts. And a Treatiſe wrote beyond Sea, wherein the ſaid Book was mightily magnified, fell by chance into *Parker*'s hands, wherein alſo much Labour was beſtowed to diſprove the Lawful Matrimony of Eccleſiaſtical Miniſters. Which brought to the Archbiſhop's Remembrance, a cer-

In the Archbiſhop's Preface to the Defence.

tain Diſcourſe then in his Cuſtody gathered together, and written in the Reign of K. *Philip*, and Q. *Mary*. Wherein much of the Treatiſe of Dr. *Martin* was reproved and confuted. Which Diſcourſe he ſhewed was writ by a Learned Man of that time in Adverſity; who ſhortly after dyed; meaning, if God had lent him longer Life, to have confuted more of the Sandy Grounds and Principles of the ſaid Ci-

p. 80.

vilian. This Perſon, if he were of the Laity, (as Mr. *Hen. Wharton* ſuppoſed in his *Specimen*) I ſuſpect him to have been the Learned Knight, Sir *Richard Moryſon*, who dyed an Exile in *Strasburgh*; if he were of the Clergy, to have been *Po-*

Dr. *Ponet*.

net late Biſhop of *Wincheſter*, an Exile in the ſame City, who alſo dyed there. And a Clergyman I ſuppoſe him to be, becauſe in the Authors Preface, ſpeaking of the

p. 12.

deprived Clergy, he calls them, *Theſe my Mourning Brethren*. And afterwards

p. 16.

ſpeaking to the Popiſh Clergy, he gives them this Compellation, *Oh! Fathers and Brethren*. And as theſe Expreſſions import the Author a Clergyman, ſo other Ex-

p. 254.

preſſions in the ſame Book give a fair Conjecture that this Clergyman was ſometime Biſhop of *Wincheſter*. For in one Place, ſpeaking of the Church of *Wincheſter*, he writes more particularly and affectionately of it; *Viz.* Where ſpeaking of *Conſtantius*, Son of *Conſtantine* the Second, that he about the Year 444, forſook his Vow, ſhewed that he had been a Monk of S. *Amphibolus* at *Wincheſter*: Which of late was called S. *Swithun*: But had now the H. *Trinity* for Patron: Adding, *Which I truſt ſhall keep ſtill his Poſſeſſion: doubting nothing that either* Amphibolus *or* Swithun, *will take upon them to intrude themſelves again*. Words that ſhew he had

p. 36.

ſome ſpecial Relation to that Church. And elſewhere the Publiſher (who no queſtion knew the Author) refers in the Margin unto a Book formerly writ; which is noted there to be Dr. *Ponet's Apology, and Firſt Anſwer to* Martin's *Book, and the reſt of his Complices*. Which I ſuppoſe was the Apology *againſt T. Martin's Blaſphemies*, mentiond by *J. Bale*; beginning, *Where ſhall I firſt begin*, &c. That being his firſt Apology, this may be reckoned his ſecond. And this is the beſt Light I can let into the Author of this Learned Book. The Archbiſhop thinking this ſaid MS.

not

ANNO 1575.

not unprofitable to be read for the full clearing of this Controverſy, committed it to the Printer. The Stile was in ſome Places Faſcetious, and more merrily penned than ſome graver Writer would peradventure allow of. But for this Authors Excuſe, the Archbiſhop ſaid, "That he followed ſomewhat the Example of Sir "*Thomas Moore* in his Dialogue for Purgatory, but yet that he abſtained from un- "chaſt Tales, ſuch as were in his Adverſaries Book, and partly being in Adverſi- "ty [in Exile from his Country] gave himſelf to ſome Solace to refreſh his mind "with. The Archbiſhop ſaid moreover, that he would neither add to another "Man's Writing, nor diminiſh the ſame. Therefore he preſented to the Reader "the whole Book as it was; and affirmed that his Allegations were truly a- "vouched: aſſuring the Reader, being perſuaded of the Nature of the Author "whom he had heard well reported, that no Malice or corrupt Indignation mo- "ved him to write as he did, but pure zeal to the Truth of God's moſt Holy "Word, to their Inſtruction, who would be taught in the Truth, to the Amend- "ment of the Adverſary in his manifeſt untruth, to the Comfort of them who "loved God and his Verity, and to admoniſh all ſuch as were either willfully Ig- "norant or Malicious, to expend this Cauſe which was of God and of his Goſpel, "and deeply to conſider with what Plagues Almighty God, revenged the Contempt "of his Holy Inſtitution in the former Reign, too much apparent, and in too freſh "Remembrance to be denyed.

After this Preface of the Archbp follows the Author's Preface with particular Addreſſes to King *Philip* and Q. *Mary*; To the Council; To the Prelates of the Church; To the lower Houſe of Parliament and Students in Law; and an Admonition to the Natural and Loving Subjects of the Realm: And then an Expoſtulation with certain of the Clergy.

The Archbiſhop's Inlargements of the ſaid Book.

Of this Book the Archbiſhop was not only the Publiſher, but joint Author alſo. Of which in his MS. Roll he ſpake, that he finiſhed a Book defending Prieſts Mariage, during Queen *Mary*'s Reign. And his Son in his *Memorial* Book, ſpeaks in ſome Places of his Fathers Book, *Of the Lawfulneſs of Prieſts Mariage*. It may be worthy noting, that in ſome of theſe Books, towards the Concluſion are Inlargements conſiſting of ten whole Sheets, and about 76 Pages: For this Amplification is but in ſome few of the Books, and left out in the Reſt; that the Book, I ſuppoſe, might be eaſier for Sale; and thoſe few that were inlarged might be for the Archbiſhop's own Uſe, to preſent to his Friends. As it happened with his *Britiſh Antiquities*, ſome very few Books whereof had his Life, which all the Reſt wanted. But for the Excellency of the Matters contained in thoſe Additions, the Book is moſt valuable. They give an Hiſtorical Account of the Mariage of Prieſts from before the Conqueſt, in the *Saxon* Times, and bring it down to the Reign of K. *Edward* VI. out of the Ancient Writers of our own Nation, and the *Saxon* Chronologies; and ſome of the Allegations are ſet down in the *Saxon* Tongue. To all is added an *Index*, which is alſo wanting in the common Books. There be other Inſertions in other Places of the Book, put in by *Parker*, as at *Page* 253. of *brabbling againſt the Queens Majeſty's Title of Supreme Governour*; which could not be *Ponets*, that died ſome Years before ſhe came to Reign.

At Alphabet P P P;

Some Paſſages of this Book mentioned.

Now becauſe this is a Book, out of common Hands, I will preſerve a few *Excerpta* taken out of it; which will ſerve to diſcover ſomewhat of the Learning, Parts and Spirit of this Venerable Man. The Ground of this Book was, a little Tract written by Dr. *Ponet*, a flouriſhing Scholar, and Biſhop under K. *Edward* VI. for the Mariage of Prieſts. Which Book Dr. *Martin*, a *Civilian*, undertook, by the Perſuaſion and Help of others to anſwer; the Anſwer conſiſting of ſix Sheets in *Octavo*, and in a very large Letter. Wherein diſparaging *Ponet*'s Book, he had theſe Words; "That if he ſhould but make a Collection of the Untruths of his "Book only, it might grow to a juſt Volume, of no ſmall Quantity." To which thus, ingeniouſly, did our Divine reply, "That he durſt undertake to "print in ſix Leaves out of his own Book, all the whole Book of Dr. *Ponet*, from "top to Tail, both Truths and thoſe he called Untruths. But this is the Rheto- "rick, ſaid he, whereof he is full up to the Chin." Our Divine goes on here, with a Vivacity of Wit, (as well as in other Places, he ſhewed his great Reading and Judgment.) "In Logick he is ſo well ſeen, (eſpecially in *Ariſtotle*'s E- "thicks) that no Man may go beyond him in Paralogiſms and Fallacies ——

Defence of Prieſts Mariage, *P.* 119, 120.

ANNO 1575.

" See how aptly he brings in an Argument, *à fortiori* —— It is wonderful, if ye " reſolve it by it ſelf, it is ſo unreaſonably ſtrong. And as for Arithmetick, his Wit " paſſeth; if ye will ſee a Trial of it, how cunningly by Addition and Subtra- " ction, by Diviſion and Multiplication, he ſheweth a Proof.

In another Place, he gave a juſt *Reprimand* to Q. *Mary*, that then Reigned (as well as to her great Biſhops and Dignitaries) in ſuffering her Royal Father deceaſed, to be ſo openly evil ſpoken of in Pulpits by them, Where having occaſion to make an honourable Relation of a worthy Saying of that King (*Hen.* VIII.) which was, that he wont to ſay, That *he would not looſe a Man, if he might be ſaved, for winning of any Summ of Mony*; He had well conſidered, ſaid Dr. *Parker*, that ſaying of *Solomon*, *In multitudine populi dignitas Regis, & in paucitate plebis ignominia Regis:* " Of this Noble King, now [meaning under Q. *Mary*,] Men, " ſaid he, preach abroad moſt diſhonourable Reports openly in Pulpits, and yet " be reputed Catholick Favourers of the Queen's Highneſs Proceedings.

Page 125. A Saying of K. *Henry* VIII.

When Dr. *Martin* had, in Favour of the ſingle Life of Prieſts, very Politickly ſhewn, that, by allowing the Mariage of Prieſts, the Nation would have ſuch a vaſt Encreaſe of Souls, that there would not be Food ſufficient to feed them, but create Famine; our Writer thereupon replied pleaſantly by telling him a Tale, which he ſaid he had heard of a wiſe Man, and as natural a Man to his Countrey of *England*; who ſtood not full twenty Foot off, when the Matter was firſt ſpoken and uttered.

A Paſſage between the *French* Ambaſſador and the Earl of *Shrewsbury*.

" It chanced, ſaid he, there came a *French* Ambaſſador to the King's Highneſs (I " truſt God hath his Soul) with Letters, I trow, from the *French* King, not long be- " fore that, ſent to him from the Holy Father of *Rome*. This Ambaſſador, ſitting " at the Table with the Council, began to ſet up a ſtout Countenance with a weak " Brain, and carped *French* exceedingly faſt, which he thought to have been his only " ſufficient Commendation of them all that were at the Table, that he could ſpeak " ſo readily. The Matter of his Talk was Univerſal every where. But the Sub- " ſtance was partly, much noting the Gluttony of *Engliſh* Men, who devoured ſo " much Victuals in the Land; partly, magnifying the great Utility and Neceſſity " of the *French* Tongue; which he noted to be almoſt throughout the World fre- " quented. And in his Conference he marvelled at divers Noblemen that were " preſent, for that they could not keep him Talk, or yet could not ſo much as " underſtand him, to perceive his gay Wit. Emong the Number of the Lords " there, ſat the Honourable Captain, the Lord Earl of *Shrewsbury*, looking at his " Meat, and gave neither Ear, nor Countenance to this jolly Man, but gave o- " thers leave to talk, and ſat, as he might, ſhaking Head and Hands in his Pal- " ſey. Which was Teſtimony enough, whether he were not in his Days a War- " riour, lying abroad in the Field, to take Air of the Ground. This *French* Am- " baſſador was offended with him; and ſaid, What an Honour were it for yonder " old Nobleman, if he could ſpeak the *French* Tongue. Surely, it is a great " Lack to his Nobility. One of the Lords that kept him Talk, asking firſt " Leave of this *Monſieur*, to report part of their Communication, to the Lord " *Shrewsbury*; made report thereof, yet in moſt courteous manner, to the Lord " *Shrewsbury*, with as eaſie and favourable a Rehearſal, as might touch a Truth.

" When he heard it, where before his Head by great Age, was almoſt groveling " on the Table; he rouzed himſelf up in ſuch wiſe, that he appeared in length " of Body, as much as he was thought ever in all his Life before. And knit- " ting his Brows, he laid his Hand on his Dagger; and ſet his Countenance in " ſuch ſort, that the *French* hardy Embaſſador turned Colour, wonderfully. Saith " that *French* —— [giving him an hard Name] ſo? Mary, tell him, by ſweet " S. *Cuthbert*, if I knew that I had but one peſtilent *French* Word in all my Bo- " dy, I would take my Dagger, and digg it out, before I roſe from the Table. " And tell him again, Howſoever, he hath been hunger-ſtarved himſelf at home " in *France*, that *if we ſhould not eat our Beaſts, and make Victual of them as faſt as* " *we do, they would ſo increaſe beyond meaſure, that they would make Victual of us,* " *and eat us up.* When theſe words were reported again to this *French* Gueſt, " he ſpoiled no more Victual at the Dinner after that, but drank wondrous oft: " Which whether it was his Countenance becauſe he had left talking, or whether " for that he was inwardly dry; the Reporter of this Tale could tell me no fur-

" ther;

" ther; but ſaid, that his Eye was never off him all that Dinner while after. ANNO 1575.

And then Dr. *Parker* applied this Story to his Purpoſe. " Now, Maſter Student " of *Paris*, [meaning Dr. *Martin*] this very *Nobleman* indeed, and worthy to be had " in long Remembrance, was of better Experience in the Fertility of this Realm " than you would ſeem to know. And had another Manner of Faith to God for " the Continuance of it, than ye have to fear ſuch a Lack and Scarcity.

Fear of Dearth, no Argument againſt Prieſts Mariage.

And becauſe this Dread of Scarcity, if the Nation ſhould be over-peopled, was made uſe of now, as a deadly politick Argument, to diſallow Mariage to Prieſts; our Divine ſhewed a little of his ſkill in the Ancient Hiſtories of this Land, by letting his Adverſary ſee, how much more populous *England* was in former Times than at preſent. Which he demonſtrated from the vaſt Numbers that were ſwept away, by ſome Plagues in former Times. That he once being at a Merchant's Table in *London*, when ſome Diſcourſe happened concerning the Jubilees, appointed by certain Popes, an honeſt plain Man in the Company ſhewed, how he had read in our *Engliſh* Chronicles, of two Plagues, both happening in two of theſe Jubilee Years, (notwithſtanding the Pope's Indulgences, and Pardons of clean Remiſſion then granted.) The one about the 13th Year of *Henry* VII. when there died in *London* about thirty Thouſand Souls. And the other about the 24th of *Edward* III. [*Anno* 1350. almoſt an hundred and fifty Years before.] In which there was an Univerſal Peſtilence in *Italy*, and other Countries. And in *England*, (as he ſhewed out of *Fabian*) after they had buried in every Churchyard within *London*, and among the Religious Houſes too, [which ſuppoſed the Death of Multitudes of People] they were fain to uſe the great Churchyard of the *Charterhouſe*. In which Place only were buried 50000 Corpſes. There was preſent then at the Table another, which ſeemed to be a credible Man, of the City of *Norwich*, [undoubtedly meaning himſelf,] who declared, that they had in their City a Record [and he was a great Record-ſearcher] of thoſe that died at that time in *Norwich*; which he ſaid, amounted (as he was well remembred thereof) unto 57374, beſides Eccleſiaſtical People, and poor wayfaring Folks; and beſides 39, who died, of the Monks. Which he ſuppoſed, as he added, to be a greater Number than was in his Days in the whole City, and five Miles about. And we may conclude, he that was ſo good an Antiquarian, was not leſs ſeen in the Antiquities of his own Native City.

Q. *Mary's* Commiſſaries, broke the Statutes of the Land.

Let me make a Collection or two more, out of this notable Tract of Dr. *Parker's*. When he had made an Obſervation, how in the beginning of Q. *Mary's* Government, Commiſſaries were every where appointed, who without further Adviſement took upon them wondrous ſtoutly (ſaith he) to ſeparate Men from their Wives; not only Regulars but Seculars too, againſt their Wills and Conſents; upon which their Doings, he deſired to ask them a cloſe Queſtion. Which was, " How " they could gloſe the Words of K. *Henry*'s Statute, in his 27th Year; wherein " it was plainly decreed in Law, that all Manner of Licenſes, Diſpenſations and " Faculties, obtained of the Archbiſhop of *Canterbury*, in Matters not repugnant, " or contrary to the Holy Scriptures and Laws of God, ſhould ſtand in full Au- " thority and Strength, without any Revocation or Repeal hereafter, to be had of " any ſuch Licence. And he knew (as he ſaid) divers maried Prieſts, which had " ſuch Diſpenſations, corroborated by the King's Broad Seal; ſome by the ſaid " Archbp's Seal. Upon this he urged them in this manner: I would fain learn, " how they underſtand theſe weighty Laws of the Realm? Belike, as they have " proceeded in Deprivations of many Men, never called, or cited, never convict " nor confeſſed; and ſome called on the one Day, and flat deprived on the next " Day, not examining whether he were Secular or Regular; Maried before Or- " ders or after, without all Manner of Inquiſition, ſo belike they deſire to pro- " ceed in Separations, both againſt God's Laws and their own. And as for the " Laws of the Realm, they make but Waſh-way of them, *&c.*

And when Dr. *Martin*, to vindicate this Method of Proceeding, had ſaid; that *it was but a poor ſhift for an* Engliſh *Man to ſtand to the Statute Law of the Realm, if the Church Laws be againſt him*; our Writer briſkly puts the Reader in mind of K. *Henry*, in theſe Words; " Oh, if K. *Henry* were alive again, think you this Man " would ſo write, to teach his Subjects? And hath K. *Henry*, of all ſuch as he " hath promoted with Livings and Lordſhips, no Friends? Or rather the Truth

ANNO 1575.

" it ſelf, yea, the Honour of the Realm, no Patrons, to moniſh this Civilian, &c. " Let Gloſes be Gloſes, and Will Will; but let Law be Law, againſt captious Civili- " ans. Words of Strength, and Weight, and proceding from a true *Engliſh* Heart.

Recommends two Books, *viz. De Poteſt. Regiâ & Eccleſiaſt.* And,

To conclude, when he had noted, how in Q. *Mary*'s Articles, given to her Commiſſaries aboveſaid, ſhe charged the Eccleſiaſtical Ordinaries, to put in Execution the Canon and Eccleſiaſtical Laws; and yet none other, but ſuch as were uſed in the time of K. *Henry* VIII. and commanded alſo moreover, that thoſe ſhould no further be put in Execution, but as they might ſtand with the Laws and Statutes of the Realm; our Divine took occaſion hence to ſpeak of a famous State-Book, ſet forth in that Kings Reign, intituled *De Poteſtate Regiâ & Eccleſiaſticâ*; declaring, " That there was a Point of Learning in that Book, written here in *England*, " that not all the Canoniſts in *England* ſhould ever be able to anſwer: And that it " had hitherto lain unanſwered this twenty Years of all the *Romaniſts* in Chriſten- " dom. The Point was, That the *Romiſh* Canons ſhould be By-Rules and Canons, " taken and refuſed upon Conſent, and as ſhould be Meet for the Policy of " the Realm. And he adviſed this Civilian to read it, and expend it o- ver. And if he doubted further of any thing contained therein, that he ſhould conſult with certain of the [then] Biſhops, that were in moſt Authority that day; by whoſe Learning and Collections the Book was written: And they could further reſolve him. [He meant *Gardiner*, *Tonſtal*, *Sampſon*, *Thirleby*, *Heath*, &c. who had now, contrary to their Judgment given in that Book, ſubmitted again to the Popes Laws to their Shame.] And together with that, he exhorted him to apply himſelf to another, wrote in the ſame Kings Reign, and by Conſultation and Conſent of all the Biſhops; namely, *The Inſtitution* [or *Erudition*] *of a Chriſten Man*. Which, he told him, was preſented to that King by all the Biſhops of the Realm, for ſtable Doctrine, to be univerſally preached; and ſo aſſured by the Subſcription of all their Names. And particularly directed him to the Expoſition there, of the 9th and 10th Articles of the Creed; and their Doctrine written there, in the Sacrament of *Orders*. And ſo bad him conſider their Judgments. This was the Opinion of Dr. *Parker* of thoſe two Books: And ſuch generally was the great Eſteem the learnedeſt Men in thoſe days had of them; as they well deſerved.

The *Inſtitution* of a Chriſten Man.

The Pſalms in *Engliſh* meetre.

The Archbiſhop publiſhed alſo the Pſalms of *David* in very elegant *Engliſh* Meetre, dividing them into three parts: Each part containg fifty Pſalms, which I have not yet come to the ſight of. Theſe alſo were his Employment in his ſolitary Retyrement in the *Marian* days for his own Comfort, and for the Comfort of his Friends in thoſe Melancholy Times. Beſides theſe, he wrote other Tracts, which were not publiſhed: Some whereof remain among his MSS. in *Benet* College; as has been ſhewed before.

The Book of the *Reformation* of the Eccleſiaſtical Laws.

And he was the Setter-forth, I make little doubt, of the *Reformatio Legum Eccleſiaſticarum*, compiled by Archbiſhop *Cranmer* with infinite pains, for the Spiritual Government, and the Rules of the Civil Courts of the Kingdom. *Cranmer*'s own Copy, wherein are his Corrections and Additions in ſeveral Places, as alſo much Writing of *Peter Martyr*, who aſſiſted in the Work, this authentick Copy I ſay, fell into Archbiſhop *Parker*'s Hands; and he reduced the Titles into order, and had it fair Written for the Preſs, as we have it now printed: Having therein the Aſſiſtance of *John Fox*; the Preface that ſtands before, it being of his Writing; as I have alſo in another place of this Book mentioned.

His Study of Antiquities.

The ſpare Hours of his old Age, (which was pleaſant and chearful) he ſpent in ſearching into antient Authors, then not come to light, and in comparing the Opinions of the modern Doctors with the Opinions of the Antients. And eſpecially he enquired into our *Britiſh* and *Saxon* Monuments, which treated of this Church of *Britain*. Whereby he ſaw evidently, how much this our Church, by the Encroachments of the Papacy, had deviated from its antient Doctrines and Practices. And ſuch a lover of Antiquities he was, that he deſigned certain Perſons to go over all *England* with his Authority, to ſeek for antient MSS. And for this purpoſe, that his Authority might be the more regarded, he obtained, not without much Entreaty, a Licence and Authority from the Queen and Her Council, to ſearch into all the antient Writings and Monuments in the Kingdom, and to take Copies thereof, and to appoint fit Perſons for that end, as hath been related before. And all the antique Pieces that he got, for the better and ſurer Preſerva-

ſervation of them, he bound up together in Volumes, and covered with Vellum. Many of which he procured to be printed, for the illuminating the Story of the antient *Engliſh* Church and Kingdom; as we ſhall ſhew hereafter. *ANNO* 1575.

A Charter inſerted by him into the *Black Book* of the Archdeacons of *Cant.*

But beſide the Books he writ or publiſhed, and the Antiquities he collected, he commonly made Improvements to MSS. by Additions of his own, and ſo particularly he did in the *Black Book*, belonging to the Archdeacon of *Canterbury*. Which however gave offence to one of the ſucceeding Archdeacons, as we ſhall hear by and by. That which our Archbiſhop added in this ſaid Book were two Charters: One whereof was a Charter of Archbiſhop *Richard*, to Archdeacon *Herbert*; whereby the Archidiaconal Juriſdictions were ſaid to be enlarged. And in the Margin was writ by our Archbiſhop's own Hand this Note, *Conceſſio Perſonalis circa annum Domini* 1230. (which Date the Reverend, late deceaſed Mr. *Nic. Battely*, the Setter forth of *Cantuaria Sacra*, ſhewed to have been a Miſtake.) This Charter was tranſcribed by *Somner* in his *Antiquities* of *Canterbury*. But upon our Archbiſhop's Note on this before ſaid Grant, there were ſome Angry Annotations ſubjoyned by a later Hand; namely, Archdeacon *Redman*, (as the ſaid Mr. *Battely* gueſſed) who was Archdeacon the Year after Archbiſhop *Parker* died. They are in Summ theſe, (let the Reader judge of the Validity of them) "That Archbiſhop *Matthew* did unjuſtly re-
" tain the *Black Book* in his Hand for ſome Time. And in that Time cauſed this
" Conceſſion of Grant to be inſerted into it, in prejudice of the Archdeaconry,
" But that all the things in this Conceſſion were not to be underſtood as then firſt
" perſonally granted to the Archdeacon of *Canterbury*: For ſome belonged to him
" by the very Archidiaconal Right, as the Induction of Clerks. Some were for-
" merly granted to the Archdeacon and his Succeſſors, as the Creation of Rural
" Deans, as appeared by the Writing of the Prior and Chapter of *Canterbury*, to
" *William* Archbiſhop of *Canterbury*. Which the ſaid Lord *MATTHEW*, in the
" following *Folio*, inſerted out of the Regiſter of *Richard* the Prior. That it ap-
" peared alſo by the Preface of this Grant, that *Herbert* the Archdeacon clai-
" med many of thoſe things as pertaining *de jure* to the Archdeaconry. That
" yet there were ſome Things that belonged to him only on account of this per-
" ſonal Conceſſion, as the Cognizance of Cauſes Matrimonial, and the Inſtituti-
" on of Parſons, or Rectors. Which neither at this day the Archdeacon of *Can-*
" *terbury* or his Official claimed to himſelf by his Right. This may be read at
" large in the *Appendix* to *Cantuaria Sacra*. No. 32.

Cantuaria Sacra.

CHAP. XLVI.

His Chaplains. His Relations: Wife, Children and Poſterity. His eldeſt Son Sir John Parker *Kt. His Eſtate and Family.*

The Archbiſhop's Chaplains.

WHILE we are thus ſurveying within the Walls of his Houſe, we may caſt an Eye upon his Lordſhips Chaplains. Of ſome of them I know little more but that they were his Relations, as *Harleſton*, *Bungey*, and *Norgate*, but divers others of them were afterwards preferred to great Dignities and Truſts in the Church.

Robinſon.

Nic. Robinſon D. D. was one of theſe, a *Welſh* Man by Birth; who was made Biſhop of *Bangor*, *Anno* 1566, ſucceeding Dr. *Merick*. Which *Robinſon* was a prudent Man, and well furniſhed, as well with humane Learning, as Divine, Eloquent in the *Latine* and *Engliſh* Tongues, and an excellent Preacher.

Curtiſe.

Richard Curtis, or *Coortis* was another; who became Biſhop of *Chicheſter*, *Anno* 1570, after the Death of *Barlow*. He was a *Lincolnſhire* Man, bred at S. *John's* College in *Cambridge*. A great Court Preacher. And certain of his Sermons are Printed, Preached at S. *Paul's* Croſs, at *Weſtminſter*, at *Greenwich*, and *Richmond*, being Court Sermons.

Edmund

ANNO 1575.

Scambler.

Edmund Scambler was one of his firſt Chaplains. He was in the Year 1560, made Biſhop of *Peterburgh*, and afterwards tranſlated to *Norwich:* Being a *Lancaſhire man*, bred at *Cambridge*, in Degree, Dr. of Divinity; Preacher for ſome time to the Proteſtant Congregation in *London*, while Q. *Mary* governed; and was then in great Danger.

Bickly.

Dr. *Bickley* was another, bred in *Magdalen* College, *Oxon*, and an Exile in Q. *Mary*'s Reign. This his Chaplain the Archbiſhop procured to be preferred to the Wardenſhip of *Merton* College. He was one, of whoſe Abilities in Preaching the Archbiſhop had a great Opinion. And therefore appointed him to Preach often before the Queen in the times of *Lent*, and at *London*, at *Paul*'s Croſs, and at other Pariſh Churches there, when divers Incumbents about the Year 1565, were ſuſpended as a Puniſhment for their Non-compliance with the Eccleſiaſtical Orders. He was a bold Man, and feared no body in the diſcharge of his Duty. For which, together with other laudable Qualities obſerved in him, he was valued both by the L. Treaſurer *Burghley*, and Archbiſhop *Whitgift*, long after his own Lords Death. This Dr. *Bickley*, in the Year 1584, had exerciſed ſome juſt Cenſure upon one who was near of Kin to the ſaid Archbiſhop, and whom he had brought up, and was alſo favoured by the Earl of *Leiceſter*, and preferred by him, I ſuppoſe, to be Fellow of *Merton* College. This Man, to curry favour with *Leiceſter*, and being a Perſon of Popularity and vain Glory, had done, or ſpoke, or diſputed ſomewhat, verging, as it ſeems, towards Puritaniſm. For which *Bickley*, not regarding what his Dependences were, laid due Puniſhment upon him. Whereupon the L. Treaſurer wrote a private Letter to Archbiſhop *Whitgift*, ſignifying his Fears, that it would exceedingly provoke the ſaid Noble Man to do ſome miſchief to the Churchmen. But that Archbiſhop wrote back again, "That Dr. *Bick-*
"*ley* had dealt with his Kinſman, even as he would wiſh; and that it was a good
"Schooling for him, ſeeming to be infected with the Diſeaſe of Popularity and vain
"Glory. And as to his Fears of *Leiceſters* Doing ſome ill turns, the Archbiſhop ſaid,
"That *Bickley* had done both wiſely and lawfully, and wiſhed to God that he and
"ſuch as he might be called in the new Rooms then vacant. And ſo he was the next Year, *Viz.* 1585, and was made Biſhop of *Chicheſter*.

Still.

Dr. *Still*, when young, became alſo Domeſtick to Archbiſhop *Parker*. But a Man of ſuch Staidneſs and Gravity, that at the Age of Thirty, being Bachelor of Divinity, the Archbiſhop thought him fit for the Deanry of *Norwich*, his well beloved Native Place; as he had recommended him but a little before for a Prebend of *Weſtminſter*. And though ſo young, yet he ſaid, he took him to be more Mortified than others of Forty or Fifty. And when he ſolicited the L. Treaſurer in his behalf, he told him, "That were he not his Chaplain, he
"would ſay, he were a Man in all Reſpects as fit as any he knew in *England*.
"And that had he not wiſhed well to his Country, he would have been very loth
"to beſtow him, or ſpoil him in that Place. But though he miſſed this Preferment, and that his good Lord and Patron never ſaw him preferred, yet upon the Remove of *Whitgift* from *Trinity* College in the Year 1577. *Still* was conſtituted Maſter there. Where he proved a very diligent and good Governour for many Years; ſtruggling often with *Puritan* Members; ſuch Principles having got great Footing in that College for a long time, by reaſon of the Sway and Influence of *Tho. Cartwright* formerly Fellow there: Till the Year 1592, when he was advanced to the See of *Bath* and *Wells*.

Gueſt.

Gueſt alſo, if I miſtake not, was his Chaplain; a *Yorkſhireman*; of whom great uſe was made in ſettling the Affairs of the Reformation in the beginning of Q. *Elizabeth*'s Reign. To whom he was Almoner. He was alſo Archdeacon of *Canterbury*, and Biſhop of *Rocheſter:* Afterwards he was removed to *Sarum*. Of this Man we have had occaſion to ſpeak before in this Hiſtory, and elſewhere.

Annals.

Peerſon.

Another in this Quality and Relation to the Archbiſhop was *Andrew Peerſon*, who in the Year 1563, reſided in his Family, and was his Almoner; and in the Year 1548 or 49, had been Proctor of the Univerſity of *Cambridge*. He had three Parſonages, all ſituate in the Deanry of *Shoram*, the Archbiſhop's Peculiar, namely, *Wrotham*, *Braſtede*, and *Chedingſton:* And was Prebendary alſo of *Canterbury*, ſucceeding *John Bale*, the Antiquary, about the Year 1563. And having a very fair and convenient Houſe belonging to his Prebend, he earneſtly invited the L. Treaſurer

ſurer by the Archbiſhop to be his Gueſt in the Year 1573, when the Queen and Her Court came thither in Progreſs. He was one the Archbiſhop confided much in, and made much uſe of in his Viſitations; made him Commiſſary of his Faculties, and by his laſt Will conſtituted him one of his Executors. ANNO 1575.

John Man is the laſt of his Chaplains I ſhall mention. He tranſlated into *Engliſh Muſculus*'s Common Places; which he did by the Archbiſhop's Encouragement, and Suggeſtion: And dedicated the Book to him. *Haddon* in one of his Poems brings in the Archbiſhop recommending the Reading of this Book; Man.

Hunc tibi commendat commendatiſſimus ipſe
Officio Primas, Primus & ingenio.

This *Man* the Archbiſhop placed in the Wardenſhip of *Merton* College, after a Viſitation of that Houſe, and Diſcharge of one *Gervays* a Popiſh Warden; and was the Warden next preceding *Bickley* before ſpoke of. Soon after the Queen preferred this *Man* in an Embaſſy to *Spain*.

Before we paſs out of the good Archbiſhop's Family, and go abroad to take a view of his Benefactions, we muſt ſee at length what Poſterity and Relations he had, and left behind him. His Relations and Poſterity.

But before we come to that, I ſhall give a Note or two upon his beloved, and welldeſerving Wife. It was his Care to make Proviſion for her convenient and creditable Livelihood after his Deceaſe, ſuppoſing ſhe might outlive him. He ſettled upon her his Houſe at *Bekesborn*, and the Duke of *Norfolk*'s Houſe at *Lambeth* among other things. And when he purchaſed S. *Mary*'s Hoſtle in *Cambridge*, he made his Wife Joynt-purchaſer with himſelf. And this he afterwards conveyed to her. And in his Inſtrument of Conveyance, that he made, ſhe was always ſtiled *Margaret Parker*, alias, *Harleſton*, which was her Maiden Name. The reaſon whereof was becauſe the Mariage of the Clergy was now not valid in Law; there having been no Law made in Q. *Elizabeth*'s Reign in favour of Prieſts Mariage, and the Act of Repeal made under Q. *Mary* of thoſe Acts of K. *Edward*'s Parliament for allowance of their Mariage, ſtill ſtanding in force. Wherefore the Archbiſhop was fain to get his Children Legitimated, that they might have a Right to inherit. And ſo Sir *Simon Degge* tells us, "That Prieſts Children in the "beginning of Q. *Elizabeth* were fain to be Legitimated. In the firſt and third "of K. *Edward*, all Laws, Statutes and Canons againſt the Mariage of Prieſts "were made null and void. And by another Statute in the fifth and ſixth of K. "*Edward*, it was adjudged and declared that the Mariage of Prieſts was lawful, "and Legitimated their Children, and made them capable to endow their Wives, "and to be Tenants by Courteſy. But theſe Laws were repealed in the firſt of "Q. *Mary*, and lay repealed all Q. *Elizabeth*'s Days, till the firſt of K. *James*, "and then the Latter Acts of K. *Edward* were revived, and made perpetual, and "Prieſts Children made Legitimate." This then in ſhort is the account of that Matter. His Care of his Wife. Parſons Counſel, p. 128.

The Caſe ſtanding thus between the Clergymen, and their Wives under this Queen, Mrs. *Parker* deceaſing before her Husband the Archbiſhop, it created ſome trouble to him, becauſe her Brother was her Heir at Law, and not her Children by the Archbiſhop, as may appear from a certain Roll in the Archbiſhop's Court for his Manor of *Lambeth*. "*Sic irrotulatur in Rotulis Curiæ Archiep. Cant. tent. apud* Lambeth, *Apr.* 23, 1570. *An.* Eliz. 13. *Item*, We preſent, That *Margaret Parker* "dyed ſeized of a certain Meſſuage with Gardens and Incloſure, and other Lands "with the Appurtenances, Situate, lying and being in the Pariſh of *Lambeth* in "the County of *Surry*: Which ſometimes were of the Worthy Prince *Thomas* Duke "of *Norfolk*. After whoſe Deceaſe *Matthew Parker* the younger, of *Lambeth* a-"foreſaid, Gentleman, entred. In which Poſſeſſions one *Simon Harleſton* of *Mendle-"ſham*, in the County of *Suffolk*, &c. Brother and Heir [Mark that] of the "ſame *Margaret* hath demiſed, to the ſaid *Matthew Parker*, his Heirs, &c. all his "Right, &c. as by the Deed of Releaſe, Sealed and Delivered, bearing date *De-"cemb.* 14, 1570, doth appear. So that hence it is evident, that *Harleſton*, Mrs. *Parker's* Brother was her Heir at Law, and not her Son, and had no Right to it, till the ſaid *Harleſton* deviſed it to him. Who being the younger Brother according Not her Son, but her Brother, heir at Law, upon her Death. *N. Batteley.*

to

ANNO 1575. to the Cuſtom of that Manor, had the Right to poſſeſs. For ſo it was ſet down in the Margin of this MS. " The Cuſtom of the Manor of *Lambeth* is, that the " Copyhold Lands (which is the Bell, and the Cloſe) ſhall decend to the younger " Son.

The Archbiſhop's Poſterity.

Next, let us take ſome knowledge of his Children. God gave the Archbiſhop four Sons; two whereof dyed young. *John* and *Matthew* lived; very hopeful young Men, and adorned with all their Fathers and Mothers Maners. The Archbiſhop had them Inſtructed both at home and at *Cambridge*. And he maried them both to the Daughters of his Brethren Biſhops. *John* the eldeſt maried *Joanna*, or *Joan*, Daughter of *Richard Cox*, Biſhop of *Ely*. His younger Son *Matthew* maried *Frances*, Daughter of *Barlow*, Biſhop of *Chicheſter*. Of both which Woman his Sons had Iſſue. They both lived with him, or very near him at the Dukes Houſe, after they were maried; that their Reverend Father might have the Pleaſure and Divertiſement, as well as Inſpection of his Children and Grand-children, after the loſs of his dear Wife. And that they might have him, their Father, for a conſtant Example of Matrimonial Love, and that his trouble for the loſs of his beloved Wife, might in ſome meaſure be abated by the Company and Comfort of his Children. And his Sons Cariage was ſo obliging, pleaſant and humain, that they had the Love and Eſteem of all.

John Parker Knighted.

JOHN his eldeſt Son was Knighted at *Whitehall*, July 23, 1603, upon King *James*'s his firſt coming to *Weſtminſter*, in Company with a great many more, Judges, Sergeants, Doctors of the Civil Law, Gentlemen Uſhers, Clerks of the Signet, and other Gentlemen, that received that Honour then at the King's Hands. There was another *John Parker* Knighted the ſame Year; but that was at *Newark*. Our *Parker* was alive, *Anno* 1616, as is evident by a MS. of Heraldry of his own Hand, wherein are many Coats tricked, and other Matters relating to his Family.

His Children.

The Archbiſhop had Poſterity by this his Son *John*: Who had Iſſue by his Wife aforeſaid, five Children, *Matthew*, *Margaret*, *Jane* and *Richard*, and another Son: As his own Father gave his eldeſt Son his Name; ſo his younger Son *Richard* had his Name from his Father-in-Law. *Matthew* was born at *Canterbury*, May 15, 1570. *Richard* was born at *Cambridge*, May 20, 1577. A third Son, the Name unknown, was born at *Bekesborn*, May 30. *Anno*. *Magaret* was born at *Lambeth*, March 21, 1568. And *Jane* was born, *March* 13, 1571.

Margaret Parker maries to *Diggs*; *N. Batteley.*

His Daughter *Margaret* was matched into a good Family in *Kent*, namely that of the *Diggs*. For ſhe was maried to *Thomas Diggs* of *Berham*, Eſquire, *Sept.* 28, 1584, as by the Regiſter of *Bekesborn*, and other Books in the Herald Office, it appeareth. He was a *Ward*, and as it ſeems under the Care and Guardianſhip of Mr. *Parker*, afterwards his Father-in-Law. In certain old Writings, bearing date 1588, he is ſtyled *Tho. Diggs* of *London* Eſq;, becauſe he ſtudied the Law in one of the Inns of Court, and was now I ſuppoſe a Barriſter. This Family of the *Diggs* was alſo related to another Archbiſhop of *Canterbury*, Viz. *Abbot*. And there is or lately was one Mrs. *Diggs*, Niece to the ſaid Archbiſhop *Abbot*. The Dowry that Mr. *Parker* gave with his ſaid Daughter *Margaret* in Mariage, may be underſtood by a Note in his Memorial; wherein it is thus writ: " *J. Parker*, *&c.* " was bound in 1500 *l.* to *Tho. Diggs* of *Chevening* in the County of *Kent*, Eſq;, " *May* 30, 1593. The Condition of the Bond is for the quiet and peaceable " paſſing over the Leaſe of the Manor of *Boughton* from the ſaid *John Parker* " to the ſaid *Tho. Diggs*. So that this Leaſe was in all likelihood her Portion, and made over in order to *Diggs* his ſettling a Jointure. They ſojourned ſome time with their Father *Parker* at *Bekesborn*. Afterwards they lived at *Berham*, where the antient Seat of the Family is to this day, called *Diggs's Place*. *Margaret Diggs* outlived her Husband, and enjoyed for her Jointure, *Hawt*, *Reed* and *Yokes Court*. She is mentioned in the Caſe, called *Diggs*'s Caſe, in *Cokes* Reports. She was maried afterwards to *Tho. Palmer* Gentleman, Son of Sir *Henry Palmer* of *Bekesborn* in *Kent*. This Sir *Henry* was a Man of great Note in Q. *Elizabeth*'s Days, for Sea Affairs, having been an Admiral as appears by his Monument, in *Bekesborn* Chancel. Of this Family there is a full and good Account in *Guillim's Diſplay* of Heraldry, under the Name of *Palmer* of *Howlets*, in the Pariſh of *Bekesborn* in *Kent*.

And afterwards to *Palmer*.

By

By *Diggs*'s Caſe mentioned before it appears, that *Chriſtopher Diggs* made his Will, *Feb.* 1, 1576, and dyed ſoon after. For *Martha* the Wife of this *Chriſtopher* ſurvived her Husband, and dyed *May* 1, 1577. That they left ſeveral Children, whereof *Tho. Diggs* was eldeſt, and made Heir by his Fathers Will. That *Thomas* maried ſometime after his Fathers Death, his Wife *Margaret*: And that he dyed *Apr.* 10. *Anno Eliz.* 32. which was *Anno Dom.* 1590. That he left her great with Child of *Tho. Diggs*, who was born *July* 2. following. That afterwards ſhe maried to *Tho. Parker* Eſquire. For by Licence from the Queen dated *Sept.* 27. 1596. *Margaret*, and by her Right, *Thomas Parker* her Husband, were appointed Guardians to *Tho. Diggs*, her Son by *Diggs*, her firſt Husband.

ANNO 1575.

She has Iſſue by *Diggs*. *N. Batteley.*

Of his eldeſt Son *Matthew*, I ſhall ſpeak by and by: Who maried and had Iſſue. For in *John Parker*'s Houſe at *Bekesborn*, in a Room where the Blazonry of his Family is painted in the Glaſs, next before the Coat of his Son-in-Law, and Daughter *Diggs*, is the Coat of *Parker* impaled Baron and Femme. Which I take to belong to his eldeſt Son *Matthew*. This Houſe, I ſuppoſe, when *John Parker* left *Bekesborn*, (which was about 1589 or 1590,) was inhabited by his ſaid Son *Matthew*. And *Whitgift* Archbiſhop of *Cant.* granted to this *Matthew Parker*, (ſtyled) of *Lambeth* Gent. the Manour and Demeans of *Bekesborn*, by Indenture of Leaſe for 21 Years, dated *Jan.* 13. 34. *Eliz. Anno* 1591, paying yearly 15 *l.* 7 *ſh.* 8*d.* And in the Year 1596, this Indenture was aſſigned to one *Stocket* of *Cant.* Gent. in conſideration of 355 *l.* paid *Matthew*, (in likelihood being now gone hence.) And ſo the *Parkers* ceaſed to have any thing more to do in *Bekesborn*. And *Matthew* retyred to *Sittingburn*, where he dyed.

Matthew, *John Parker*'s eldeſt Son.

To his younger Son *Richard* he made over S. *Mary*'s Hoſtle in Reverſion. His Father bred him up a Scholar, and gave him many Books for his Help and Encouragement, in his Studies, and intended him many more. There was a conſiderable number of MSS. the Names whereof are ſpecified in Mr *John Parker*'s Memorial; wherein he wrote that he intended them for his Son *Richard*: Who ſeems to have been in Orders. In the Records belonging to *Chriſt* Church *Cant.* a Diſpenſation was granted by the Archbiſhop to *Richard Parker*, *Ad recipiendos utroſque Ordines unico die*, dat. *Mar.* 10. 1579. But this *Richard* was none of *John Parker*'s Son: He ſeems to have been ſome Relation. Our *Richard* ſeems to have been a Spendthrift. And there is a Tradition in *Benet* College, which I was once told by Dr. *Spencer*, ſometime a worthy Maſter of that College, that one of the Archbiſhop's Poſterity was maintained by the College, and at laſt buried at their Charge. And it ſeems ſo by a Paſſage in his Father's Memorial; which was, that he lent his Son *Richard* the *Acts and Monuments* in colours, but he pawned it to Mr. *Ingram* for 4 *l.*

Richard his younger.

I find nothing more of Sir *John Parker*'s Children, but that to his Daughter *Jane* he gave certain Houſehold Stuff.

Jane his younger Daughter.

But the Quality and Circumſtances of the ſaid Sir *John Parker*, the Archbiſhop's only ſurviving Son, may be ſomewhat underſtood by theſe Collections following. He lived in the time next after his Fathers Death at his Houſe at *Bekesborn*, for the moſt part, till the Year 1589 or 1590. For his hand is to be ſeen ſet to the Pariſhes yearly Accounts, untill that time. That Houſe the Archbiſhop purchaſed of *Wil. Whiting*, (whom the Archbiſhop ſometime made uſe of for his Collector) a Perſon of good Rank in thoſe Parts, to be a Habitation for his Wife: Who dying before him, it came to his Son and Heir. The Houſe is now alienated, but in it are Memorials ſtill remaining of the *Parkers*, put up there by the ſaid *John Parker*. In one Room there ſtands in the Windows the Coats of Q. *Elizabeth*, and of ſome others his chief Friends and Patrons, as Archbiſhop *Whitgift*, *Brook*, L. *Cobham*, and the L. *Latymer*. In another Window be the Coats of his Grandfather and next Relations, with the Families whereinto they matched, all parted *per* Pale, *Baron* and *Femme*. But firſt of all is the Paternal Coat of *Parker*, the Chevron not charged with three Eſtoils; Over it a Mantle of antique Form, with the Helmet of the Degree of a Gentleman, and for the Creſt an Elephant's Head. Next is *Parker*, and the Coat impaled is *Gules*, Three Creſcents; Or, a Mullet for Difference. (This Coat belongs to Sir *Will. Monins* of *Warderſhire*, an antient Family in *Kent*, and over it the Elephant's Head. The next is the Coat of *John Parker*, and *Cox* his Wife, bearing the Arms of Biſhop *Cox*. The next is

John Parker after his Fathers Death lived at *Bekesborn*.

N. Batteley late Vicar th---

ANNO 1575. the Coat of *Matthew Parker*, the Archbiſhop's ſecond Son, with a Creſcent in the Chevron; and the Woman is *Barlow*, Daughter of the Biſhop of that Name. The next to that is *Parker*, and the Arms impaled is Paly of ſix Pieces, Or, and Sable, which I ſuppoſe might pertain to *Matthew Parker* (or *Rich. Parker*) and his Wife. The laſt is the Coat of *Diggs* (which is Gules, a Croſs Argent, charged with five Eagles diſplayed Sable) and *Parker*: That is Mr. *Tho. Diggs*, and Mrs. *Margaret Parker*, who lived here at *Bekesborn* with their Father: As alſo did Mrs. *Rachel Cox*, the Siſter of Mrs. *Parker*, and Daughter to Biſhop *Cox*; as appears by a Liſt of Oblations given at the Communion in the Year 1587. After the Year 1590. he ſeems to have left *Bekesborn*; and then lived ſometimes in *Doctors Commons*, and ſometimes at *Lambeth*.

Bekesborn. *Bekesborn* Houſe was conveyed by *John Parker*, and *John Whitney*, to *Alexander Hamon*, by Indenture, *May* the 7th. 36. *Eliz. Anno* 1594. for 335 *l.* and *May* the 8th enſuing 30 *l.* more, to be paid at the Chamber of the ſaid *John Parker*, at *Doctors Commons*.

The Manour of *Bekesborn* that had been granted by *John* Archbiſhop of *Canterbury*, to *Matthew Parker*, ſoon after came into other Hands as hath been ſhewed before.

John Parker's Demeans and Places. In what Quality the Archbp left this his Son *John*, and what Places and Offices he obtained, both from his Father, and Father-in-Law, and alſo from the two ſucceeding Archbiſhops, I ſhall next ſhew. He purchaſed an Eſtate of the Right Honourable Sir *John Pawlet*, Knt. Earl of *Wilts*, and Lord Marqueſs of *Wincheſter*, and Sir *William Pawlet*, Knt. Lord *St. John*, Son and Heir of the ſaid Lord *Pawlet*, and *Swinthurn Thorp*, Gent. for the Summ of 1992 *l.* It was the Manour of *Nonney* Caſtle, and *Nonney Glaſton*, in the County of *Somerſet*. Other Lands and Demeans he had, *Viz. Coliorton* Manour in *Leiceſterſhire*; which was his Wife's Jointure: An Eſtate at *Erlham* in *Norfolk*. The Capital Houſe whereof was called *Singers*; which was part of his Wifes Jointure alſo. He had an Eſtate alſo at *Baſſingborn* in *Eſſex*.

MS. *Joh. Parker* penes D. *Tho.* Revrendiſſ. Archiep. *Cantuar.* After the Death of his Brother *Matthew*, the Manour of *Daunſon* or *Daunſington* in *Bexly*, in the County of *Kent*, (which he gave by Will to his Wife for 21 Years, and after that time to be diſpoſed of by the Archbiſhop his Father) dying without Iſſue ſurviving, came to *John* his Brother. For the ſaid Archbiſhop, by Vertue of his Son *Matthew*'s Will, gave the ſaid *Daunſon* to the ſaid *John* his Heir, in caſe the Child his ſaid Wife went with, came not to the Age of one and twenty. This Deed was dated the 20th of *March*, Anno 1574. The 23th of *June*, An. *Eliz.* 18. 1576. the ſaid *John Parker* did grant unto *Frances Parker*, his Brother *Matthew*'s Widow, an Annuity of 44 *l.* to be yearly iſſuing out of the ſaid Manour of *Daunſington*, and out of his Manour of *Boughton*: In conſideration, that ſhe had ſurrendered the ſaid Manour of *Daunſington*, (whereof ſhe was then poſſeſt for Term of her Life) to him to remain without Encumbrance. Of this Manour *John Parker*, and his Wife *Joan*, afterwards acknowledged a Fine, according to Covenant, with *John Whitney*, the 8th of *February*, Anno *Eliz.* 20.

Duke of *Norfolk's* Houſe. To the ſame *John Parker* came alſo *Lambeth* Houſe, formerly belonging to *Thomas* Duke of *Norfolk*, (in which Capital Meſs or dwelling Houſe, he and his Anceſtors were accuſtomed to lie) with other Houſes and Lands thereunto appertaining. In the Firſt of the Queen, the ſaid Duke made away by Indenture the Premiſſes to *Rich. Garth*, and *John Diſter*, both of St. *Duſtans* in the Weſt for 400 *l.* Theſe the Archbiſhop afterwards purchaſed for his Wife, *Margaret*. For by Inquiſition made *April* 23. 13. *Eliz.* ſhe was found at her Death ſeized of a certain Meſs with Gardens and Encloſures, and other Lands, with the Appurtenances ſet, lying, and being in the Pariſh of *Lambeth*: Which ſome time were the worthy Prince's *Thomas* Duke of *Norfolk*. And that after whoſe Deceaſe, *Matthew Parker* the Younger of *Lambeth* aforeſaid, Gent. entred into the ſaid Eſtate: Into the Poſſeſſion of which *Simon Harleſton* of *Mendleſham*, Yeoman, Brother and Heir of the ſaid *Margaret*, had demiſed to him the ſaid *Matthew* all the Right, 14 *Decemb.* 1570. He enjoyed it accordingly during his Life, and bequeathed it to his Iſſue, Male or Female, that is, His Houſe and Land in *Lambeth*, and the Capital Meſſuage, known by the Name of the Duke of *Norfolk*'s Houſe, and that called the *Bell* on the Eaſt, and the other adjoining on the Weſt, called ſometime the *George*. But his Iſſue failing, this alſo came to *John Parker*. Now for his Places and Offices.

His

His Father the Archbiſhop granted to him the Office of Keeper of the Prerogative Court, and to Dr. *Tho. Yale* joyntly, and the longeſt Liver. The Inſtrument bore date the 12th of *July* 1570. But this Inſtrument is croſſed through in *J. Parker*'s MS. and this noted in the Margin, *That* 8. Ed. 4. *one Office could not be granted to two Perſons.* So in the Year following the Place was conferred upon Dr. *Yale* ſolely, but on Condition to pay to *J. Parker*, Eſq; 40*l. per An.* quarterly in the South Porch of *Lambeth* Church. *ANNO* 1575. Grants to him from Archbiſhop *Parker*; MS. *Penes Reverendiſſ. ubi ſupra.*

The Chief Regiſterſhip the Archbiſhop alſo granted, 11. *Eliz. Oct.* 30. to *John* and his Brother *Matthew*, and to *Tho. Pead*, and the Over-liver of them, when it ſhould become void, *Incent* the preſent Regiſter being then alive. This 15. *Eliz.* 1573. was aſſigned to his two Sons: And *John* enjoyed it wholly the next Year, upon his Brother *Matthew*'s Death.

The Archbiſhop granted alſo the Office of the Court of *Audience* by Patent, dated *July* 22. 1572. to his two Sons, and *Tho. Pead* Publick Notary: Who was bound in a Bond of 300*l.* to the ſaid *John* and *Matthew*, to pay them 40*l.* yearly, during both their natural Lives. After *Matthew*'s Death *John* paſſed over his Right in the ſame Office, to *Tho. Wheeler* of *London.*

Another Patent the Archbp. his Father granted him, and his Brother *Matthew*, to be Keepers of the Archbiſhop's Palace in *Canterbury*, and receive the Fee of Twopence a day, to be paid by equal Payments at *Ladyday* and *Michaelmas*, and one Livery ſuch as the Archbiſhop's Servants, which are called Gentlemen, uſually have; and two Diſhes of Meat every day, the Archbiſhop reſiding in his ſaid Houſe: And to be Keepers of Woods, called *South Biſhops Ded*, and *Herſt*, in *Le Blene*, *Stoke* and *Shemingheld juxta Harboldown*; and to receive the uſual Profits of Twelvepence *per* Week; dated at *Lambeth*, *Octob.* 29. 1573. Confirmed by the Dean and Chapter, *Novemb.* 26. 1573. Alſo, the ſaid Archbiſhop made a Leaſe to his ſaid Son *John*, *Sept.* 30. 1572. of 23 Acres of Land in *Chiſtelet* Marſhes for 21 Years. This Leaſe was renewed to him by *Edmund*, the next Archbiſhop of *Canterbury.*

The ſame *Edmund* Archbiſhop granted him and his two Sons, *Matthew* and *Richard*, a Patent for keeping the Palace at *Canterbury*, dated *Novemb.* 20. 1581. Confirmed by the Dean and Chapter, *Decemb.* 20. following. Of which Patent, *John Parker* in his Memorial Book, makes this *Memorandum*: "Notwithſtanding this "laſt Patent, in which I am named with my Sons, I kept my old Grant uncan- "celled, leſt hereafter any Change might be made in my Life, by reaſon of the "Archbiſhop's Reſtraint. For indeed about that time, that moſt Reverend Father lay under the Queen's Diſpleaſure, and was Sequeſtred. And Archbiſhop *Grindal*;

Richard Biſhop of *Ely* granted to *John Parker*, Eſquire, and *John Cox* his Son of *Fenſtanton*, in the County of *Huntingdon*, Gent. to be Maſters of his Park and Chaſe of *Somerſham*; dated at *Downham*, May 2. *Ann. R. Eliz.* 10. Confirmed by the Dean and Chapter of *Ely*, *May* the 8th following. And the Biſhop of *Ely*;

The Parſonage of *Reculver*, and Chapel of *Hern*, and Chapel or Rectory of *Hoath*, was granted by *Whitgift* Archbiſhop of *Cant.* to the ſaid *John Parker*, Febr. 23. 1587. Alſo he had a Grant by Indenture, dated *June* 18. 1588. to be Steward of the Houſehold to the ſaid Archbiſhop; and had the Leaſe of the Manor of *Boughton* granted him. And Archbiſhop *Whitgift.*

And in the Town of *Cambridge* he was poſſeſt of S. *Mary Oſtle.* Which his Father the Archbiſhop purchaſed *Febr.* 20. *Regin. Eliz.* 7. of Dr. *Pory* Maſter of *Benet* College (to which Houſe it belonged) for 80 *l.* and *Mar.* 1. following the ſaid *Pory* paſt over to the Archbiſhop an annual Rent payable for certain Tenements and Lands, belonging to the ſaid College, for 42 *l.* S. *Mary Oſtle* in *Cambridge.*

This *Oſtle* was a great while ago Leaſed out by the College, and bought in again by the ſame. Which Leaſe, and the Situation and Bounds of the Place, and the Stone Houſe (which was near adjoyning to it) may be better underſtood by this Account taken out of an old Inſtrument, 10 *Septemb.* 16. *H.* 8. *Will. Sowode* Maſter of the College of *Corpus Chriſti*, and our Bl. Lady the Virgin, in *Cambridge*, and the Fellows of the ſame College, did by Indenture demiſe, grant, and to farme let to *Will. Butte* of *Cambridge* Dr. of Phyſick, all that their Tenement called S. *Mary Oſtle*, ſet and builded in the Pariſh of S. *Mary* next the Market, between the Tenement of the Prior and Covent of *Angleſey* on the *North*, and the Tenement belonging to the ſaid Maſter and Fellows of *Benet* College, in part in MS. *Jo. Parker. Ub. ſupra.* Dr. *Butte.*

ANNO 1575. the Tenure of *George Norman*, and part in the Tenure of the ſaid *Will. Butte* on the *South*. And alſo demiſed to the ſaid *Will. Butte*, part of a certain Cottage, called the *Stone Houſe*, ſet and builded in the ſaid Southſide in the Weſt end thereof, as it was divided with a pyle Wall, and encloſed between the ſaid *Will. Butte* and *Norman*; To have from *Midſummer* next [*Anno* 1524.] for Fourſcore and Nineteen Years; yielding and paying 24 *ſh.* yearly, *&c.* Afterwards this Leaſe devolved to *John Blyth* Dr. of Phyſick, and he bargained and ſold back, *An.* 2. and 3. *Ph.* and *Ma.* to *Laurence Moptyde*, Maſter of *Benet* College, his Title and Intereſt for Term of years, remaining in the ſaid Tenement called S. *Mary Oſtle*: Then afterwards Dr. *Walker* (as it ſeems another Phyſician) had it. Whoſe Executor, *Henry Walker*, ſold unto Dr. *Pory* Maſter of the ſaid College, the ſaid Deviſe or Leaſe for Sixſcore Pounds, *Decemb.* 10. 7. *Eliz.* As alſo an Annuity or yearly Rent of 26 *ſh.* and 4 *d.* belonging unto the Manor of *Coton Hall* in *Cambridgeſhire*, and payable and due out of the ſaid *Benet* College. And then it was ſold, as aboveſaid, from the ſaid Maſter and College to the Archbiſhop.

Parker's Houſe in S. *Mary Oſtle.*

Beſides the *Regent Walk* which the Archbiſhop made out of this *Oſtle*, there remained a fair Houſe there, which deſcended to his Son *John Parker*. For the furniſhing this Houſe, he bought the Goods of *Katharine Parker*, Widow of *John Parker*, late of *Cambridge*, Gent. his Relation: Which he beſtowed in the ſaid *Oſtle*; of which the ſaid *Katharine Parker* was Houſekeeper. This was *Octob.* 14. 1586. Where among many other things ſpecified, in the ſaid *Parker*'s Memorial, to be in the Hall, were the Pictures of the Counteſs of *Darby* and *Richmond*, (that famous Foundreſs of two Colleges in *Cambridge*, and of ſeveral Lectures there) *Eraſmus*, the L. Keeper *Bacon*, and Sir *Thomas More*, And in his Study, his Father's Arms, and his Father's Picture; which was given him by his ſaid Father. The whole Houſeholdſtuff there was valued at 64---16---4. And this was the plentiful and creditable Eſtate, in which the Archbiſhop's Son and Heir lived many years after his Father's Death.

Matthew's Son and Heir of Sir *John Parker.* His Mariage.

But to bring down the Archbiſhop's Poſterity to later times, Sir *John Parker*'s Son and Heir was *Matthew Parker* Eſq;, as was told before; who lived till within Memory, dying in the Year 1645, being aged within five Years of Eighty. Being pretty aged he maried *Margaret* the Daughter and Coheir of *Jenkins*, being near 20 Years older than ſhe. He lived many years in *Sittingburn* in *Kent*, where he dyed; and in the Chancel of that Church, under the Communion Table his Body was laid. He was commonly called Captain *Parker*, being Captain of the Bulwark of *Dover* Caſtle. Whether I ſpeak proper or no, I cannot tell: But ſo I was told by an antient Man now or lately living in *Sittingburn*, who knew him well. He was of good Repute and Eſtimation, and built an Houſe in the ſaid Town, wherein he lived, and had an Eſtate there of about 30 *l.* a Year. By his

And Poſterity.

ſaid Wife he had Iſſue two Daughters, *Frances* and *Elizabeth*, and one Son, that bore the Name of *John* after his Grandfather. His Daughter *Frances* was the only Survivor; who was maried to *John Collins* Eſquire, which *John* of a good Report for Religion, Loyalty, Charity and Honeſty, lived as it ſeems at *Sittingburn* alſo, being there buried near his Father-in-Law. By her, the ſaid *Collins* had iſſue five Children. Whereof one Son and Daughter ſurvived. The Son is ſtill, or lately was, living in *Surry*, enjoying the Eſtate in *Sittingburn*. The Daughter *Frances* maried to *Robert Heath* Eſquire: She laid a decent Stone upon her Father buried in the ſaid Church, as before was mentioned.

Matthew's Wife dyes.

Matthew's Wife ſurvived him Seven Years, being aged 66, and was buried by his Side: He and She being covered with two plain Stones. And a Memorial of both of them is more lately ſet up on the Southwall of the Chancel: Which is this that enſueth.

Their Memorial in *Sittingburn* Church.

" Near this Place, as appeareth on a Stone, lyeth the Body of *Matthew Parker*
" Eſquire, Son and Heir of Sir *John Parker*, the eldeſt Son of the Right Reverend
" Father in God Dr. *Matthew Parker*, L. Archbiſhop of *Canterbury*, Primate and
" Metropolitan of all *England*. Interred the 14th day of *May* 1645. Aged 75
" Years. Adjoyning to him, as appeareth on a Stone, lyeth the Body of *Mar-*
" *garet*, Wife of *Matthew Parker* deceaſed, Daughter and Coheir of *Roger Jenkins*
" Gentleman; interred the 11th day of *June* 1652. Aged 66 Years. And
" had by the ſaid *Matthew*, *Frances*, *Elizabeth* and *John*; all deceaſed without Iſſue.

" Only

ANNO 1575.

"Only *Frances* had five Children. Whereof at her Deceaſe ſhe left only one Son "and one Daughter. Over is painted this Coat of Arms: Parted *per* Pale *Baron* and *Femme*, the Coat of *Parker*, quartered with the Coat of *Cox*, being three Cocks Gules; and the Coat of *Jenkins*, being Sable, a Lion paſſant gardant, Or, with his Tail coming under his Leggs and turning over his Back.

Collins's Monument.

Collins who maried the Heir of the Family lyeth under a Marble Stone in the Chancel, with this Inſcription;

"J. Collins *Armiger Dom.* Matthæi Parkeri *proxime hic ſepulti Gener poſt vitam,* "*Conſtantiâ in Religione Proteſtantium, Fidelitate in Regem, Charitate in Proximos, Pro-* "*bitate in omnes Inſignis, Debito Naturæ* 14. *die Julii,* A. D. 1665. *Ætat. ſuæ* 62. *So-* "*luto hic Poſnit* τῆς ἀνηζίας λείψανα. *Cujus Memoriæ Sacrum Hoc D. D.* Fran- "ciſca *ejus Filia,* Roberti Heath *Armigeri Uxor,* The Coat of Arms here engra- ven is, within a Bordure Ermin a Bend, charged with three Martlets, an Eſcutcheon of the Arms of *Parker* and *Jenkins*.

Matthew the Archbiſhop's ſecond Son.

Under the Year 1574, we took notice of the Archbiſhop's ſecond Son, *Matthew*, who dyed before his Father in the ſaid Year; and left a poſthumous Son, that dyed within ſome Months. His Widow *Frances* was the Daughter of a Biſhop, as his Elder Brother's Wife was, an exemplary Woman for Piety and Goodneſs. Who and what ſhe was, and how ſhe ſpent her Life afterwards, the Inſcription upon her Monument in the Church of *York*, will ſhew; *Viz.*

FRANCES MATTHEW,

His Wife and Widow.

"*Firſt maried to* Matthew Parker, *Son to* Matthew Parker, *Archbiſhop of* Canter- "bury, *afterward to* Toby Matthew, *that famous Archbiſhop of this See. She was* "*a Woman of exemplary Wiſdom, Gravity, Piety, Beauty, and indeed all other Vertues,* "*not only above her Sex, but the times. One exemplary Act of hers (firſt deviſed upon* "*this Church, and through it flowing upon the Country) deſerves to live as long as the* "*Church it ſelf. The Library of the deceaſed Archbiſhop, conſiſting of above* 3000 "*Books, ſhe gave intyre to the publick uſe of this Church. A rare Example, that ſo* "*great Care to advance Learning ſhould lodge in a Woman's Breaſt. But it was the leſs* "*Wonder in her, becauſe her ſelf was of kin to ſo much Learning. She was the Daugh-* "*ter of* William Barlow *Biſhop of* Chicheſter, *in* Henry *the* VIIIths *time Ambaſſa-* "*dor into* Scotland: *Of the antient Family of the* Barlows *in* Wales. *She had four* "*Siſters, maried to four Biſhops. One to* William Wickham *Biſhop of* Wincheſter: "*Another to* Overton *Biſhop of* Coventry *and* Litchfield! *A third to* Weſtphaling "*Biſhop of* Hereford: *A fourth to* Day, *that ſucceeded* Wickham *in* Wincheſter. *So* "*that a Biſhop was her Father, an Archbiſhop her Father-in-Law: She had four Bi-* "*ſhops her Brethren, and an Archbiſhop her Husband. When ſhe had lived* 78 *Years, the* "10*th of* May, *ſhe changed this Life, as full of Honour as of Days,* Anno Domini, 1629.

She lived one year after the Archbiſhop her Husband, who departed *March* the 29th 1628, as appears by his Monument.

CHAP. XLVII.

The Archbiſhop's Benefactions; To the Univerſity of Cambridge: *And to ſeveral Colleges there:* Viz. Caius *College;* Trinity *Hall: But eſpecially to* Corpus Chriſti. *Bequeathed them his Library, and* MSS. *Some Account of them. His Gifts to* Norwich: *To* Canterbury, *To* Lambeth, *To* Croyden: *And his Service to the Church.*

The Archbiſhop's Gifts.

NOW at length let us look into this our Archbiſhop's large and generous Gifts and Charities: Some given and diſpoſed by himſelf in his Life time, and ſome bequeathed by his Will: That this good Prelate dying in the Lord, his Works may follow him.

To

ANNO 1575.

To the Library of the Univerſity of *Cambridge* he gave an Hundred Books, that is to ſay, fifty Books printed and fifty MSS. Theſe conſiſting chiefly of Hiſtory, as the former fifty of Comments upon the Old Teſtament and the New. The Names of all which to recite here would be too large; they are ſet down in that Edition of the *Britiſh Antiquities*, that hath the Life of our Archbp. among the Additions. And it was by the Archbiſhop's Means and Incitement, that *Bacon* Lord Keeper of the Great Seal gave many Books more to the Library. And by the ſame Archbiſhop's Motion, Sir *William Cecil*, Chancellor of the ſame Univerſity gave to it many more, both *Latin* and *Greek*, concerning the Canon and Civil Law, and Phyſick. And ſo alſo did the Biſhops of *Winton* and *Durham*; as hath been ſhewed before under the Year 1574.

To the Univerſity.

Benefits done by him thereunto. MSS. *Jo.* D. Ep. *Elien.* N°. 757.

And here let me inſert ſome of his other good Deſerts towards that Univerſity. He obtained of the Executors of Mr. *Mere*, late Beadle of the Univerſity 40 *l.* of his Goods, not yet diſtributed, for the Reparation of the Common Schools, greatly fallen then into Decay, and wanting both Lead, Timber and Roofing. And he committed the Care and Inſpection thereof to *John Pory*, D. D. Which the ſaid *Pory* honeſtly performed, and brought in an Account of the Expences of the whole; which amounted to 55--2--3. So that the Charge exceeded the Gift by 15--2--3. Which the Archbiſhop out of his Affection to the Univerſity, freely made up out of his own Purſe.

He alſo procured, that the Bridge and High-way joyning to *Butchers-cloſe* in the Town of *Newenham*, was again newly repaired, out of the Goods of the ſaid Beadle *Mere*; as before the ſaid Bridge and Way had been by his Means, out of the Goods of one *John Thomas* a *French* Chirurgeon. Whoſe Goods, dying inteſtate, came to the Diſpoſition of Dr. *Parker*, then being in the Office of Vice-chancellor.

And laſtly, many other Scholars and Students received liberal Gifts out of the ſaid *Mere*'s Eſtate from the Executors, by his Direction.

To *Benet* College.

To *Benet* College his Nurſe, beſides many printed Books, he gave his choice and invaluable MSS. which are preſerved in the little Library to this Day. Whereof there is a printed Catalogue extant, but not ſo exact as might be wiſhed. But both thoſe Books and theſe MSS. being ſomewhat ſingular, may deſerve ſome more

Printed Books.

particular Account to be given of them. The printed Books that were beſtowed in the Common Library of the College were of all ſorts of Sciences, but eſpecially of Divinity: Which were digeſted into theſe Ranks. I. *Biblia*, Bibles of divers ſorts and Languages. II. *Theologica primæ ætatis*, Under which were contained the Ancient Fathers and Eccleſiaſtical Writers: And ſome of them ſingular for their very old Editions. As *Quinquagen. Theophylacti*, Printed 1493. *Caſſiodorus in Pſalmos*, Printed 1491. III. *Theologica mediæ ætatis.* IV. *Theologica poſtremæ ætatis.* Here came in the Controverſial Books of the Sacrament of the Lord's Supper. The firſt in this Rank is *Sacramentalia Tho. Walden.* Then, V. follow another Rank of Books, intitled, *Concionatoria.* Conſiſting of Homilies and Sermons, ſome printed 1484, 1485, 1487, and 1498: Then, VI. another Rank, intitled, *Formulæ Ceremoniarum.* Next VII. *Germanica*: Conſiſting of *Lutheran* Writers, as *Pellican*, *Luther*, *Brentius*, &c. To theſe alſo are joyned *Calviniſtical* Books, written by *Marlorat*, *Zuinglius*, *Oecolampadius*, *Bullinger*, *Bucer*, *Calvin*, *Gualter*, *Muſculus*, &c. Alſo hither are brought *Reſponſio Cranmeri*; *Catalogus Teſt. Veritatis*; *Hiſtoria Martyrum per Foxum*, &c. After theſe *Theological* Books, VIII. Another Rank is intitled *Hiſtorica*: Containing the Hiſtorians, Ancient and Modern. IX. *Juridica.* X. *Medica.* XI. *Chirurgica.* XII. *Philoſophica.* XIII. *Ethica.* XIV. *Phyſica.* XV. *Metaphyſica.* XVI. *Alchymiſtica.* XVII. *Mathematica.* XVIII. *Rhetorica.* XIX. *Grammatica.* XX. *Poëtica.* XXI. *Miſcellanea*, make other diſtinct Ranks.

MS. Books.

In another Room, called the *Leſſer Library*, were a great many more of the Archbiſhop's Books repoſited, bequeathed by him to the Library: Many of them printed, but moſt MSS. Which make that College Library famous over the World. A Parcel of theſe Books which lie on the uppermoſt Shelf be diſtinguiſhed by Numbers, as 1, 2, 3, 4, *&c.* Among theſe under the firſt Number is *Expoſitio Pſalterii Jo. de Turrecremata*; and, *Defenſio Curatorum contra Mendicantes*, in one Volume. N° 2. contains *John Colet* upon the Epiſtle to the *Romans.* N° 3. *Expoſitio Pſalmi* 72 *ad D. Cranmerum*; beginning, *Reverendiſſimo*, with other Tracts:

Among

ANNO 1575.

Among the Reſt, *Tonſtal contra Blaſphematores: Jo. Redman, de Juſtificatione,* bound together, Printed 1555. Alſo, *De Differentia Poteſtatis Regiæ,* &c. a great State-Book in *Henry* VIII. his Time, *&c.* Printed 1534. And *Petrus non fuit Romæ,* Printed 1522. N° 6. *De Poteſtate Papæ & Concilii,* Printed 1536. another State-Book. N° 11. *Rhetorica nova, impreſſa Cantab.* Printed 1478. So Ancient it ſeems was Printing in *Cambridge.* N° 17. Contains *Engliſh* Books: *Statuta prima Angliæ. Injunctions* of *Edward* VI. 1547. *The Inquiſition of* Spain 1569. Pieces of *Melancthon* about Laws: *Bucer, Martyr,* and *Bullinger* about Things *indifferent: Saxon* Homilies. Several other Ranks of Books there be diſtinguiſhed, as they ſtand upon ſeveral Shelves.

Manuſcripts Miſcellaneous.

There be alſo divers Miſcellaneous written Volumes, diſtinguiſhed by the Letters of the Alphabet: As, *Miſcellanea* A, *Miſcellanea* B, *&c.* unto U. Theſe MSS. are partly Original Letters, and partly Tracts and Diſcourſes of divers Subjects, chiefly in Order to the firſt Reformation of Religion. For Example, among the Miſcellanies A, beſides Letters of *Martin Bucer* and others, are theſe Matters diſcourſed; *De Altaribus demoliendis:* An *ſimplex recitatio verborum Domini in Cœnæ celebratione ſit neceſſaria?* Res *Eccleſiaſticæ non debent ad profanos uſus transferri: Nec Epiſcopus debet conſentire.* An *ſit Simoniacum, aliquid exigere à Prebendario?* Quatenus *ad Magiſtratus Civiles ſpectat Reformatio.* An *liceat Sacerdoti ducere uxorem poſt Ordines?* Epiſcoporum *non Laicorum, in rebus Divinis Judicium ſequendum.* Among the Miſcellanies B, is a Diſcourſe intitled, *Defenſio Reformationis Eccleſiæ Anglicanæ.* Beſide many other Caſes, and Arguments, ſeaſonable in thoſe Times. Each Miſcellaneous Volume throughout the Alphabet, contains great Variety of Letters, Tracts, Diſputations, Caſes, Sermons, Speeches, Statutes, Hiſtories, Foundations of Colleges and Hoſpitals, Epitaphs, Apologies and innumerable other things, of great uſe for letting in light into thoſe Times, eſpecially in reſpect of Religion.

Other Miſcellaneous MSS.

There was alſo, beſides theſe *Miſcellanies*, another Sett of MS Volumes, marked by the Letters of the Alphabet to D incluſive. Under the Volume A were *Epiſtolæ Principum, Clarorum & bonorum hominum.* Here are found Letters of *Q. Katharine*, and *Q. Elizabeth*, Councils Letters, Letters of Archbiſhops and Biſhops, *&c.* Under B, are *Epiſtolæ Virorum Illuſtrium, & Germanorum.* Among theſe are found Letters of K. *Henry* VIII. K. *Edward* VI. *Charles* V. *Anne Bolen*, &c. Alſo, of *Eraſmus, Luther, Melancthon, Pomeran, Calvin*, and many other Men of prime Remark. And likewiſe of *Engliſh* Biſhops and Doctors, as *Cranmer, Gardiner, Boner, Latymer, Skyp, Goodrick*, &c. The Volume C. is intitled *Synodalia*; and hath admirable Collections, and many relating to our Synods in the Reigns of K. *Edward*, Q. *Mary*, and Q. *Elizabeth.* To ſpecifie a few, *Viz. Forma Convocationis.* The Convocation *Anno* 1547. *Decreta Convocationis* 1555. *Conſtitutiones Legantinæ:* A *Declaration* of the Proteſtants: *Articuli in Synodo London.* *Certain Articles* for Reformation, *&c.* The Volume D is intitled *Certificatorium quarundam Dioceſium.* It contains various Rolls of the State of the Dioceſes of the Province, which came to the Archbiſhop, partly by Vertue of the Councils Letters to the Biſhops, to certifie concerning their Dioceſes, and partly by his own Metropolitical Viſitations.

Yet more.

There is ſtill another Volume intitled, *Quæ concurrunt* [*concernunt* perhaps] *Thomam Cranmerum.* It contains the Libels and Accuſations of ſeveral of the Prebendaries of the Church of *Canterbury*, againſt the ſaid Archbiſhop *Cranmer*, in the Time of K. *Henry*, and their Submiſſions to him, for what they had maliciouſly done. And another intitled, *Quæ concurrunt Stephanum Gardinerum.* And yet another Volume of Common Places, by *Thomas Cranmer*; Firſt and Second Tome. And other Common Places by *Bucer*, and others by *Barret.* To ſuch as are minded to ſearch into the Affairs of thoſe Times, the Pleaſure and Profit of theſe Papers is incredible, and the Treaſure there inexhauſtible. And by them alſo appears the Infinite Induſtry and Curioſity of our Prelate; and how he conſulted the leaving of theſe uſeful Matters to late Poſterity.

Other Gifts to *Benet* College.

Beſides theſe Books and MSS. to the ſaid College, he alſo gave the perpetual Patronage of S. *Mary Ab Church London:* Alſo in Plate, to the Value of 103--6--8. For a Common Fire in the Hall yearly, for ever, 100 *l.* For the Augmentation of their Commons, *&c.* 500 *l.* His Executors were to prepare the Chamber in the College, called the *Store-houſe*, for three other, his Scholars to abide in, who were to be allowed yearly 3--6--8. a piece. To which End he gave 10 *l. per Annum.* For which purpoſe

ANNO 1575.

purpoſe there was an Indenture, whereby *John Parker*, Executor to *Matthew*, late Archbiſhop of *Canterbury*, according to his Father's Will, covenanted to ſettle 10*l.* *per Annum*, or to pay 200*l.* to the Maſter and Fellows of *Benet*, for maintaining three Scholars, Dated *Aug.* 7. *An. Eliz.* 20. at *Benet* College. Theſe Scholars were to be Elected from the Schools in *Canterbury*, *Norwich*, *Aylſham* and *Wimundham*, and to be born there.

His good Offices done this College.

But beſides theſe Gifts, the Archbiſhop did many other good Offices for this College. Some of them follow; *Laurence Maptit* S. Th. B. the fifteenth Maſter of the College, determined to give to it ſome Plate. And a little after being choſen Maſter, he cauſed to be made one Baſin and Ewer in Silver for the ſame College; but gave it not actually in his Life-time. Being dead, *John Maptit* his Nephew, and Executor, denied that his Uncle left it to the College, on this pretence, that he found this with other chaſed Plate among his ſaid Uncles proper Goods, and that he never heard he ever intended any ſuch Gift to the College. Whereupon the Maſter and Fellows deſpaired ever of recovering it. Under which Difficulty Dr. *Parker*, who was Maſter of the College, (whom the ſaid *Laurence* ſucceeded,) did often preſs the ſaid Executor to make good this his Uncles Gift. But afterwards, when he was Archbiſhop, he compelled the ſaid Executor to give an Account of the Execution of his ſaid Uncle's Will, having a little before proved his Will in the Prerogative Court. And by this means the Baſin and Ewer was obtained to the College. And thenceforth he was diſcharged in his Accounts, and obtained his *Quietus eſt.* And becauſe theſe Pieces of Plate were more convenient for the Archbiſhop than the College, he bought them of the Fellows of the College for 18*l.* For which he had a Diſcharge under the Hand of *John Pory*, D. D. Maſter of the College; together with another Writing under his Hand, importing his Receipt of 5*l.* more from the ſaid Archbiſhop, for a Salt-ſeller gilt with a Cover: Which had been ſome time alienated from the College, and recovered by the ſaid Archbiſhop's Induſtry.

Recovers Plate to the College. MSS. *Jo.* D. Ep. *Elien.* N°. 757.

Obtains the Releaſe of Penſions due to the Crown.

Further, A certain Portion of the Tithes of *Grantceſter*, near *Cambridge*, belonging to the Monaſtery of S. *Neots* in *Huntingdonſhire*, at the Diſſolution came to the Crown. This Portion was farmed by *Benet* College at 26*s.* 8*d.* yearly. Which the College paid for ſome time to the Crown; but afterwards by Archbiſhop *Parker*'s means, it was derived upon their Farmer to pay it, to whom they demiſed that Portion. Which Portion contained more than the half Part of the Tithes of the whole Town of *Grantceſter*. Which the Archbiſhop ſaw, if ſome Perſons coming to hear thereof, ſhould obtain from the Prince, it would be to the Ruine of the College's Farm, as to that Rectory. Of this the careful Archbiſhop, in the Beginning of Q. *Elizabeth*'s Reign, was very ſollicitous; and yielded himſelf at this time, by his Help and Counſil, ſuch a Friend to the College, for the obtaining of that Portion to the Houſe for ever, that at length, that yearly Payment of 26*s.* 8*d.* was converted to the Uſe of the College, to be paid by the Farmer to them. And beſides, the whole Farm of the Rectory of *Grantceſter* was confirmed to the College: So that it was not of leſs Value, but rather of more than it was before. The Purchaſe of which Portion, together with another Annual Penſion of 11*s.* 6*d.* payable to the Prince out of the diſſolved Priory of *Hatfield Brodoak*, amounted to the Summ of 51--4--2. as appeared by the Queen's Letters Patents, dated the 17th of *April*, in the 4th Year of her Reign. And in the ſame Letters Patents, by procurement of the ſaid Archbiſhop, three Tenements in the City of *Weſtminſter*, were ratified and confirmed to the College for ever.

And 80*l.* more.

Again, To his ſaid College he procured the Summ of 80*l.* partly his own, and partly given by other Benefactors, and partly allowed out of the Goods of Mr. *John Mere*, ſome time Beadle of the Univerſity. Of whoſe Will *Parker* was one of the Over-ſeers: Which Summ of Mony was laid out upon an Indenture of a certain Mill in *Fen Ditton*, demiſed to the College from the Biſhop of *Ely*, for theſe Uſes; partly for inlarging the Scholars Commons, partly for certain Almes towards the Poor in the Town, and elſewhere, and for ſome other pious Uſes expreſſed in the ſaid Indenture. But when this Demiſe of the ſaid Mill was at the earneſt Prayer of the Farmer diſcharged; the ſaid Mony for the moſt Part, being intended for the Uſe of the College, was laid out upon four ſmall Tenements, ſituate in *Wallis Lane*, in the Pariſh of the *Holy Trinity*. And it was decreed, that from

from the yearly Rent of the ſaid Houſes, one Scholar ſhould be perpetually maintained: And ſhould be always called, *John Mere, the Beadles Scholar.* *ANNO 1575.*

Indeed the Archbiſhop did ſo much Service to this College, that he was a kind of Founder to it. He cauſed among other things the Coat of Arms of the College to be altered. In the Bearing whereof are the Pellicans, as bearing a ſutable Signification to *Corpus Chriſti*, that gave Name to the College; that as the Pellican is ſaid to feed her young ones with her Blood, ſo Chriſt feeds his People with his Body and Blood. And to explain this I find in the Book, called *Hiſtoriola*, there is writ on the Cover of the inſide a Paſſage of *Hierom*, Epiſt. 32. *Pellicani cum ſuos à Serpente filios occiſos inveniunt, lugent, & ſe & ſua latera percutiunt, & ſanguine excuſſo ad Corpora mortuorum, ſic reviviſcunt. Idem fecit Chriſtus.* Johan. 3. Sicut *Moſes* exaltavit Serpentem. This is writ by the Archbiſhop himſelf. Underneath is this writ that follows, by the hand of the Archbiſhop's Secretary, perhaps by his Order, quoting another place out of the ſame S. *Hierom, In Regula Monachor.* and another from S. *Auguſtin. Dicunt matrem ſeipſam graviter vulnerare, & ſanguinem ſuum ſuper Filios fundere. Quo illi ſuperfuſi reviviſcunt. Congruit Chriſto, quod matris Caro reviviſcat ſanguine ſuo filios ſuos*, &c. *Habet ergo hæc Avis magnam ſimilitudinem carnis Chriſti; cujus ſanguine vivificati ſumus.* Auguſtin. in *Pſalm* 101. He cauſed alſo an Hiſtory to be writ concerning this College, the Foundation, the Maſters and other Matters relating thereunto; and more at large of himſelf and his Government, and good deſerts there. This Book reacheth to the Year 1569, and hath this Title, *Hiſtoria de Fundatione & Statu Collegii Corpor. Chriſti*; called alſo *Hiſtoriola*, a Book in MS. yet remaining in the College. It was written as it ſeems by *Joſcelyn* his learned Secretary, and reviewed by himſelf; for I find therein ſome interlinings of the Archbiſhop's own Pen. Therein it is writ, in reference to what was ſaid above; "That the Archbiſhop being moved with an honeſt zeal "to the Honour of the College, perceiving the old Arms of the College of *Cor-* "*pus Chriſti* gave offence to ſome Perſons in his time, at his own Coſt and Char- "ges obtained of the Heralds a new Coat of Arms: Which was to expreſs the "ineſtimable Love of Chriſt to his Elect, declared by the Shedding of his pre- "cious Blood. Yet Quartering the old Arms of the Bl. Virgin, *viz.* the Lilies, "denoting her perpetual Virginity; with this intent, that the Style and Corpo- "ration, wherein the ſaid College was at firſt erected and founded, might be "perpetually preſerved; it being called, *Collegium Corporis Chriſti & Beatæ Virgi-* "*nis.* The Founders being two Guilds, called the Guild of *Corpus Chriſti*, and the Guild of S. *Mary* and S. *Benedict*: Governed by the Duke of *Lancaſter*, who was intituled *The Alderman of the Guild*, and the reſt of the Corporation called *Confratres Gildæ Corporis Chriſti & Beatæ Mariæ Cantabrigiæ.* They obtained from K. *Edward* III. leave to build a College for Students; which ſhould conſiſt of a Maſter or *Cuſtos*, eight Fellows or Scholars, [but at firſt it was only two Fellows or Scholars] two *Bibliotiſtæ*, or Bible Clerks, ſix poor Scholars, a Baker, a Steward, a Caterer, and two Cooks; Gratitude would not permit theſe Founders to be forgotten: Which the retaining of the old Arms would prevent.

He procured a new Coat of Arms for the College;

In the Patent granted by *Clarencieux* for this new Bearing, Archbiſhop *Parker* is mentioned to be the Procurer of the ſame in theſe Words; *Monente tamen ratione probabili, itemque procurante & poſtulante Reverendiſſimo in Chriſto Patre* MATTHÆO Cantuarien. Archiepiſcopo, *&c. mihi prædicto* Clarencieux *viſum eſt eadem partim innovare, partim ſequente Ordine per ſingulas quartas ſcuti partes approbare.* And then the Quarterly Bearing Follows; *Viz.* The firſt Quarter Gules, a Pellican with her young ones lying in their Neſt, Argent. The ſecond Quarter Azure, three Lillies, Argent. The third as the ſecond; the fourth as the firſt. This Patent bore date at *London* 23 *Decemb.* 13. *Eliz.* 1570. Under the Coat is this Diſtick, according to the Fancy, I ſuppoſe, of the Archbiſhop.

The Patent of the new Arms.

Signat Avis Chriſtum, qui Sanguine paſcit alumnos:
Lilia Virgo Parens intemerata refert.

To *Caius* College he gave a Silver Cup with a Cover Gilt, in a Leather Caſe, weighing 40 Oun. One Pot Gilt, with a Cover of 15 Oun. ½. Three Gilt Pots with a Cover, formerly given him by the Queen: And 26 Books.

To *Caius* College.

And an Hiſtory of that College to be written.

ANNO 1575.

To *Trinity* Hall, he gave alſo one Silver Cup in a Leather Caſe, weighing 37 Oun. One Pot of 15 Oun. and upwards. Alſo to the ſame College, for the Society of the Doctors of the Arches *London*, one Baſon and Ewer Gilt, of 70 Oun. with three Pots and one Cover, lately given him by the Queen: And 26 Books. But for a full Account of the Archbiſhop's Gifts to theſe Colleges, untill the Year 1571, I refer the Reader to an Inſtrument ſigned by their Common Seals in Teſtimony thereof for ever; exemplified in the *Appendix*.

To *Trinity* Hall.

Num. CV.

To the City of *Norwich*.

To the City of *Norwich*, where he was born, in token of his good Will to them, he gave a Baſon and Ewer double Gilt, weighing 175 Oun. And fifty Shillings, being a yearly Revenue, to be divided among the poor People of that City: And ſix Sermons yearly to be preached in five Churches in *Norfolk* in Rogation Week.

To the City of *Canterbury*.

To the City of *Canterbury* he gave an 100 *l.* for to be lent to the Poor, to ſet them on Work in the Woollen Manufacture.

To the Poor. What he did at *Lambeth*.

To the Poor in *Lambeth* and *Croidon* he bequeathed 30 *l.* What more he did for theſe two Places, where he had Palaces, I am yet to learn. Only it is ſaid that he built much at *Lambeth*, but the Particulars I know not, any further than what is related under the Year 1571. To the Library I conclude he was a Benefactor; becauſe among the MSS. there, there be ſome wherein are Notes of his own Hand.

N°. 221.

And particularly there is a MS. Volume in *Fol.* partly Hiſtorical concerning this Kingdom, with Relation to the Popes Uſurpations. In a Page whereof is writ by the Archbiſhop with Red Lead, *Contra Proviſiones Papæ. De quo Edicto queritur Papa infra: Sed fruſtra.* This was about the Year 1335. Throughout this Book are numbred in Red Lead the Pages by the Archbiſhop's Hand. For he often made uſe of a Red Lead Pen. Another part of this Volume relates the Diſputations at *Oxford*, *Tho. Rodburne Major*, being Father. And at the Top of the Page are theſe Words ſet by the Archbiſhop, *Forma Diſputationis in Scholis publicis:* And at the bottom theſe Words by the ſame hand; *Pater in hiis Comitiis (& ſequentibus in Fine) erat* Thomas Rodeburne, *qui in tempore Regis* Henr. 4. *erat Vicecuſtos Collegii de* Marten *Oxon. & Regis* Henr. 5. *Cuſtos erat, & Capellanus* Henrici *Regis ſexti*; *tandem Epiſcopus* Menevenſis, *qui Chronicon ſcripſit, Dictus eſt* Major; *ubi alius* Thomas Rodeburne, *Monachus* Winton. In another place is writ by the ſaid Archbiſhop, *Sermones Examinatorii* Oxonienſes. And in another, *Oratio Solennis in extollendo Academiam.* In the bottom of a Page in this Volume we read *LUMLEY*, it having I ſuppoſe been one of that Lords Books, and beſtowed upon the Archbiſhop. His Grace was very exact in the knowledge of the State and Cuſtoms of the Univerſities. Which appears from this his diligent peruſal of this antient Book concerning the Exerciſes of *Oxford*. But the Conſtitution of *Cambridge* his Univerſity, none knew ſo well as he. There is among the MSS. of *Benet* College a great Volume of antient Papers, Inſtruments, Orders, Inſtitutions, and other Miſcellaneous Matters, belonging to the ſaid Univerſity; which he collected together into a Volume, intituled *Miſcellanea Cantabrig.* At the beginning of which he wrote with his own hand, *Hic Liber ſic conſarcinatus eſt in gratiam eorum qui poſthac vel Procancellarii vel Procuratores vel Taxatores futuri ſint in Colleg. Corp. Chriſti Cant. ut ex rebus geſtis ipſi aliquid judicent.* But this is Digreſſion.

His Knowledge of the Univerſities.

His Care of certain Hoſpitals.

While we are ſpeaking of Archbiſhop *Parker*'s Gifts and Charities, under this Rank muſt be put his great Endeavours for preſerving and continuing, and providing good Order for the Hoſpitals in *Canterbury*, *Eaſtbridge*, *Harboldown*, and that of the Poor Prieſts. Of the two former I have ſaid ſomewhat before; of the laſt it may ſuffice to ſay, that it was founded by *Simon Langton*, Archdeacon of *Cant.* brother to *Stephen Langton* the Archbiſhop, about the Year 1240, and was intended for a place of Succour to poor Prieſts, to Chaplains, Curats and other like unbeneficed Clerks; chiefly thoſe that by Ignorance or other Infirmity were diſabled from performing any longer their Function. This Hoſpital eſcaped clear the general Diſſolution, being unſuppreſſed. In Q. *Mary*'s days, in the Year 1554, one *Hugh Barret* was Maſter of it, and had the Rectory of S. *Margaret*'s conferred upon him, a Rectory that antiently belonged to it: And was preſented to this Houſe by *Nic. Harpsfeld* Archdeacon. In the 17th of Q. *Elizabeth*, and not before, this Hoſpital was diſſolved, being ſurrendred to her Majeſty, *May* the 4th by *Blaze Winter* Clerk, the Maſter, *Edmund Freke* being Patron, and our Archbiſhop

Hoſpitals of poor Prieſts. *Sumner*'s Ant. p. 136.

the

the Ordinary, who lived but little longer, dying *May* 17. But before his Death he ſeems to have made a fair way for the obtaining of it again from the Queen: Who granted it to the City, *July* 5. To which it hath ever ſince belonged, and is called *Bridewel Hoſpital*, being an Houſe of Correction, and an Hoſpital for a certain number of Boys, poor Townſmens Children, kept there. The Royal Grant whereof is exemplified by *Sumner* in his *Antiquities*. *Mainard*'s Spittle alſo in *Canterbury* is thought to have been preſerved for the uſe of the Poor by the Archbiſhop's means. *ANNO* 1575. Append. *Scriptura ſeptima.*

To all add, that he founded a Grammar School at *Rachdale* in *Lancaſhire*, where there were ſome Revenues belonging to the Archbiſhoprick; that he might make Proviſion againſt the great Ignorance, that in thoſe times reigned in the Parts thereabout. And laſtly, to the Pariſh of *Matſal*, where his Wife was born, he gave 50 Shillings yearly for ever to be diſtributed to the Poor; and gave to the ſaid Town a Sermon in Rogation Week. Founds a School in *Rochdale.* His Gift to *Matſal.*

All theſe charitable, bountiful and generous Acts both in his Life, and at his Death, made his Eſtate, that was to deſcend to his Poſterity, ſink conſiderably. But he was never of that mind to ſcrape together to leave great Poſſeſſions to Children, to be Temptations to them. Which he expreſſed in theſe Words once to his Friend and Countryman, Sir *Nic. Bacon*, "As for ſuch few Folks which I may leave behind "me, they ſhall not ſay by me, I truſt, Happy be thoſe Children whoſe Fathers "go to the Devil.

Under this Rank of his Benefactions we muſt place the good Deeds he did to God's Church. The Service he did it by his high Miniſtry and Conduct therein was very conſiderable, and the more, conſidering the great Diſcouragements and Oppoſitions he met with. By his Influence, Pains and Study, the true Religion was eſtabliſhed in Orthodox Doctrine, and decent Worſhip, after it had been overthrown under Q. *Mary*. The Church was reduced to a good Conſtitution and Government: The Dioceſes furniſhed with good Proteſtant, conſcientious, careful Biſhops; and the People generally became Profeſſors of the Goſpel in the ſincere Profeſſion of it, and Popery wore away apace, except in the diſtant corners of the Kingdom: The Univerſities became purged from Superſtition and Superſtitious Men; the Numbers of Preachers greatly encreaſed, and the Cathedral Churches were ſupplied with learned Men. And much more good had this painful Prelate done, were it not for the Impediments and Obſtacles which Murmurers and the *Geneva-Diſciplinarians*, and ſome Great Men of the Court caſt in his way. Whereof we have heard what frequent Complaints he made in the Boſome of *Cecyl*, his Friend. His good Deſerts towards the Church.

OBSERVATIONS UPON This Archbiſhop.

SECT. I.

The Archbiſhop a Man of Courage. His Modeſty. Unmoveable. His Judgment.

Obſervations. AND thus at length I have contributed ſomething to the reſcuing from Oblivion a great many things concerning Archbiſhop *PARKER*. Which may ſerve not only to adorn his Memory, but to diſcover and bring to light many Paſſages of our Eccleſiaſtical Hiſtory, almoſt utterly loſt. I leave others to make their Obſervations, contenting my ſelf with having related the Matters of Fact. Yet I cannot but take notice of ſome things, that were of more peculiar Remark in this moſt Reverend Man: Which may ſerve as a brief Character and Repreſentation of him. And they are ſuch as relate either to his natural Temper, and vertuous Qualities, his Learning, or high place in the *Britiſh* Church.

A Man of Stomach. He was a Man of Stomach, and in a good Cauſe feared no body: No, not the the greateſt Man, when he had right on his ſide, or in the Diſtribution of Juſtice, and diſcharge of his Conſcience. Which made him often ſtruggle with great Courtiers, and ſometimes even with the Queen her ſelf: As in the Caſe of *Wood* Fellow of *All-Souls*, and *Clark*, Dean of the *Arches*. And becauſe he wanted a complying, flattering, complaiſant Temper and Carriage, he procured to himſelf many powerful Enemies; and eſpecially the great Earl of *Leiceſter*, who conſtantly oppoſed all the good Motions he made to the Queen; and particularly, for promoting worthy Men to the Biſhopricks, and other Eccleſiaſtical Preferments, and for the granting him leave to repair and enlarge *Bekesborn*: Which might otherwiſe have ſhewn it ſelf a very fair and noble Structure, and remained as one of the Monuments of his Liberality to Poſterity. When the L. Treaſurer had ſignified to him privately, how fierce an Enemy the aforeſaid Noble Man was to him, and ſought to make him truckle or ruin him; he ſaid, "He cared not for him, but "he would honour him, as he would and ought to do, any others that were the "Queens great Miniſters. Whether it were his Stomach, or his Prudence, I leave it to the Judgment of others, that he would not go to wait upon the Queen, being at *Leiceſter*'s Houſe; which he ought to have done. For once, after her return from her Progreſs, in *November* 1574, when according to his Cuſtom and Duty he ſhould have welcomed her home, he deferred the doing of it, whilſt ſhe tarried at that Earls Houſe; which was not far from *Hampton* Court. For he was in doubt, whether he ſhould offer himſelf to her there, as he ſignified to the Treaſurer; and at laſt reſolved to let it alone, till ſhe arrived at her own Court, where ſhe was to be that Week.

Leiceſter his great Enemy.

The Archbiſhop's fair and Chriſtian behaviour towards him. Yet he was ſo gentle to this his Enemy, as when the Queen came in Progreſs to *Canterbury*, where the Archbiſhop moſt nobly entertained her, *Leiceſter* was one of the three, to whom he ſent invitations to take up one of the Lodgings at his Houſe; the Lord

Lord Treaſurer, and *Hatton*, the Maſter of her Horſe being the other two. And at another time he was ſo Chriſtian Spirited, as upon ſome great offence the Earl had taken againſt him, to write a mild Letter to him, to pacify the ſaid Earl, and juſtify himſelf: Though in a high diſdain, he took the Letter from the Meſſenger's Hands, and put it into his Pocket, without ſo much as reading it. Which contempt might juſtly be reſented by him, being a Perſon of ſuch high Dignity and Honour, as that of an Archbiſhop of *Canterbury*.

The inconveniences ariſing from his roughneſs.

Though, it may be, he may be cenſured by ſome for his too much Roughneſs, and want of Courtſhip, which partly occaſioned the loſs of that intereſt at Court, which might have ſerved him to have done many good Offices to the Church, and worthy Men, more than he did, and which he was minded to do. And it is not improbable, that the Countenance which the *Puritans* met with at Court from *Leiceſter*, was not ſo much out of Love to them, and their Cauſe, (for he had but little of Religion in him) as out of hatred and oppoſition to the Archbiſhop.

His Suits to the Queen often denyed. Why.

He did ſometimes, though not often, put up Suits to the Queen for himſelf, or his Friends; and he expected from her Hands the Grants thereof, not only becauſe he was her Archbiſhop, but upon more ſpecial Obligations to him, as having been Chaplain to Queen *Anne*, Her Majeſty's Mother; and much eſteemed by Her: And upon whom he waited in her Impriſonment, and at, or not long before, her Death, and did ſome of the laſt Spiritual Offices for her; When ſhe gave him a certain charge concerning her Daughter, Lady *Elizabeth*. Which he mentioned in one of his Letters, ſaying, " That he had cauſe to wiſh well to Her Majeſty, not " only becauſe ſhe was his Prince, but for the laſt words Her Majeſty's Mother " ſpake to him concerning Her. Which might be to this effect, that he would, for her ſake, inſtruct her in true Religion, and keep her tight to the reformed Profeſſion thereof. This made him, I ſay, expect ſome peculiar Countenance and Favour from Her. But now that he enjoyed it no more in the obtainment of his Suits, made ſometimes ſome uneaſy Reſentments within him. But the blame muſt not lie ſo much upon the Queen, as the Earl, always at her Elbow, who by his Stories and Objections, buzzed into her Ears againſt the Archbiſhop, and his Requeſts, ſtopped her from yielding her Conſent. Hence he ſometimes took notice, how much more unkind the Court was to him, than to his Predeceſſors: And once told the L. Treaſurer in ſome Diſcontent, " That he was ſo unlucky and unfor- " tunate to win any thing for himſelf, or his Friends, that he would hereafter " crave little, as he had not much uſed importunity in ſuch caſes, for a dozen " Years paſt: [that is, almoſt ever ſince he was Archbiſhop, for this was ſpoken in " the Year 1572.] although moſt of his Predeceſſors, he ſaid, had things of more " importance granted them, by the Prince's Favour, in their times But he ad- " ded, he would hold himſelf within his Bounds, and take the times as they were, " and would yet do his duty in Conſcience, and ſerve to his utmoſt Power, till " the day of his Diſſolution. But all this unſucceſsfulneſs muſt in a great meaſure be attributed to his bluntneſs, and ſtoutneſs of humor, and the want, or the willful neglect, of making his Court well.

Very baſhful, even when Archbiſhop.

He had a natural Modeſty to that Degree, that it degenerated into Shamefac'dneſs, and that even when he was Archbiſhop; having alſo a very mean conceit of himſelf, and his Abilities: Which was one of the Reaſons, that made him hang off ſo much from entring upon that high Function he was called to, and take it at laſt ſo exceeding unwillingly upon him. And though he were advanced to ſuch a Dignity, yet it could not cure that *natural Vitioſity* of overmuch ſhamefacedneſs, as he ſtiled it himſelf. And hence it was, that he commonly uſed but little Speech in publick, eſpecially in honourable Audiences: Which he called his own *Cowardlineſs*. And of this he was ſo ſenſible, that it created many uneaſy thoughts to him, and made him paſs his Life in heavineſs; as reckoning himſelf upon this account not ſo well qualified for this high Office in the Church, as he ought to have been. That which gave occaſion to this Baſhfulneſs, or at leaſt to the encreaſe of it, was the hardſhips he met with in Q. *Mary*'s Days, and the paſſing thoſe hard years in Obſcurity without all Conference, or ſuch manner of Study, as afterwards might do him Service.

His ſenſibleneſs of it.

This

Cared not for converſe with Foreigners; And why.

This made him ſtudiouſly decline, as much as he could, all communication with Foreigners, eſpecially of another Religion. Where he ſhould be forced to diſcourſe with ſome, who were of a quicker Elocution, or better verſed in matters of State, and Tranſactions in foreign Parts; which were things much out of his way. And ſo in his diſcourſe might not anſwer thoſe Expectations, that were had of him. Hence he once ſecretly applyed himſelf to Sir *William Cecyl*, the Queen's Secretary, to decline from him any ſuch Opportunities: Telling him, " That he could not " raiſe up his Heart and Stomach to utter that in talk, which with his Pen he " could expreſs indifferently, without great difficulty. And that he was ſo ill ac- " quainted with Strangers, both in their manner of utterance of their Speech, and " alſo in ſuch foreign Affairs, that he could not win himſelf any ways to ſatisfy " his Fancy in ſuch kind of Entertainments. Whereupon he required of him of all " Love, as he expreſſed it, to ſhadow his Cowardneſs, till better might be. He " added, that as for the ordering, overſeeing and compaſſing common matters Ec- " cleſiaſtical in Synod, or out of it, among his acquainted familiar Brethren, " he doubted not, but with God's Grace, and help of Counſel, to ſerve ſomewhat " that turn within the Realm; and there his Stomach would ſtand by him, [and " ſo it appeared it did] to do ſo far as thoſe *exulceratiſſima tempora* would ſuffer, " or the unruly Affections of Men could be won. But if they drove him out of " this courſe, wherein he had only been brought up, as traded in a little Expe- " rience of ſmaller matters in the Univerſity, they would drive him utterly out of " Conceit; and then he could do nothing.

How he offered to confer with a *Spaniſh* Biſhop, that ſeemed to deſire it.

And all this laying open himſelf to the Secretary was but introductory to ſomewhat elſe: Namely, to divert a meeting with the Biſhop of *Aquila*, the *Spaniſh* Ambaſſador, a bold and pragmatical Man, and a great Zealot for the Pope and his Religion. It ſeems, he had ſome talk with the Secretary about Religion, and concerning the change therein, that had been made in this Realm, contrary, as he pretended to maintain, to the judgment of antient Church Authors; and deſiring a Conference with the Archbiſhop, or ſome other of our Divines. This the Secretary ſignified to the Archbiſhop. The Archbiſhop anſwered, that it were well he were ſatisfied. And whereas the ſaid *Aquila* had thought it might be ſiniſterly taken, either for the Archbiſhop to go to him, or for him to go to the Archbiſhop; in this, the Archbiſhop ſaid, he judged prudently. But that Biſhop ſeemed to conclude upon it as a good way for them both to meet at the Secretaries. This alſo the Archbiſhop diſliked, as neither good for his Fame, nor the Archbiſhop's; ſaying, " It would be conſtrued ſtrangely among the light Brethren, in divers Re- " ſpects. Furthermore, he ſaid, that that Biſhop would come *præmeditatus*, and he " *tanquam novus hoſpes*, to the matter, unprepared: And ſo the match more une- " qual. Beſides, that his Books ſhould not be nigh to him, to avouch Authority, where it ſhould need. Therefore, for the ſolving of his Modeſty, as well as preventing theſe inconveniencies, he propounded to the Secretary to confer with him by writing: " Wherein he would be ready, he ſaid, to anſwer him *candidè &* " *ſuccinctè*. And this way his Stomach and Audacity, he ſaid, would ſerve him: " Doubting not by God's Help, but to anſwer him reaſonably with his own Autho- " rity, for any Alteration in the Religion Eſtabliſhed in the Realm. And to avoid any Suſpicion, that might remain upon that Biſhop among his own, the Archbiſhop wiſhed, that in the end of their Conference, the Originals of his Writings ſhould be remitted to him again: And that none might know of their Conference, but the Secretary himſelf, who ſhould be *Honorarius Judex* between them. The whole Letter, out of which theſe aforeſaid matters are Extracted, is without date or name, but all of the Archbiſhop's own Hand: And for the greater Secreſie, he deſired the Secretary not to lay it by among his other Papers, but to burn it. Yet I think there is nothing in it, that betrays the Archbiſhop's Weakneſs, but rather his Prudence and great Modeſty. And therefore, I have ventured to expoſe it to publick view in the *Appendix*.

N. CVI. Another inſtance of his Modeſty.

I cannot omit here another inſtance of his Modeſty. Which appeared in that mean conceit he had of that moſt Elaborate and Uſeful Piece of his, of the *Britiſh Antiquities*. Which when he had finiſhed and printed for his own uſe, he kept all the Sheets within his own Hands, diſperſing hardly any one Copy. And when after ſome ſpace he ſent the L. *Burghley* one, he communicated it

to

to him, as a Judge thereof: Saying, that according to his Opinion it ſhould ſtand or fall. He reſolved to ſuppreſs it as long as he lived, and was inclinable to ſtifle it wholly: Becauſe he feared it might be looked upon as an ambitious Fancy of his. He told the before-mentioned Lord, when he ſent this Book to him, that he might note many Vanities in it; as he Modeſtly called thoſe Coats of Arms of the Epiſcopal Sees, and of the reſpective Biſhops thereof, painted well in Colours, with which he had adorned it. He added, that it would be no great Grief to him, if that Lord would caſt it into the Fire: For that it was but the effect of his Folly, thus *Equitare in arundine longa.*

His unmoveableneſs in the diſtribution of Juſtice.

In his diſtribution of Juſtice he was unmoveable, not to be biaſſed any way from doing Right, nor for any Solicitations, as was hinted before. Beſides, the various inſtances thereof in the paſt Pages of this Archbiſhop's *Memorials*, I will here add one more. Whereby may appear, that though he were juſt, yet not ſo rigorous, but that he could moderate and temper his Sentence upon reaſonable Occaſions. In the Year 1570, one Sir *Henry Lee* had ſome buſineſs in his Courts; and in his favour the Queen wrote to the Archbiſhop; and the Secretary followed in the ſame Requeſt. A very difficult caſe, to deny both theſe, and dangerous to diſoblige them. But the Archbiſhop found an expedient, which he would probably have made uſe of without any interceſſions, *Viz.* That though the Rigor of Law went againſt *Lee*, yet he might be helped by Equity. And ſo the Archbiſhop favoured his cauſe. For which the Secretary writ him thanks. But he replyed, "He could "do no leſs of duty to her Highneſs, and of Humanity towards him, than to "do as he had done. And yet ye may be ſure, ſaid he, not againſt Juſtice, I "truſt, nor againſt my Conſcience; only ſupplying by Equity, where Extremity "of Law might have moved matter.

His High Regard to the Queen.

To the Queen he ever bore a High Regard; and though ſhe would ſometimes take him up, and others of her Clergy, and be perhaps too ſharp upon them for leſſer Matters, yet he abated not in the leaſt his Duty and Love to her Majeſty: By whom ſuch a vaſt Bleſſing as the Reformation of Religion accrued to the Church. She was a Critical Hearer, and would ſometimes take offence at the Preachers that came up before her. And therefore, the Archbiſhop took a ſpecial care of her Lenten Preachers, and did now and then alter the Combination, by ſtriking out ſome, and putting in others, that might be more acceptable to her. And the better to know the Abilities of the Preachers in the Nation, he oftentimes would appoint them to Preach in his Chapel before him. When the Secretary once ſent him the Liſt of the Preachers appointed to preach before the Queen, the Lent enſuing, Dr. *John Bullingham* (who was afterwards Biſhop of *Gloceſter*,) was one of them, him the Archbiſhop diſapproved. He took him, as he wrote to the Secretary, to be an honeſt true-meaning Man, and once he ſo far credited others, much commending him, that he preferred him to preach before the Queen: But he intended not hereafter ſo to do; becauſe, as he ſaid, he would that her Highneſs ſhould have the beſt. And having heard him in his Chapel, he ſaid, he perceived in him neither *Pronunciationem aulicam*, nor *Ingenium aulicum*, not Meet for the Court. And therefore, he appointed Dr. *Young* of *Cambridge* [of *Pembroke* Hall] to ſupply his Room. Who it ſeems was a more Courtly Preacher.

Oſorem ſui, præter Religionis & Reip. Hoſtes, neminem habuit. MATTH.

And thus, by the honeſt Diſcharge of his Duty to the Queen, to the Church, and to ſingle Perſons, in any Matters that came before him, he gained the Reputation of a moſt unbiaſſed Judge, of a conſcientious Governour of the Church, and an unfained Promoter of true Religion, and the good of his Country. And though his ſteadineſs created him ſome Ill-willers, yet he had at length a general Reverence and Reſpect from all good Men. And if he had any Enemies, they were ſuch only as were Enemies alſo to Religion, and the Publick Weal.

SECT.

SECT. II.

He recovered, and publiſhed divers Learned Saxon *Books.*

A great Antiquarian.

HIS Learning, though it were univerſal, yet it ran chiefly upon Antiquity. In ſo much that he was one of the greateſt Antiquarians of the Age. And the World is for ever beholden to him for two things; *Viz.* for retrieving many antient Authors, *Saxon* and *Britiſh*, as well as *Norman*, and for reſtoring and enlightening a great deal of the antient Hiſtory of this noble Iſland. He lived in, or ſoon after, thoſe times, wherein Opportunities were given for ſearches after theſe Antiquities. For when the Abbies and Religious Houſes were diſſolved, and the Books, that were contained in the Libraries thereunto belonging, underwent the ſame Fate, being miſerably embezilled, and ſold away to Tradeſmen for little or nothing, for their ordinary Shop-uſes; then did our *Parker*, and ſome few more Lovers of antient Learning, procure, both by their Money and their Friends, what Books ſoever they could: And having got them into their Poſſeſſion, eſteemed many of them as the greateſt Treaſures. Which other ignorant Spoylers eſteemed but as Traſh; and to be burnt, or ſold at eaſie Rates, or converted to any ordinary Uſes.

A mighty Collector of Books.

He was therefore a mighty Collector of Books, to preſerve, as much as could be, the antient Monuments of the learned Men of our Nation from periſhing. And for that purpoſe he did employ divers Men proper for ſuch an End, to ſearch all *England* over, and *Wales*, (and perhaps *Scotland* and *Ireland* too) for Books of all ſorts, more Modern, as well as Antient; and to buy them up for his Uſe; giving them Commiſſion and Authority under his own Hand for doing the ſame. One of theſe, named *Batman*, in the ſpace of no more than four Years, procured for our Archbiſhop to the number of 6700 Books. It ſeems to be almoſt incredible then, what infinite Volumes all the reſt of his Agents in many more Years muſt have retrieved for him. But take this in the very Words of the ſaid *Batman*, in a Book which he publiſhed *An.* 1581. Where ſpeaking of our Archbiſhop under the Year 1575, in which he dyed, he ſaith; "With whom Books remained, (although the moſt part [of "them] according to the time, Superſtitious and Fabulous, yet) ſome wor-"thy the view and ſafe keeping, gathered within four Years, of Divinity, A-"ſtronomy, Hiſtory, Phyſick, and others of ſundry Arts and Sciences, (as I "can truly avouch, having his Graces Commiſſion, whereunto his Hand is yet "to be ſeen) ſix thouſand ſeven hundred Books, by my own Travel. Whereof "choice being taken, he moſt graciouſly beſtowed many on *Corpus Chriſti* College "in *Cambridge*. I was not the only Man in this Buſineſs, but others alſo did "their Good-wills. This alone was a rare Work, beſides many other his good "Deeds. Thus he.

Doom warning all men to Judgm. p. 400. Shewn me by Mr. *Bagford*.

The deſtruction of Libraries lamented by the Archbiſhop,

It was in thoſe times that many of our choiceſt MSS. were conveyed out of the Land beyond Sea. Of this our Archbiſhop complained often; taking it heavily, as he wrote in one of his Letters to Secretary *Cecyl*, "That the Nation was deprived of "ſuch choice Monuments, ſo much as he ſaw they were in thoſe Days, partly, "by being ſpent in Shops, and uſed as Waſt-paper, or conveyed over beyond Sea, "by ſome who conſidered more their own private Gain, than the honour of their "Country. This was the reaſon he took ſo much pleaſure in the ſaid Secretaries Library; "That ſuch MSS. might be preſerved within the Realm, and not ſent "over by covetous Stationers, or ſpoiled in the Apothecaries Shops.

And by *Bale*.

That hard fate indeed did abundance of our Countries Books meet with, in that Age. *Bale*, another great Antiquarian, ſaid, "That a great number of "thoſe that purchaſed thoſe Monaſteries, reſerved the Books of thoſe Libraries; "ſome to ſerve their Jakes, ſome to ſcoure their Candleſticks, ſome to rub their "Boots; ſome they ſold to the Grocers, and Soap-ſellers, and ſome they ſent o-"verſea to the Bookbinders: Not in ſmall numbers, but at times whole Ships "full, to the wondering of foreign Nations. And he ſaid, he knew a Merchant, that bought two noble Libraries for forty Shillings. And theſe he uſed inſtead of gray Paper, by the ſpace of more than ten Years: And yet he had ſtore enough for as many Years to come.

Preface to *Leyland*'s New Years gift.

This

This he elſewhere Laments, upbraiding our Nation with the diſhonour of it: Wiſhing heartily the Pope's Laws, and the Schoolmen had undergone this Fate, rather than our antient Authors both of Hiſtory and Divinity. " If, ſaid he, the " Biſhop of *Rome*'s Laws, Decrees, Decretals, Extravagants, Clementines, and o- " ther ſuch Dregs of the Devil; yea, of *Heytesburie*'s Sophiſmes, *Porphyrie*'s Uni- " verſals, *Ariſtotle*'s old Logicks, and *Dunſe*'s Divinity, with ſuch other lowſie Le- " gerdemains, and Fruits of the bottomleſs Pit, had leaped out of our Libraries, " and ſo become coverings for Books, coming from the foreign Nations, we " might well have been therewith contented. But to put our antient Chronicles, " our noble Hiſtories, our learned Commentaries, and Homilies upon the Scrip- " tures, to ſo homely an Office of Subjection, and utter contempt, we have both " greatly diſhonoured our Nation, and alſo ſhewed our ſelves very wicked to Po- " ſterity. *In his Regiſter.*

For the retrieving of theſe antient Treatiſes and MSS. as much as might be, the Archbiſhop had ſuch abroad, as he appointed to lay out for them whereſoever they were to be met with, as was ſhewn before. *He had a very choice Collection of antient MSS.*

But he procured not a few himſelf from ſuch in his own time as were Studious in Antiquity: As namely, ſeveral *Saxon* Books from *Robert Talbot*, a great Collector of ſuch antient Writings in K. *Henry* the Eighth's time, and an Acquaintance of *Leland*, *Bale*, &c. Some of which Writings the ſaid *Talbot* had from Dr. *Owen*, the ſaid K. *Henry*'s Phyſician: And ſome our Archbiſhop likewiſe had from him: As appears in one of the *Cotton* Volumes *: Which is made up of a Collection of various Charters, &c. Written out by *Joh. Joſcelyn*. Where at ſome of theſe MSS. collected, the ſaid *Joſcelyn* adds theſe Notes, *The Copy of this Dr.* Talbot *had of Dr.* Owen. *The Archbiſhop of* Canterbury *had this Charter from Dr.* Owen, &c. There be other Collections of this nature now remaining in *Benet* College, ſometime belonging to this *Talbot*, which we may preſume the Archbiſhop partly by his own Intereſt, and partly by the Intereſt of *Bale*, *Caius* and others, obtained: Particularly, his Annotations upon that part of *Antoninus* his *Itinerarium*, which belongs to *Britain*. And another, *De Chartis quibuſdam regum Britannorum*. Theſe are mentioned by *Anthon. à Wood*. *Some procured from Rob. Talbot, And Dr. Own.* * *Vitellius* D.7. *Literatur. Antiq.* p. 239. *Athen. Oxonien.*

And he kept ſuch in his Family, as could imitate any of the old Characters admirably well. One of theſe was *Lyly*, an excellent Writer, and that could counterfeit any antique Writing. Him the Archbiſhop cuſtomarily uſed to make old Books compleat, that wanted ſome Pages; that the Character might ſeem to be the ſame throughout. So that he acquired at length an admirable Collection of antient MSS. and very many too: As we may conjecture from his diligence for ſo many years as he lived, in buying and procuring ſuch Monuments. The remainders of his highly valuable Collections are now preſerved in ſeveral Libraries of the Univerſities of *Oxford* and *Cambridge*, but chiefly in that of *Benet* College, *Cambridge*. *He kept skillful Writers. Lyly.*

Some of theſe antient Hiſtorians of our Nation, which he met with, he took a great deal of Pains in fitting for the Preſs, to preſerve them to Poſterity by procuring them to be printed. In the Year 1570, he publiſhed *Flores Hiſtoriarum*, written by *Matthew Weſtminſter*, ſtyled *Florilegus*. Who writ chiefly of the *Britiſh* Affairs: The Hiſtory commencing from the beginning of the World to the Year 1307. Printed at *Frankford*. The following year he publiſhed *Matthew Paris* his greater Hiſtory, reaching from *William* the Conqueror to the laſt year of *Henry* the third. Printed at *Zurick*. In the Year 1574, he publiſhed *Alfredi Regis res geſtas ab Aſſerio Shirburnenſi Epiſcopo conſcriptas*. The ſhort Hiſtory of *Thomas* of *Walſingham*, reaching from *Edward* I. to *Henry* V. *cum Hypodigmate Neuſtriæ, ſive Normanniæ*. *Manuſcript Hiſtorians he cauſed to be printed.* *Vid. Camden*'s Preface to his *Scriptores Anglici, &c.*

His Edition of *Aſſer*, ſurnamed *Menevenſis*, from the place of his birth, was ſomewhat rare: For he put it forth exactly according to his MS. Copy: That is, the Language was Latin, but the Letters were *Saxon*. Though as we now ordinarily have the Book in *Camden*'s Edition of the *Scriptores Anglici*, *Normannici*, &c. the *Saxon* Letter is not uſed. And this he did as well to revive the old *Saxon* Learning, as to teſtify his faithfulneſs in the Edition of the Book; which was ſo exactly and literally done from the Original MS. For in his Preface to that Book, he deſired the Reader to obſerve, that in all the Books that he put forth, he never added *His Edition of Aſſer.*

any thing of his own, nor diminiſhed from the Copy; but expreſſed to a Word, every thing as he found them in the Originals. For he feared, as he there ſaid, if he ſhould have put in any thing of his own, out of pretence to ſmooth the Wrinkles, and wipe off the Stains of Antiquity, that what *Cornelius Nepos* writ to *Salluſt*, might be verified of him, *That they might not ſeem ſo much their Hiſtories that writ them, as his own.* And to let all men further know his integrity in that Edition, he ſent the Original Copy thereof to be kept in the *Benet* College Library: And publickly ſignified as much to the World in his Preface, for all to have recourſe unto, that would. For he ſet learned Prefaces before this and the other Hiſtorians he put forth.

Theſe Hiſtorians reprinted by *Camden.*

All theſe Authors did our Learned and Laborious *Camden* reprint in the Year 1603, at *Frankford*, and added in this Edition many other *Engliſh* Hiſtorians. But the number of the Authors he had there collected do fall far ſhort of an hundred and more. Which number of our Hiſtorians *Leland* ſaw and had; "Who from "time to time, with great diligence, and no leſs faithfulneſs preſcribed the Acts of "the Kings of this Land, and the fortune of the Realm; ſo incredibly great, he "ſaid, that he that had not ſeen and thorowly read their Works, could little pro- "nounce in that part. This large number of Hiſtorical Writers of our own Country *John Bale* aſſerts to be moſt true of his own Knowledge: Saying, that it was great pity, that we had not abroad thoſe worthy and antient Monuments of our Predeceſſors. And the ſame pity put our Archbiſhop upon publiſhing ſome of them.

See his *New-Years-Gift*, put forth by *Bale.*

his *Britiſh* Antiquities.

Fra. Thinn.

I need not mention his admirable Book, of the Lives of the Archbiſhops of *Canterbury*; which he might well ſtile *The Britiſh Antiquities*; there being ſuch a plentiful Treaſure of choice Antiquities collected together. *Francis Thinn* the induſtrious Herald made great uſe of this Book in his Catalogue of *Engliſh* Cardinals. Of this Work I have ſpoken before.

His Skill in antient Liturgies.

His great skill in Antiquity reached to Eccleſiaſtical Matters as well as Hiſtorical; whereby he became acquainted with the antient Liturgies and Doctrines of the Chriſtian Church in former times. He utterly diſliked therefore the publick Offices of the preſent *Roman* Church; becauſe they varied ſo much from the antient. Which made him think it highly neceſſary, that the Churches Service ſhould be purged from abundance of novel Ceremonies, and Superſtitions crept into it. And in his former mentioned Book he declared himſelf to this purpoſe. Which, by the way, it may not be amiſs to hint, how Archbiſhop *Laud*'s Accuſers urged againſt him at his Trial; *Viz.* That his Predeceſſor Archbiſhop *Parker* found fault on that account with the Conſecration of Churches. But that Archbiſhop anſwered fully, and undoubtedly according to the Mind of Archbiſhop *Parker*, "That "he did not find fault ſimply with the *Conſecration* of Churches, but only with "the Superſtitious Ceremonies uſed therein: And quoted the Place in that Arch- "biſhop's Book, wherein he had theſe Words, That *for want of Piety or Prudence,* "*their* [*the* Romaniſts] *later Pontifical and Miſſal Books did outgo the Antient*, in "multitudine Ceremoniarum, & peragendi difficultate & tædio, & Exorcizatio- "nis amentia: *i. e. in the Multitude of Ceremonies, in the difficulty and toyle of per-* "*forming them, and in the Folly of Exorciſing.* Theſe, ſaid Archbiſhop *Laud*, were "the things he found fault with, not with Conſecration it ſelf: Which he could "not well do, being then a Conſecrated Biſhop.

Archbiſhop *Laud*'s Trial.

Antiq. Britan. p. 85.

The *Saxon* Goſpels publiſhed by his means.

The Archbiſhop was the great Inſtrument of putting out the *Saxon* Goſpels, which were publiſhed in the Year 1571, in *Quarto*, the care of which lay upon *John Fox*, who ſet an Epiſtle Dedicatory to the Queen before the Book. Wherein he ſaid, Men were beholden to Archbiſhop *Parker*, "By whoſe induſtrious di- "ligence, and learned Labours this Book with many more had been collected and "ſearched out of the *Saxon* Monuments. Therein he mentioned a *Saxon* Sermon put forth by the ſaid Archbiſhop, which we ſhall take notice of in the next Paragraph. Of his procuring this Edition of the Goſpels, he ſpeaks himſelf in his Preface to the Hiſtory of *Aſſerius Menevenſis*, as we ſhall read by and by. This *Saxon* Book of the Goſpels was in the Year 1665, reprinted at *Dort* by Dr. *Marſhal*, Preacher to the *Engliſh* there, and afterwards Rector of *Lincoln* College in *Oxford.*

A no-

A notable Sermon alſo in *Saxon* in favour of the Proteſtant Doctrine of the Sacrament, after ſome hundred Years Obſcurity, was retrieved and brought to light by the Archbiſhop. *Elfrick* Abbot of S. *Alban*'s about 996 tranſlated it out of Latin, to be read to the People before *Eaſter*. In the Preface to which are theſe Words: "From *Worceſter*, *Hereford*, and *Exeter*, divers Books (that is, in "the *Saxon* Tongue) have been delivered into the Hands of Archbiſhop *Parker*: "By whoſe diligent ſearch for ſuch Writings of Hiſtory, and other Monuments "of Antiquity, as might reveal unto us what hath been the State of our Church in "*England* from time to time, theſe things which be here made known unto thee "do come to light. The Title of the Sermon is, *A Sermon of the Paſchal Lamb, and of the Sacramental Body and Blood of Chriſt, written in the old* Saxon *Tongue before the Conqueſt, and appointed in the Reign of the* Saxons *to be ſpoken unto the People at* Eaſter, *before they ſhould receive the Communion: And now firſt tranſlated into our common* Engliſh *Speech*. This *Saxon* Sermon is Printed in *Fox*'s Second Volume. But he hath left out ſeveral Paſſages, which contained ſome Legendary Miracles relating to the Sacrament, and ſome particular Paſſages which look favourably towards the Doctrine of the Church of *Rome*: Which are not omitted in the Archbiſhop's Edition of the Book.

A notable *Saxon* Sermon brought to light by him.

Pag. 1041.

For the further explaining of what is ſaid before, let me add, that in Archbiſhop *Lanfrank*'s time, who lived under *William* the Conqueror, all *Latin* Books, that had any Expreſſions againſt a Bodily Preſence in the Sacrament, were craftily aboliſhed by the Papiſts. And ſo *John Fox* obſerves in his Acts and Monuments, that in the time of *Lanfrank* and Pope *Innocent*, ſtudying by all means how to prefer, and further this their newcome Doctrine of Tranſubſtantiation, they did aboliſh and raze out of Libraries and Churches all ſuch Books, which made to the contrary. And becauſe *Lanfrank* and other *Italian* Prieſts here in *England* underſtood not the *Saxon* Books, as they did the Latin, all that they underſtood they made away: But the *Saxon* Books, becauſe they knew them not, remained. For proof whereof he offered it to be conſidered,

Saxon Books eſcaped the *Roman* deſtruction of Books.

Pag. 1041.

I. That whereas eighty Sermons were tranſlated out of the Latin into *Saxon* by *Elfrick* aforeſaid, which were uſed to be read on *Sundays* and Holydays to the People, there is no Latin Copy thereof extant: No, not of that one Sermon of the Sacrament before mentioned, though there were divers Copies of it in *Saxon* found: Two whereof Archbiſhop *Parker* had. There were alſo two Epiſtles tranſlated out of Latin into *Saxon*, by the ſaid *Elfricus*, belonging to the Church of *Worceſter*, the one written to *Wulfſine* Biſhop of *Shyrburn* againſt the Bodily groſs Preſence, the other to *Wulfſtane* Archbiſhop of *York* againſt the ſaid Error. But the Latin could not be found. *Fox* hath exemplified the *Saxon* Tranſlation of theſe Epiſtles.

II. That there is yet remaining one certain Piece or Fragment of a Latin Epiſtle of the ſaid *Elfrick* in the Library of *Worceſter*; wherein ſo much as maketh againſt the matter of Tranſubſtantiation was diſcovered to be ſo erazed, that no Letter, nor Piece of a Letter did there appear. And there was about the middle a very notable Sentence * of that nature defaced. But the *Saxon* Copy being found in the *Archives* of *Exeter* Church, the whole Sentence is very happily reſtored. This Epiſtle is now in the Library of *Benet* College. Vid. p. 533.

* The Sentence was this, *Non eſt tamen hoc Sacrificium Corpus ejus in quo paſſus eſt pro nobis, neque ſanguis ejus quem pro nobis effudit, ſed ſpiritualiter corpus ejus efficitur & ſanguis*, &c.

III. By one *Italian* Trick of *Polydore Virgil*, while he was in *England*; the Properties and Doings of all other *Italian* Papiſts in former Times, may partly be conjectured. For ſo *Fox* was informed, by ſuch as preciſely would affirm it to be true: That when *Polydore*, being licenſed by the King to view and ſearch all Libraries, had once accompliſhed his Story by the Help of ſuch Books, as he had procured in his ſaid Search, in the End, when he had taken out what he would, he piled thoſe ancient Books together, and ſet them all on a light Fire: By theſe things laid together, the Conjecture of Mr. *Edw. Brown*, the Publiſher of the *Faſciculus Rerum expetendarum*, &c. might not be improbable (notwithſtanding what Mr. *Wharton* writes againſt it) in the Sentence he cauſed to be inſerted in the Old Book of *Rocheſter*, concerning *Lanfranc*, which we ſhall find in the next Chapter.

Angl. Sacr. Vol. I. p. 55.

His *Saxon* MSS.

Beſides the mention of theſe *Saxon* Books, I will trace a few more, whereof the Archbp. was Maſter, which are ſtill in being; not only in the *Benet* College Library, the chief Treaſury of his MSS. but in other Archives in the Nation; as the moſt induſtrious Antiquary, Mr. *Hum. Wanley*, hath diſcovered them (with other *Saxon* Monuments) to the World, in his moſt laborious *Catalogue* of Books, yet remaining in *England*, of the *Ancient Northern Literature*. Wherein he hath alſo given a brief and critical Account of theſe Books, as he hath of all the Reſt ſet down in his Catalogue.

Antiquæ Literat. Septentrional. Libror. Catalog. Impreſſ. 1705.

A Vellum Book, containing, I. S. *Hierom*'s *Roman* Pſalter, with the *Saxon* Interlinear Verſion. Where the *Latin* Text is in Black, the *Saxon* Verſion in Red, and the Titles in Green. II. Sacred Hymns; whereof ſome, (as of *Eſay*, of *Anna*, of *Moſes*, &c. Of the Three Children, the *Magnificat*, and ſome others) are in *Latin* and *Saxon*; the Reſt with many Prayers are in *Latin* only. It is eſteemed to have been writ a little before the Conqueſt. This curious Book the Archbiſhop gave to the Lord Keeper *Bacon*, his Friend and Countryman, who gave it again to the Library of the Univerſity of *Cambridge*, in the Year 1574. When it was new founding by the Induſtry of Dr. *Perne*, Vicechancellor: Where it ſtill is. And in Memory of the Gift are theſe Words writ at the beginning of the Book; *This Book was bequeathed by the Right Reverend Father* MATTHEW, *Archbiſhop of* Canterbury, *to Sir* Nicholas Bacon, *Knt. Lord Keeper*, &c. *who did give the ſame to the Univerſity of* Cambridge, *Anno* 1574.

Another Vellum Book in a ſmall *Folio*, containing ſeveral Tracts: Whereof the firſt is the four Goſpels in *Engliſh Saxon* with Rubricks. It ſometime belonged to the Church of *Exon*; and was given to the ſaid Church, by *Leofric* Biſhop of the Church of St. *Peter*, the Apoſtle in *Exon*. In the Year 1566. *Gregory Doddes*, Dean of the ſaid Church, with the Aſſent of his Brethren the Canons, gave it to our Archbiſhop: Who gave it, as it ſeems, to the aboveſaid Publick Library; where it now alſo is, with this Inſcription: *Hunc Codicem Evangeliorum*, Gregorius Dodde, *Decan. Eccleſiæ Exonien. cum aſſenſu Fratrum ſuorum Canonicorum, dono dedit* MATTHÆO *Cantuarien. Archiepiſcopo: qui illum in hanc novam formam redigi, & ornari curavit* 1566. This Book was writ about the Time of the Conqueſt.

Another *Folio* Book in Vellum, elegantly writ; and in the ſame Library. It contains Pope *Gregory* the Great his Tract, *De curâ Paſtorali*, in four Books, turned by way of Paraphraſe, into the *Saxon* Language, by King *Ælfrede:* Alſo that King's Preface, with a Poem, wherein the Book ſpeaks to the Reader; turned out of *Saxon* into *Latin* by ſome modern Perſon. Which the learned Catalogiſt ſuppoſeth to be *Will. Lambard*. In the End of this Book are two Letters of Bp. *Jewel* to the Archbiſhop, which makes it evident it was his Book. This Book was writ a little after the Conqueſt.

Another Vellum Book in large *Octavo*, in the ſame Library of *Cambridge*. In it is contained a Collection of *Saxon* Homilies. The firſt Homily here is for the Third Sunday after *Theophany* on this Goſpel, *When he came down from the Mountain, great Multitudes followed him*, &c. Which is the Goſpel for the Third Sunday after *Epiphany*, with us to this Day. This Book was writ a little after the Conqueſt; and anciently belonged to the Abby of *Taviſtock* in *Devon*; found in that Monaſtery by one *R. Ferrar*, a Servant of the Earl of *Bedford*, *An.* 1566. In one place of the Book is writ, FRANCISCUS *Comes* Bedfordiæ 1566, by his own Hand. The ſaid Earl gave this Book to *MATTHEW*, Archbiſhop of *Canterbury*, 29 *Decemb.* 1567. in the Star-chamber, as the Archbiſhop wrote with his own Hand. And he gave it to the Univerſity of *Cambridge* 1570. This Homily Book is imperfect, as appears by other Books that have the ſame Homilies. The laſt Homily in this Volume, which is the 36. is very imperfect toward the latter part of it, but is very handſomely reſtored by the Care and Order, as it ſeems, of the Archbp, the Owner.

A Book in Parchment, in large *Octavo*. It is a Book alſo of *Saxon* Homilies; and was deſigned by the Archbiſhop for the Library of *Benet* College, as the Tenth Book of the *Saxon* Homilies, but by ſome Chance was loſt, as Mr. *Wanley* conjectures; but afterwards found by his Son *John Parker*; and, together with ſome other Books, was given by him to the Library of *Trinity* College, in *Cambridge*; where it now is. This MS. is ancient, and was writ a little before the Conqueſt.

An-

Another Book, which contains *Ælfrici excerpta ex Priſciano majore & minore*, without the Gloſſary. It was given to the ſame *Trinity* College Library, by *Thomas Nevil*, Dean of *Canterbury*, ſome time Maſter of that College. The Book hath *John Parker*'s Name in it; which makes it probable it was ſometime another of the Archbiſhop's Books.

Another in *Quarto*, in the ſame Library, being much the ſame with the Former, being *Ælfric*'s *Excerpta* out of *Priſcian* or his Grammar. The Prefaces having been wanting were reſtored by ſome late Hand, which Mr. *Wanley* ſuppoſes were procured to be done by the ſaid Archbiſhop. In this Volume are alſo added certain Moral Precepts in *Saxon*, for the younger Sort.

A Parchment Book in *Folio*, in the foreſaid Library. It contains the Lives and Paſſions of ſome Saints in *Latin*, and *Gregory* the Great his Book of the *Paſtoral Care* in *Saxon*, tranſlated by King *Ælfrede*; and by the Preface of the Tranſlator was ſent to *Wulfſine*, Biſhop of *Shyrburn*. Some body ſet this Annotation at the Beginning of the Book: *Hic ipſus eſt Liber quem Alvredus Rex miſit ad Eccleſiam* Syreburnenſem, *quem & tranſtulit ex Paſtorali* Gregorii *Latinè in Anglicum.* But our learned Author finds, that the Characters in which it was writ, ſhewed it to be long after *Ælfrede*'s Time, *Viz.* in the Eleventh Century. This was the Book he believed, that Biſhop *Jewel* took from the Library of his Church, and tranſmitted to our Archbiſhop, as was mentioned under the Year 1568. becauſe there are no Rubricks or Titles in this Book, whereby that learned Man (but ignorant of *Saxon* Learning) acknowledged, in his Letter to the ſaid Archbiſhop, that he knew neither the Writing nor the Author.

A Book in little *Octavo* in the ſame Library; it is writ in *Norman-Saxon*, about the Time of *Henry* II. or *Richard* I. What the Book contains appears by the Title, *Viz. Rhithmus Anglicus cum Omeliis Anglicis.* It hath Verſes of God, of the Day of Judgment, *&c.* After the Title is added this Hexaſtick by the Antiquarian *W. Lambard*, as it ſeems, recommending the Sweetneſs of ancient Writings, and directing with what Caution they ſhould be read:

Abdita quæ tenebrans Monumenta recondidit ætas,
Ætas nunc tandem clara retexit ea.
Quæ licet ad ſanctum non ſint referentia Cultum,
Temporis id nævus ſimplicitáſq; fuit.
Si libes quæ ſunt ſapida, inſipidúmq; recuſes,
Ipſa Vetuſtatis gratia dulcis erit. W. L.

Then follows Commendations of the ſame Man, in whoſe Poſſeſſion this Book was, in a Letter to Archbiſhop *Parker* by ſome unknown, to this Tenor: "Many will "brag of their Knowledge, and having of Antiquities; but the Writer of the "Verſes above, is the only Man that ever I could be acquainted with, for the "Reading of this Book, and other Antiquities. His Calender of the Bible may "appear to your Grace. But I moſt humbly beſeech you, that the painful Works "by him gathered, after your Grace hath peruſed, might not be wrapt up in Ob"livion. How he hath travailed in the *Armenian* Tongue, may appear ——" The Reſt is wanting. The Perſon that writ this, I ſtrongly conjecture to be *Tho. Wotton*, Eſq; both Worſhipful, Godly, and truly Learned in Antiquities, and a Correſpondent and Friend of the Archbiſhop's.

In the private Library of *Benet* College, were ſeveral *Saxon* Books more; all formerly belonging to our Archbiſhop, and of his procuring. Among theſe I may mention three or four of Remark, *Viz.* Other *Saxon* Books in C. C. C. C. Library. K. 2.

A Parchment Book in a ſmall *Folio*, formerly belonging to the Church of *Worceſter*; wherein are two Epiſtles of *Ælfric*, *Ad Sacerdotes.* In one of which Epiſtles it is thus written, *Non ſit tamen hoc Sacrificium Corpus ejus in quo paſſus eſt pro nobis, nec ſanguis ejus quem pro nobis effudit: Sed ſpiritualiter Corpus ejus efficitur & ſanguis. Sicut Manna quod de Cœlo pluit, & Aqua quæ de Petra fluxit*, &c. where in the Margin is this Annotation, (which ſeems to be *Joſcelyn* the Archbiſhop's Secretaries Hand) *Quidam Papiſta hic abraſerat tres lineas; ſed reſtituuntur à veteri Libro* Exonienſis *Bibliothecæ, in quo etiam hic habetur Tractatus.* This Note I am apt to believe, the Archbiſhop cauſed to be entred here.

A Parch-

A Parchment Book in ſmall *Folio*, which was the *Exeter* Volume abovemention-
L. 12. ed, inſcribed L. 12. wherein among other Tracts is a Diſcourſe of Abbot *Ælfric* to the Prieſts; where thoſe words are that had been razed in the Book of *Worceſter*, as is ſpecified before. Whereby all Men may ſee the faithful Dealings of the Papiſts. This Mr. *Fox* long ſince took notice of, as I have obſerved before.

P. 111. *a.* In a *Saxon* Homily in this Book is a Period likewiſe againſt the Corporal Preſence; which the induſtrious Author of the Catalogue of *Saxon* Books ſeaſonably takes notice of, *Viz. Thæc Huſel, &c.* that is to ſay, *That Sacrament is Chriſt's Body, not Bodily, but Ghoſtly*, and ſo on.

Another Book in ſmall *Folio*, being a Collection of Homilies, venerable both for the Original Owner, and the great Antiquity of it: Being a Tranſlation of them out of *Latin* into *Saxon* long before the Conqueſt, by the oft-mentioned Abbot *Ælfric*. And was his own Book, as appears by the Writing near the End, which is as follows; *Hunc Sermonem* [*Viz.* upon the Nativity of a certain Confeſſor] *nuper rogatu venerandi Epiſcopi* Æthelwoldi *ſcil. Junioris, Anglicè tranſtulimus; quem hujus Libelli calci inſcribi fecimus; nè nobis deſit, cum ipſe habeat.*

S. 16. *The Rede Book of Darby* [in the *Peak*.] In this Book is contained, a Dialogue between *Solomon* and *Saturn*, writ with an old Hand in *Saxon* Verſes; the Miſſal writ about 1061. and other things. Upon this Book by a late Hand is this written; *This Book was ſometime had in ſuch Reverence in* Darbyſhire, *that it was commonly believed, that whoſoever ſhould ſwear untruly upon this Book, ſhould run mad.*

L. 15. Another Parchment Book in *Quarto*, and very ancient, (which though in *Latin*, yet for the Rarity let me mention with the Reſt of the Archbp's Collections) being writ in ſomewhat great and round *Roman* Letters; and contains the four Goſpels in *Latin* according to the Verſion of S. *Hierom*; but not without Lections of greater Moment, differing from the Vulgar Edition. Mr. *Wanley* is apt to think it one of thoſe Books that *Gregory* the *Great* ſent to *Auguſtin* the Apoſtle of the *Engliſh*, and firſt Archbiſhop of *Canterbury*, Eleven hundred Years ago. And this Conjecture he makes from the Colour of the Ink, the Ducture of the Letters, and the Appearance of the Parchment, all ſo differing from ours. This Book belonged to the Abby of S. *Auguſtins, Canterbury*, Eight hundred Years ago, as is evident from an Agreement writ in *Saxon*, a little before the beginning of the Goſpel of St. *Mark*, and other Writings in that Book. It is commonly called S. *Auſtin's Goſpel*, and is ſaid by ſome to have ſtood anciently upon the High Altar of the Church of *Canterbury*, with an old *Pſalter* alſo placed there, called S. *Thomas*'s *Book*, that has
N. 10. a Picture of *David* in it. It is ſtill in the *Benet* College Library, (as is the foreſaid four Goſpels) and ſtiled in the Catalogue *Pſalterium Antiquiſſimum.*

Literar. Septentr. p. 151.

A Parchment Book in a little *Quarto*, containing *Ælfric*'s Grammar; or *Excerpta*
N. 19. *ex Donato.* The former Part of this Book is loſt; but Archbiſhop *Parker* cauſed it to be ſupplied very neatly and exactly, with this Annotation, *Memorandum, quod in hac Grammatica Saxonica, quæ de novo ſcribuntur, habent Gloſſam interlinearem, ſic ſcriptam, ut in Exemplari Libri Grammatici Saxonici habetur. Quæ poſtea in veteri Scripto, ſequuntur, illud Exemplar de quo tranſcriptum eſt:* Viz, *ut quæ in alio libro per Gloſſam interlinearem inſeruntur, habent hanc Gloſſam ſcriptam in medio & ſerie contextûs.*

A Paper Book in a ſmall *Quarto*, writ out by an *Amanuenſis* of the Archbiſhop: Containing a Book, as it ſeems, of *Ethelwold* Biſhop of *Winton*, *De Conſuetudine Monachorum*, in *Saxon*. Theſe two laſt Books I mention, as Inſtances to ſhew, what a Reſtorer, Tranſcriber and Preſerver, our Archbiſhop was of the ancient *Saxon* Books of this *Engliſh* Nation.

In the *Bodleian* Library at *Oxford*, there is an ancient Book of the four Goſpels in *Saxon*, before the Conqueſt. This Book the foreſaid exact Writer concludes once to have belonged to our Archbiſhop. And whereas it was defective in ſeveral Places, and many Leaves gone, thoſe Defects are reſtored and ſupplied in a modern Hand by the Commandment of our Archbiſhop, as is very probable, it being his great Endeavour by the Help of perfect Copies, to make up the Wants in others.

Literatura Antiq. Septentrional.

So that the before ſaid learned Perſon, and one of the beſt ſeen now living in thoſe ancient Languages of the Nation, hath deſervedly given our Archbiſhop the firſt Place of Honour and Commendation, for retrieving the Books and Writings of thoſe Times. For in his Preface to his learned Book of that Argument,

ment, after he had been lamenting the utter Loſs of many Hundred *Saxon* Books, and many Thouſand Charters of *Engliſh Saxon* Kings and Biſhops; and yet taking notice withal, that ſo many of ſuch Monuments remained in the Monaſteries, however deſtroyed by the *Danes*, plundered by the *Normans*; and (after that) notwithſtanding the Civil Wars of the Barons, the dreadful Diſcords of the Houſes of *York* and *Lancaſter*, and the Diſſolution of Religious Houſes under K. *Hen.* VIII. he then deſcended (after theſe Spoilers) to take notice of this great Finder, Reſtorer and Preſerver of ſuch Antiquities. *Quod verò tot* Anglo-Saxonum, Anglo-Danorúmq; *Scripta reliqua etiamnum ſunt, id maximè debetur Curæ & Diligentiæ Reverendiſſimi* MATTHÆI PARKERI Cantuarien. *Archiepiſcopi: qui Codices Chartaſque diverſas undique collegit, collectos magna ex parte perluſtravit, & ab interitu ſervavit.*

The Nation ever beholden to the Archbiſhop for retrieving *Saxon* Antiquities.

The Archbiſhop was alſo a diligent Collector of *Saxon* Annals, and as diligent a Reader of them, as appears by the red Lines in ſeveral Places, drawn under the Writing of ſuch a Chronicle in the ſame *Bodleian* Library, which the Reverend, Dr. *Edmund Gibſon* made uſe of in his Edition of the *Chronicon Saxonicum*.

Saxon Annals.

Thus we have ſeen, how our Archbp. ſought much after *Saxon* Antiquities; and many of them he made ſubſervient to the Vindication of our Reformation in oppoſition to Popery: And particularly *Saxon* Tranſlations of the Scripture; of which he met with divers. In his Preface to the *Engliſh* Bible, he tells us of very many ancient Tranſlations of the Bible, that were then extant, which he had ſeen, that for the Age of the Speech, and Strangeneſs of the Character, were almoſt worn out of knowledge. And of thoſe that had laboured about theſe Tranſlations into the Vulgar Tongue, ſome had been Kings of the Land, and ſome Biſhops, and ſome Abbots, and ſome other devout Fathers. Of which Kind of Antiquity he made this good Uſe, as well to juſtifie our own Doings in tranſlating the ſacred Scriptures, as to make it ſerve as an Argument againſt the preſent Church of *Rome*, that labour what they can, that thoſe holy Books be not tranſlated, and ſuppreſs the Knowledge of them from the People, by keeping them locked up in an unknown Language.

The Uſe he made of the *Saxon* Tranſlations.

Indeed he was the chief Retriever of that our ancient Native Language, the *Saxon* I mean, and encouraged heartily the Study of it. This was one of the Reaſons that moved him to cauſe the Author of K. *Alfred*'s Life before mentioned, to be printed in thoſe old Characters: Namely, That he might bring on the Readers, to the Study of the *Saxon* Language. That being arrived to the Knowledge of the Character, they might convert their Endeavours towards the *Saxon* Writings. From which, he ſaid, might be reaped no ſmall Pleaſure, and incredible Profit too, by the ſearching into ancient Monuments. Beſides, it was worth ones Pains, as he added, to compare our Country Language, which we now uſe, with that *obſolete* and almoſt extinguiſhed Speech; and while we are comparing them, to obſerve, how like they are, and almoſt the ſame. And for that Cauſe chiefly he took care, that the four Goſpels ſhould be printed in that Language, and in the ſame Form of Character. And that the Reader might the more eaſily attain the Knowledge and Underſtanding thereof, the *Engliſh* was joined with the *Saxon* in the Margin, and diſtinguiſhed with ſuch Notes and Signs, that the Sentences of each Language might very readily be compared one with another. He ſaid this moreover concerning the *Saxon* Character, that it would be uſeful to the Underſtanding of the *Iriſh*. For though the Language was different, yet the Letters, in which the Books of the *Iriſh* were writ, were the ſame. And hereby a Door might be opened to the Knowledge of their Tongue, in which had been written ſome very ancient Books. The Knowledge of the Language would alſo be eſpecially uſeful for ſuch as ſhould be ſent on any Meſſages to that People, or had any Buſineſs of their own among them.

The chief Reviver of the *Saxon*.

See his Preface to *Aſſerius*.

Encourages the Study of it.

In fine, He mentioned a double Benefit to ariſe from the Underſtanding of the *Saxon*.

The Advantage of underſtanding *Saxon*.

I. That the *Saxons* as well as the *Britains*, were wont to expreſs the Memory of famous Facts, and the Nature of things, by the Appellations they gave to Places. Now this would be a great Satisfaction to the Reader, to know the Import of the Names of all the Cities, Towns, Mountains, Woods, Rivers and Ways; and to underſtand

understand, whence all these are derived, and from what Fountains as it were they flow. Of which if any desired to taste, the Archbishop recommended him to *Lambard* of *Lincoln*'s Inn; who had wrote a Book *De Veteribus Saxonum Legibus*. Which *Saxon* Laws he turned into *Latin*. In the Preface to this Book, he acutely pursued the Force and Nature of some *Saxon* Words. The studying of which Book, he commended unto such as desired to attain to the Knowledge of that Language, and of the Laws of the ancient Kings.

Lambard De Vet. *Saxonum* Leg.

II. There are extant many Patents, and Monuments of ancient Times, and Royal Charters, preserved in Archives, as well before, as after the Coming in of the *Normans*: And all these are compriſed in *Saxon* Words and Letters. The useful Knowledge of these would be obtained by the understanding of *Saxon*. Thence should the Student make out many things which now lie hidden, and with little or no Pains be able to unfold some abstruse Matters, and the Nature of many things, which are now intricate and wrapt up from us.

His desire to promote it.

And to promote this Learning, he mentioned further, what a Concern former Times had for this Tongue, when it began to grow into disuse. That there were some Nunneries founded by some of our Forefathers; wherein it was appointed, that there should be some taught the Knowledge of it. On purpose to preserve it, and transmit it to Posterity, by communicating it down from one to another. Such was the Nunnery at *Tavestock* in *Devon*; and many other, which he could have named. Lastly, He made *Day* the Printer to cut the *Saxon* Types in Brass; who was the first Person that did it.

Day the Printer.

Forwards a *Saxon* Dictionary.

And that ingenious Men might be the more willing to engage in the Study of this Language, he laboured to forward the Composing and Publishing of a *Saxon* Dictionary. There were two, that by their reading and converse in various *Saxon* MSS. had made good Store of Collections of Words. The one was *Laurence Noel*: and the other the Archbp's own Secretary, *Joscelyn*. Him the Archbp. earnestly excited to digest his Collections into a *Lexicon* for the publick Benefit. Which he accordingly intended to do, but was by Death prevented; as was also *Noel* before him in his Work, which he designed to publish, under the Name of a *Saxon* Vocabulary. After them *John de Laet*, of *Antwerp*, purposed such an useful Labour; and after him *Abraham Wheelock*, the learned *Arabick* Professor at *Cambridge*, promised a *Saxon* Glossary. But still Death prevented these good Intentions, till *William Somner*, the learned Antiquarian of *Canterbury*, happily effected it, in the Year 1659. And lastly, I must not conceal another Vocabulary in *Saxon* and *Latin*, set forth in the Year 1701. in a less Volume, though containing more Words, at *Oxford*, by the Pains of *Tho. Benson* of *Queens* College.

SECT. III.

Antiquarians, his Acquaintance.

Held a Communication with Antiquaries.

FOR the better Communication and Encrease of this Antique Learning, our Archbishop kept a Correspondence with several great Antiquarians, as among others with Sir *William Cecyl*, *Stow*, *Lambard*, to whom I must add *John Bale*, besides *Flacius Illyricus*, and other Foreigners.

Sir *W. Cecyl*.

A Curious Bible, *Latin* and *Saxon*.

Cecyl and the Archbishop had a constant learned Intercourse together, and used to communicate ancient MSS. to each other. *Cecyl* had in his Study a very ancient Bible, written in *Latin* and old *English* or *Saxon*, and the Translation very peculiar. This about the Year 1565, he sent to the Archbishop to peruse, which after sometime he returned back again, with his Thanks for the sight thereof, and his Judgment thereon. Which was, that he thought it worth his keeping, as well for the fair antique Writing, with the *Saxon* Interpretation, as also for the Strangeness of the Translation, which he had examined, and found to be neither the accustomed

old

old Text [that is, as I ſuppoſe, the Vulgar Latin] neither S. *Hierom*'s, nor yet the LXX. At the ſix and twentieth Pſalm it had a curious Picture of King *David*, ſitting with his Harp or Pſaltery, of eight or ten Strings, and his Miniſters about him with their *Tubis ductilibus, & Cymbalis ſonoris*, &c. But this Pſalter he found wanted a Leaf, wherein ſhould have been the firſt Pſalm, and three Verſes of the Second. Now his mind was to have made up this defect, by taking the Picture, and placing it, as it might ſtand properly enough, before the whole Book of the Pſalms; And being fair on the backſide, to have appointed his Servant *Lyly*, an Artiſt in ſuch Matters, to have written thereon what was defective. But the Archbiſhop declined to do it, becauſe he called to mind, that *Cecyl* himſelf had a ſingular Artificer, to adorn the ſame. And ſo ſent it back to him as he found it, adviſing him, that he would do well to have the Monument (as he called it) finiſhed: Or elſe the Archbiſhop offered him to get it done himſelf, and then to remit it to his Library. Which was a very choice one. For the Riches whereof, the Archbiſhop told him, that in ſuch Treaſures he rejoyced as much, as though they were his own. For his care was in the preſervation, rather than in the private Poſſeſſion of ſuch Antiquities.

Cecyl's Library.

This antient Book calls to my mind an old Pſalter, done out of *Latin* into *Engliſh*, which *Weaver* ſaith he ſaw in the Earl of *Exeter*'s Library, tranſlated by one *Richard* an Heremite, which he ſuppoſed might be in the Reign of *Henry* II. And he gives us ſome *ſpecimina* thereof. In this Book were not only the Pſalms tranſlated, but the *Te Deum*, the *Benedictus*, the *Nunc demittis*, the *Acts* of the Apoſtles, the Goſpel of S. *Matthew*, the *Apocalypſe*, all the Collects, Epiſtles and Goſpels for the whole Year, much what the ſame, that we have now in our Churches: Alſo the *Pater Noſter* and Creed. I do not think this was the ſame with that Pſalter, or rather Bible, of *Cycill*'s I mentioned before; but I ſtrongly ſuſpect this did belong to the ſame Perſons Library, and that it deſcended into this Earl's Poſſeſſion from the ſaid *Cecyl*, his Anceſtor. Of whoſe Library *Camden* ſpeaks, how he borrowed no ſmall Light in his Writing of his *Britannia* from it, ſtyling it his *Inſtructiſſima Bibliotheca*.

A curious old Pſalter. Funeral Mon.

In his Ep. D. before his *Britannia*.

As for *Stow*, it was from his hand the Archbiſhop received his Copies of *Matthew Paris*, *Matthew Weſtminſter*, *Thomas Walſingham*, and the other antient Hiſtorians, which he reviſed, and procured to be printed: As *Stow* in his own Hiſtory tells us. Who tells us alſo, "That the Archbiſhop was a Perſon, that made di-"ligent ſearch for the Antiquities of the *Britains*, and *Engliſh Saxons*; [and I believe *Stow* himſelf might be one of his Agents in theſe ſearches;] "And that they "might be carefully kept, he cauſed them to be bound and covered, and ſuch "whereof he knew there were very few Examples [or Copies] he cauſed to be "Printed.

John Stow.

Lambard and our Archbiſhop conferred much their Notes of Antiquity together: And did mutually impart to each other their Collections. And particularly the Antiquities of *Kent* *Lambard* left in the Archbiſhop's Hands. The great Learning of this Man, as to Antiquities eſpecially, the Archbiſhop's Value for him, and the Characters he gave of him do make ſufficiently appear. As to his Skill in the *Saxon* Language and Laws, thus he ſpake, *Eſt in ejuſmodi rebus perſcrutandis ſagaci certè ingenio, & peracri.* And as to his Knowledge of antient Hiſtory, he gave this account of him to the L. Treaſurer *Burghley*, when he ſent him his Book of *Kent*, That he was *an honeſt and well learned obſerver of Times and Hiſtories.* Which Book, which he intitles his *Perambulation*, ſhews his choice Learning and Abilities: And ſo do alſo, His *Juſtice of Peace*, and his Ἀρχαιονομία, publiſhed again by *Wheelock* at *Cambridge*, *Anno* 1644. To which add his Topographical Dictionary, ſpoken of before. Which I do not hear ever ſaw the Light. But therein is a Maſs of curious Antique Obſervations of all the Counties of *England*, picked up by him from time to time in his Readings.

William Lambard.

Preface to *Aſſerius*.

To this Antiquarian the Archbiſhop communicated an antient Copy of *Matthew Paris*, before any Edition of it. Who took the Pains to tranſcribe this Learned Abbot's Hiſtory. Which Tranſcript yet remains in the *Cotton* Library, wherein are extant theſe Words written by himſelf: *Hujus Libri duo tantummodo vidi vetuſta Exemplaria: Quorum altera penes* Henricum Arundeliæ *Comitem eſt: Alterum vero penes* Matthæum Cantuariæ *Archiepiſcopum.* W. L. This was dated by him *Anno* 1565.

He tranſcribed *Matthew Paris*.

The Archbiſhop appointed *Lambard* to write a remarkable Sentence in *Rocheſter* Book;

And here I cannot but add a Paſſage communicated to me by my worthy old Friend and Contemporary, the Reverend Mr. *Edward Brown*, the publiſher of the *Faſciculus rerum expetendarum*, &c. now deceaſed: Who once ſhewed me a MS. in Parchment of very venerable Antiquity, belonging to the Church of *Rocheſter*, and therefore ordinarily called *Textus Roffenſis*. Wherein, in a certain place of it, this *Lambard* had wrote about twelve or fifteen Lines in Latin concerning *Lanfrank* Archbiſhop of *Canterbury*, to this purpoſe, " That the King of *England* being a-" broad left the Government of all the Land in that Archbiſhop's Hands. And " that at that time the ſaid *Lanfrank* cauſed the Holy Scriptures, and the Writings " of the Holy Fathers to be all collected, and gotten together; and then appointed " them all to be mended, purged and corrected. And in the Margin this Sentence is writ by the Hand of the ſame *Lambard*, that *Matthew Parker*, Archbiſhop of *Canterbury* appointed this to be by him inſerted in that Book. By which words that Learned Archbiſhop ſeemed to intimate, as the ſaid Mr. *Brown* ſignified then to me, how the Popiſh party laboured even in thoſe times, under pretence of correcting, to corrupt all the antient Writings, to make them look the more favourably upon their backſliding Church, and ſophiſticated Doctrines. And they ſtuck not even at the Sacred Scriptures themſelves, to wreſt them to ſpeak the more agreably to their Superſtitions and Corruptions. And perhaps from this time chiefly is to be dated the foiſting of many ſpuriousPieces upon the Fathers, and falſifying the Text of the vulgar Latin Bible. This was writ by *Lambard* in the Year 1573, very likely at that time when our Archbiſhop was in *Kent:* Being there partly for a Viſitation, and partly to entertain the Queen, who that Year went in Progreſs to *Canterbury*, and was there moſt nobly received by him. Since this time the ſaid Mr. *Brown* thought fit to publiſh in his Preface to the *Faſciculus*, the very words written by the ſaid Archbiſhop's Order, in the abovementioned Book. Which were theſe,

Pag. XXXII.

> *Quando Willielmus Rex glorioſus morabatur in Normannia*, Lanfrancus *erat Princeps, & cuſtos Angliæ, ſubjectis ſibi omnibus Principibus, & juvantibus in his, quæ ad defenſionem vel pacem pertinebant regni, ſecundum Leges patriæ; Lectioni aſſiduus, & ante Epiſcopatum, & in Epiſcopatu, quando poterat. Et quia Scripturæ, Scriptorum vitio, erant nimium corruptæ, omnes tam Veteris quam Novi Teſtamenti Libros, nec non etiam ſcripta ſanctorum Patrum, ſecundum Orthodoxam fidem ſtuduit corrigere.*

And ſhewed him a MS. of *Theodore* Archbiſhop of *Canterbury*. * Pag. 233.

To which I will ſubjoyn what *Lambard* himſelf relates in his *Perambulation* of *Kent* *; that our Archbiſhop ſhewed him a certain MS. of venerable Antiquity, which, as he ſuppoſed, had belonged to the Library of *Theodore*, a *Grecian* born, Archbiſhop of *Canterbury* in the ſeventh Century. This MS. Book contained *David*'s Pſalter, ſundry Homilies in Greek, *Homer*, and ſome other Greek Authors, written beautifully in thick Paper. The name of *Theodore* was prefixed. Which by the great Antiquity of the Book he thought, (not without good reaſon) that it ſometime belonged to that Archbiſhop. And this was ſome of the Learned Society between our Archbiſhop and *Lambard*. Of the *Homer*, *Godwin* ſaith, that it was ſo fair and exquiſitely writ, as no Print in the World yet extant was thought to be comparable to it for Truth or Beauty.

Catal. of Biſh.

John Bale.

As for *John Bale*, I do alſo find Footſteps of acquaintance between him and our Prelate. And it may be taken for granted, that there was, their Learning lying ſo much the ſame way; and *Bale* being a Prebendary of his Church of *Canterbury*, Where he reſided, and dyed ſome Years after *Parker*'s coming to that See. For after the coming of Queen *Elizabeth* to the Crown, he returned not to his *Iriſh* Biſhopri ck, but conented himſelf with his Prebend in this Church.

Gives the Archbiſhop an antient MS.

He preſented the Archbiſhop with an antient MS. being a very learned Tract in favour of the Mariage of Prieſts, ſent to Pope *Nicolas*, who had reſtrained Prieſts that Liberty. This Epiſtle began, *Cum tua, O Pater & Domine*, &c. It had been commonly before attributed to *Hulderick* Biſhop of *Augsburgh*. So *Æneas Sylvius* in his Deſcription of *Germany*; and *Flacius Illyricus* aſſerted that the ſame Epiſtle did ſtill remain in certain old Monuments, and that he had ſeen ſome Copies of it, attributed to the ſaid *Ulderick*. But this old Copy of it which *Bale* had given

to

to *Parker*, had a Title, as though another Perſon, namely *Voluſianus* Biſhop of *Carthage*, were the Writer, *Viz. Hæc eſt Reſcriptio* Voluſiani Carthaginenſis *Epiſcopi, in qua Papæ* Nicolao *de Continentia Clericorum, non juſtè, ſed impiè, nec Canonicè ſed indiſcretè, tractanti, ita reſpondit.* I am apt to think that *Bale* did communicate this Tract to our Prelate for his Uſe, in compiling his Book in Vindication of Prieſt's Mariage. Afterwards our Archbiſhop delivered it to *John Fox* to inſert in his large Eccleſiaſtical Hiſtory; where it may be read in his Eighth Book of *Acts and Monuments. Fox* ſaith there, that it was an old Writing, both by the Form of the Characters, and by the wearing of the Parchment, almoſt conſumed by length of years and time.

This Learned Antiquary [*Bale*] dyed in the Year 1563. Whoſe rare Collection of MSS. after his Deceaſe, came, as I am apt to believe, into our Archbiſhop's Hands by purchaſe. For he laid out for them immediately upon his Death, fearing that they might be gotten by ſome body elſe. Therefore he took care to beſpeak them before others, and was promiſed to have them for his Money, as he told *Cecyl.* And perhaps divers of thoſe Books, that do now make proud the Univerſity Library, and that of *Benet*, and ſome other Colleges, in *Cambridge*, were *Bale*'s, before they were the Archbiſhops.

His Condition.

To leave a word or two concerning this famous Man. He in his young days was a zealous man for the Papal Superſtitions, holding up his hands to rotten Poſts, as he himſelf expreſſed it, and calling them, as others did, *Their Fathers in Heaven.* For which he afterwards asked God Mercy, as he ſaid, a thouſand times. He was maried and had Wife and Children; with whom, about the time of the ſix Articles in King *Henry*'s Reign, he fled beyond Sea into *Germany.* Here in the Year 1545, he publiſhed his Book *Of the Image of both Churches:* That is, A Commentary upon the *Apocalypſe.* Where ſpeaking of *John*'s flying into the Iſle of *Patmos*, and being an Exile, he added, *And ſo did I* [fly] *a poor Creature with my poor Wife and Children.* He was familiarly acquainted with the great *Leland*, and read in *Leland*'s Study many of his Works; which if he had lived to ſet forth, he ſaid, it would have been a Wonder and Miracle to the World, to have read ſome, that learned Man was preparing; as one Book treating *De Antiquitate Britannica*, and another *De illuſtribus Viris.* But while he was buſie about them, he was unhappily bereft of his Wits. This *Bale*, was a paſſionate Lover of our antient Writings, and a great bewayler of the Deſtruction of them, as was ſeen in part before. In his Epiſtle to K. *Edward* VI. "He lamented ſo great an overſight in the overthrow of Abbies and Monaſteries, wherein the moſt worthy "Monuments of this Realm ſo miſerably periſhed in the Spoil. Wiſhing, that Men "of Learning, and of Love to their Nation, had been then appointed to ſearch "their Libraries, for the Conſervation of thoſe moſt noble Antiquities. Praiſing "*Henry* VIII. for appointing, by ſpecial Commiſſion, *Leland* to overſee a number "of their Libraries. Reproaching our Nation, ſaying, that among all Nations, "where he had wandred, he found none ſo negligent and untoward, as he found "*England*, in the due ſearch of their antient Hiſtories. And elſewhere, he ſaid, "He could ſcarce ſpeak without Tears, that the worthy Works of Men godly "minded, and lively Memorials of our Nation, ſhould periſh with thoſe Lazy "Lubbers, and Popiſh Belly-gods. He wiſht, that in every Shire of *England* "there had been one ſolemn Library; for the preſerving thoſe noble Works, and "for the preferring of good Learning in our Poſterity. And that thus to deſtroy "all without Conſideration would be unto *England* for ever a moſt horrible infamy "among the grave Seniors of other Nations. And that neither the *Britains* under the "*Romans*, and *Saxons*; nor the *Engliſh* People under the *Danes* and *Normans*, had e-"ver ſuch damage of their Learned Monuments, as we have ſeen in our time.

Image of both Churches. Rev. 17.

Before his Edition of *Leland*'s New-Years-Gift.

In his Pref. to the New-Years-Gift.

Bale an elaborate ſearcher of Libraries.

This *Bale*, by reaſon of the dangers of the Profeſſors of the reformed Religion in K. *Henry*'s Days, travailed into *Germany*, as was ſaid before, where he publiſhed his Book *De Scriptoribus Britannicis.* Coming into *England*, towards the latter end of K. *Henry*, or beginning of K. *Edward*, he moſt laborioufly, as well as expenſively, ſet himſelf to ſearch many Libraries in *Oxford*, *Cambridge*, *London*, (wherein there was but one, and that but a ſlender one too) *Norwich*, and ſeveral others in *Norfolk* and *Suffolk.* Whence he had collected enough for another Volume *De Scriptoribus Britannicis:* A Regiſter of whoſe Names, conſiſting of near five hun-

dred, he printed in the Year 1549, at *London*, with an Intention afterwards with their Names to publiſh their Acts, their Ages, and the Titles of their Books, in the ſame Method as he had uſed in his former Book: Though I think it never ſaw the Light.

Camden's Judgment of *Parker.* In his Ep. Ded. to his *Scripta Normannica*, &c.

But to return to our Antiquarian the Archbiſhop; of whom give me leave to recite what two later Antiquaries have ſpoke and judged in this Regard. The one of theſe is the Learned *Camden:* Who called him *Singularis ille omnium diſciplinarum Pater Fautórque, & ſummus venerandæ Antiquitatis cultor:* Adding, "That he did, with "great Expences, and greater care, retrieve from all parts MSS. Books from ru-"ine: Which he repoſited in the Library of C. C. C. C. And occaſionally diſ-courſing how it was one of the great wants of our Country, that it had not yet any intire compleat Hiſtory of *England*, he ſaid, That Archbiſhop *Parker* was the firſt and chief, that made Proviſion for ſuch a deſirable Work. The other is the Right Reverend Biſhop *Godwin*, who writ of him, "That his Care for preſerv-"ing Antiquities was not to be forgotten: To which his Care we are beholden for "moſt of our antient Hiſtories; that, but for him, were even upon the point utterly "to periſh.

And *Godwin's*, In his Catalogue.

SECT. IV.

His Epiſcopal Qualities: And Care of the Church.

How he interpreted the Bearing in his Arms.

HAving thus made ſome *Obſervations* upon our Archbiſhop, conſidered in a more private Capacity; let us obſerve him a little in his high Vocation, and in his Government of the Church. And firſt, I cannot but obſerve, how this pious Prelate made his Paternal Coat of Arms (which indeed looked ſomewhat like a Providential Prognoſtick) a *Memorandum* to himſelf of his Epiſcopal Duty. Which Coat was three Keys: To which by Royal Favour was added on a Chevron, as many bright Stars. Theſe *Inſignia*, i. e. *Bearings*, he eſteemed not ſo much Marks of Honour, as Admonitions of his Duty. The Keys he interpreted to ſhew the Power of binding and looſing, granted by Chriſt to his Biſhops: And the Stars to ſignify Integrity of Life and Doctrine. So he, as warned hence, endeavoured to behave himſelf in this his high Office; that is, to open the Gates, as it were with Keys, to ſuch as would enter into the Kingdom of God; and, the thick darkneſs of Popery being chaſed away, to bring the Blind, as it were by the Star in the *Eaſt*, that went before the Wiſe Men, to the Marvellous Light of the Word of God.

Lived in the Port of an Archbiſhop.

His Office did not ſo much adorn him as he adorned his Office. He lived in the true Quality of an *Engliſh* Archbiſhop. And his Judgment was clear, for a Man of his Vocation to live in the *Port of a Biſhop*, as he uſed to expreſs it. Not that he cared for Honour, or affected State and Greatneſs, as he once ſeriouſly told his Friend, the L. Treaſurer: But nevertheleſs, he thought it of great behoof for many good ends. And this was the reaſon he once aſſigned for the allowance of *Commendams* to ſuch as had ſmall Biſhopricks; *Viz.* That they might live like Biſhops, and be hoſpitable and charitable, and Patrons of Learning and Vertue. In his little Country Retirement at *Bekesborn*, beſides what Servants he left at *Lambeth*, he had little leſs than an hundred Perſons of his Family, upriſing and down lying; beſides divers more, that for the Streightneſs of Lodgings, were fain to take Harbour abroad in the Neighbourhood. And he had within his Walls, in Wages, Drawers, Cutters, Painters, Limners, Writers and Bookbinders, beſides Officers of his Houſehold, and of his Courts, and many Chaplains, and other Learned Men, Foreigners as well as others, whom he gave Entertainment to. So that his Houſe-keeping muſt needs be Great and Splendid in that he had ſuch a large Family to provide for. And we may well believe, that his Family was not only great, but good, not only large, but learned; and that his Houſe was rather a Church and an Univerſity, than a Palace, when ſuch eminent Piety, and profound Learning harboured

boured in the chief Head and Maſter. For ſo one of his own Domeſticks, *Viz.* Dr. *Ackworth*, in a Letter to the L. *Burghley*, gives an account of him in his own Family, That he was *Omnis divinæ ac humanæ cognitionis Oraculum: Interior autem Conſuetudo optima vivendi diſciplina atque regula. The Oracle of all divine and humane Knowledge: But that his more private Converſation was the beſt diſcipline and Rule of Living.* *Ackworth*'s Account of his Family.

And now we are ſpeaking of his Servants and Dependents, we may well mention his *Sculptores*, or Engravers, excellent in their Art: Whereof one was a Foreigner named *Hogenbergh*, and another was called *Lyne*. He employed them much in Genealogies, wherein indeed a noble part of antient Hiſtory conſiſteth. In *Ruckholts* (in the Pariſh of *Low Leyton* in *Eſſex*) the Manſion-Houſe of the Family of the *Hickes*'s, Baronets, (whoſe Anceſtor was Secretary to the L. Treaſurer *Burghley*) there ſometime was a large Genealogy of the Kings of *England* from the Conqueſt, well drawn down to Q. *Elizabeth*, and Printed, with all the Line of *France*, and of *England*, under theſe two Titles, *Linea Valeſiorum*, and *Linea Angliæ*. And at the bottom the Workmaſters Name ſet, *Viz. Remigius Hogenbergius, Servus* D. Matt. *Archiep. Cant. Sculpſit* 1574. Such another Genealogical, Hiſtorical Map, there was, intituled, *Regnum Britanniæ tandem plene in Heptarchiam reductum à* Saxonibus, *expulſis* Britannis, *Anno* 686. Alſo, on one ſide of it is ingraven a Map, intitled *Angliæ Heptarchia.* It is done in Wood, but very plain and well. To which the Name is ſet, *Viz. Richardus Lyne Servus D. Matth. Archiep. Cant. Sculpſit*, 1574. In this Map are deſcribed the Seven Kingdoms in Seven Columns, and the Dioceſes and Counties contained in each Kingdom. And in this Table of Genealogy is a Three-fold Scheme. Firſt, A Scheme of all the *Britiſh* Kings, their Names, and the Years when they began to Reign. Secondly, Another of the *Norman* Dukes, to *William* the Conqueror, and the Years, when they began. And a Third Scheme of the *Norman* Kings, beginning at *William* the Conqueror, with the Year and the Day of the Month of their Reſpective Reigns, to Q. *Elizabeth*, then Reigning. So that here was repreſented a complete Hiſtory of *England*, ſuccinctly, under one View. His Servants and Dependents. His Engravers.

And with the Archbiſhop's Engravers we may join his Printer *Day*, who printed his *Britiſh Antiquities*, and divers other Books by his Order, and eſpecially ſuch as related to the Injunctions and Laws of the Church. For whom the Archbiſhop had a particular Kindneſs. For as he was a Promoter of Learning, ſo, in Order to that, of Printing too. *Day* was more ingenious and induſtrious in his Art, and probably richer too, than the Reſt, and ſo became envied by the Reſt of his Fraternity; who hindred, what they could, the Sale of his Books; and he had in the Year 1572, upon his Hands, to the Value of two or three thouſand Pounds worth, a great Summ in thoſe Days. But living under *Alderſgate*, an obſcure Corner of the City, he wanted a good Vent for them. Whereupon his Friends, who were the Learned, procured him, from the Dean and Chapter of St. *Pauls*, a Leaſe of a little Shop to be ſet up in St. *Paul*'s Churchyard. Whereupon he got framed a neat handſome Shop. It was but little and low, and flat Roofed, and leaded like a *Terrace*, railed and poſted, fit for Men to ſtand upon in any Triumph or Shew; but could not in any wiſe either hurt or deface the ſame. This coſt him forty or fifty Pounds. But φθονεῖ δὲ τέκτονι τέκτων, his Brethren the Bookſellers envied him, and by their Intereſt got the Maior and Aldermen, to forbid him ſetting it up; though they had nothing to do there, but by Power. Upon this the Archbiſhop brought his Buſineſs before the Lord Treaſurer, and interceded for him, that he would move the Queen, to ſet her Hand to certain Letters that he had drawn up in the Queen's Name to the City, in effect, that *Day* might be permitted to go forward with his Building. Whereby, he ſaid, his Honour would deſerve well of Chriſt's Church, and of the Prince and State. The Archbiſhop alſo made another thing ſerve his turn as a ſeaſonable Argument; which was, that but lately, the Queen's Privy Council had writ to him, and the other Eccleſiaſtical Commiſſioners, to help *Day*: Perhaps in vending his Books, and encouraging thoſe of the Clergy to buy them. *Day* his Printer. His Shop in St. *Paul*'s Churchyard.

The Archbiſhop had made uſe of *Day*, to print Dr. *Clerk*'s Anſwer to *Sanders*. Whereby he put him to a more than ordinary Charge, *Viz.* To caſt a new Sett of *Italian* Letters, which coſt him forty Marks. For our black *Engliſh* Letter was not proper for the Printing of a *Latin* Book. And neither he, nor any elſe, as yet *Day* not affected by the *Puritans*.

yet had printed any *Latin* Books; becauſe in thoſe Days they would not be uttered here, but, to be ſure, not abroad, the Books printed here being in ſuch Suſpicion in the *Roman* Catholick Countries, as being ſuppoſed to be infected with Hereſie, and ſo not to be read. And therefore the Archbiſhop was willing to benefit him, as much as he could. Indeed he had a Favour for him, and perhaps a litle the more, becauſe, by his being employed in printing the Eccleſiaſtical Orders and Injunctions from time to time, he was no ways affected by the *Puritan* Party. It is certain one of the Printers of *Cartwright*'s Book, *Aſplin* by Name, being afterwards taken into *Day*'s Houſe in *November* 1573, attempted the Aſſaſſinating him and his Wife, and ſome others of his Family, and ſaid, he was moved by the Spirit to do it. As one *Burchet* not long before ſtabbed Captain *Hawkins*, by Miſtake, for Sir *Chriſtopher Hatton*, becauſe he was one that oppoſed that Sort of Men. And he was perſuaded, that it was lawful to kill ſuch as hindred the Truth of the Goſpel. Probably both acted by the ſame Principle. An old Principle, derived from that dangerous Sect of the Anabaptiſts of *Germany*. One Inſtance whereof we meet with in the Year 1527, about which Time it firſt ſprung up. One of that Sect in *Sangal*, a Town in *Switzerland*, in the Preſence of his Father and Mother, killed his own Brother, and cut off his Head; and then ſaid, *That he was moved by the Spirit of God ſo to do.*

Cam. Elizab.

Lauquet's Chronicle.

And as our Archbiſhop lived in this decent Port himſelf, ſo he did not in the leaſt injure the Revenues of the Archbiſhoprick thereby: but diligently preſerved them, and left them more ample and better ſettled, and confirmed, than he found them. He ſubtracted nothing from the Poſſeſſions and Benefits of his Church, but maintained all the Rights and Privileges of it, and delivered them over ſafe to his Succeſſors. That they alſo might have wherewithal to ſubſiſt and expend, for the Honour of the See.

Leaves the See better than he found it.

His Care of the Church.

But our Archbiſhops prime and main Buſineſs, as it ought to be, was the Care of the Church of *England*. And he was generally eſteemed by the wiſeſt and moſt underſtanding Men in thoſe difficult Times, next to the Queen, the great Stay of the Reformed Religion, and highly uſeful to the Church newly emerging out of Superſtition and Idolatry. This is confirmed by one that was the Queen's Ambaſſador, a learned and knowing Man in the Affairs of the Realm. "That the "whole Realm received great Benefit by his wiſe and zealous Chriſtian Gover- "nance in Cauſes of Religion." Commending him alſo, "For his good and care- "ful Tendring of the Advancement of God's Truth [reſcued newly from the "Corruptions of Popery] in this his Church of *England*; whereof next to the "Queen's Moſt Excellent Majeſty, the principal Charge pertained to him." And to him, ſhe knowing his Integrity and Abilities, committed the chief Care of it. For ſhe told him once, That *he had Supreme Eccleſiaſtical Government, and ſo ſhe committed the chief Inſpection of the Church to him.* She conſulted him always in the Beſtowing of her Biſhopricks. And becauſe ſhe would ſuffer them ſometimes to lie a while vacant, he reminded her and her Counſellors often, for the filling them. For he ſaw it highly neceſſary, that the Dioceſes ſhould not be without the Overſeers, for the regulating the inferiour Clergy, and the taking Care that neither Superſtition nor Innovation prevailed among the People. He was very diligent in his Metropolitical Viſitations: Viſiting particular Dioceſes by his Officers. As among others more latewardly, *Norwich*, *Wincheſter*, and *Peterburgh*. He had the *Welſh* Biſhopricks alſo Viſited; wherein much groſs Ignorance, and many Remainders of Superſtition, and particularly Concubinacy, prevailed among the Clergy. Then he did, or intended to, ſend *Herle* the Warden of *Mancheſter*, a grave Man, and excellent Preacher, along with the Reſt of his Viſitors, to teach and inſtruct the People.

Mr. *Man*, Ep. *to Mnſcul.* Comm. Places in *Engl.*

A Speech of the Queen to him.

His Endeavours for Conformity to the Churche's Cuſtoms and Laws.

And as he had a great Care of the Church in general, ſo one great Branch of that Care extended to the preſſing a Conformity to the Queen's Laws and Injunctions. Which proceeded not out of Fondneſs to the Ceremonies themſelves, but for ſome other Cauſes. For he cared not for the Cap, Tippet, Surplice, or Wafer-bread and ſuch like, (as he told the Lord Treaſurer expreſly in a Letter;) but for the Laws ſo eſtabliſhed he eſteemed them. He took indeed great and indefatigable Pains, for the preſerving the Church in that State, wherein it was conſtituted at its firſt Reformation, againſt thoſe Innovators, that were for pulling down the Walls of it,

it, by labouring to overthrow its original Conſtitution and Government. This appeared chiefly in his earneſtneſs about the *Advertiſements*, beſides other collateral Injunctions and Articles, that as occaſion ſerved he publiſhed and preſcribed. The *Puritans* on the other hand reſiſted him; aſſerting, That we were ſcarce come to the Face of a Church, and that it did but peep out from behind the Skreen. So *T. C.* in his *Admonition* hath theſe Words, "I ſay, that we are ſo ſcarce come to the Face "of a Church rightly reformed, that although ſome Truths be taught by ſome "Preachers, yet no Preachers may, without great Danger of the Law, utter all "Truths comprized in the Book of God. It is ſo circumſcribed and wrapt up "within the Compaſs of ſuch Statutes, ſuch Penalties, ſuch Injunctions, ſuch Advertiſements, ſuch Articles, ſuch ſober Caveats, and ſuch manifold Pamphlets, "that in manner it doth but peep out from behind the Skreen." Theſe being their Sentiments, and our Archbiſhop on the other hand called upon ſo much by the Queen alſo, to ſee her *Injunctions* obſerved, and his own Judgment and Council concurring, that it was ſo neceſſary for Obedience to be given to Laws, he drew an extraordinary ill-will from the *Puritans* upon himſelf. They called him *Papiſt*, and *Pope* of *Lambeth*, and the like. And they uſed all their Intereſt to bring him into diſfavour at Court, procuring the Earl of *Leiceſter* to be his fatal Enemy. Who was ſo to the laſt, and did, by his Authority with the Queen, get almoſt every Suit the Archbiſhop had with her to be diſappointed or rejected.

Whitgift's Defence, *pag* 38.

Drew on himſelf the Hatred of the *Puritans*.

The *Puritans* upon all occaſions blamed him, and reproached his Officers. So *Sampſon* behind his back, in a private Letter to the Lord *Burghley*, accuſed him, as not taking that Pains in the Congregation, as he ought. That his Offices and Officers were guilty of great Faults, and wanted Reformation. And adviſing, that he [the Lord *Burghley*] being ſo great a Miniſter of State ſhould controul and oppoſe his Authority. The occaſion whereof was this, *Sampſon* by reaſon of his Palſey was forced to lay down his Lecture at *Whittington* College, to be read in Term-time, the Salary whereof was 10*l. per Annum*. The Lecture was in the Diſpoſe of the Company of Clothworkers, *London*; who were to nominate a Lecturer to the Archbiſhop, and he was to accept or refuſe, according as he approved him. The ſaid *Sampſon* would fain have reſigned to *Dering*. And the Archbiſhop was felt, to know if he would admit him; and if ſo, *Sampſon* would be willing to reſign to him. But the Archbiſhop utterly refuſed. Whereupon *Sampſon* writ to the Lord *Burghley*, That he ſhould command the Archbiſhop to comply in this Matter; telling him, that he could command a greater thing at his Hand. Adding theſe words, "Truly, my Lord of *Canterbury* deals herein very ſtraitly, "though he like not to take ſuch Pains in the Congregation himſelf, yet he ſhould "not hinder or forbid others, which are both able and willing. That, of Mr. *Dering*, he could ſay boldly, that my Lord of *Canterbury* could neither find juſt "Fault with his Doctrine, nor yet fault his Life. If your Lordſhip would but "look into the State of the Archbiſhop, as our Policy hath placed it, into the "*Canterbury* Offices and Officers, you could and would eaſily eſpy, *pro ea qua polles* "*pia prudentia*, ſuch great Faults, as do crave a Reformation. For it is time, if "not more than high time, that they were reformed. Then he humbly beſeeches "him, that by his Authority he would controul the Authority of the Archbiſhop "of *Canterbury*, for Mr. *Dering*." As though he ſhould have reſtrained the Archbiſhop's legal Power, and have openly affronted him, and have broken off all Friendſhip with him to have gratified Mr. *Sampſon's* Deſire.

Their Accuſations of him. *Anno* 1574.

Sampſon writes to the Treaſurer againſt him.

And indeed I think, had not the Church met with ſuch a ſtout and unwearied Patron of it at that Time, when there was ſuch continual ſtrugling to throw off its godly Orders, and break in pieces thoſe Conſtitutions, on which it was at firſt eſtabliſhed, it would in all Probability have never been able to have ſubſiſted afterwards. So that I may call him our Churches *Nehemiah*. For as the Jewiſh *Nehemiah* built the Walls of *Jeruſalem* in ſo much oppoſition, and thereby got himſelf ſuch everlaſting Fame for his good Deeds to the State of *Jeruſalem*, of whom *Joſephus* writes, Μνημεῖον αἰώνιον αὑτὸ καταλιπὼν τὰ τῶν Ἱεροσολύμων τείχη, *He left the Walls of* Jeruſalem *his Eternal Monument*: So the WALLS of our *Jeruſalem* ſhall be Archbiſhop *Parker*'s Eternal Monument; partly for building them up, chiefly for preſerving them, being built, from being thrown down again.

The great Patron of the Church of *England*.

Joſeph. Antiq. lib.

And

And ſo with all Honour and Reſpect we ceaſe this long Narration of Archbiſhop *Parker*, taking our Leave of him, as one of the beſt Deſervers, in this our Iſland, of Religion, Learning, Antiquity of his Country, and of the Church of *England*, Triumphant at laſt over the Malice of all his Ill-willers: Uſing a part of the Epitaph his Servant *Alexander Nevyl* once compoſed upon his Death:

Ergò jace, venerande Senex, & murmure ſtulto,
Invidiâ majórq; omni, fœlixq, peracto
Obdormi ſtudio: Nos hic tua facta ſonamus,
Te plenique, & amore tuî, te flemus ademptum,
Te, te, magne Pater nos hic veneramur, amamus,
Et tanti æternùm mirabimur acta Magiſtri.

THE END.

A N

APPENDIX

TO THE

LIFE and ACTS

O F

Archbiſhop PARKER:

CONTAINING

Various Tranſcripts of Original *Letters*, *Records*, *Inſtruments*, *Ordinances*, *Diſcourſes*, *Relations*, and other Papers and Manuſcripts, for the Aſſerting or Illuſtrating the foregoing HISTORY.

LONDON:

Printed for *J. Wyat*, MDCCXI.

AN

APPENDIX

TO THE

LIFE and ACTS

OF

Archbishop PARKER:

CONTAINING

Various Transcripts of Original Letters,
Records, Instruments, Ordinances, Diplomas, Relations,
and other Papers and Manuscripts, for the Altering or
Illustrating the foregoing HISTORY.

LONDON:

Printed for J. Pote, MDCCXL.

Number I. *The Pedegree of Sir* John Parker, *Knight, Son and Heir of* Matthew Parker, *ſometime Archbiſhop of* Canterbury ; *Taken at an Inquiſition of* Kent, *made by the Heralds in the Reign of Queen* Elizabeth.

Ex Offic. Armor.

. . . *Parker* =

Nicholas Parker **Notary Publique** of the Diocеſs of *Norwich*, principal Regiſter and Keeper of the Records of the Court of *CANTERBURY*. = . . . Wife to *Nicholas Parker*.

John Parker, Son and Heir. = . . . Wife to *John Parker*.

William Parker Son and Heir.

Aloice Monnings.

John Baker 2d. Husband.

Thomas Parker, 2d Son of *John*.

1. *Matthew Parker. Sine pro.*

2. *William. Sine pro.*

3 *Matthew Parker*, Archbiſhop of *Canterbury*, Primate of all *England* and Metropolitan. 3d. Son. = *Margaret*, Daughter of *Robert Harleſton* of *Norfolk*, Gent.

4. *Botolph Parker*, Clerk.

5. *Thomas Parker* married *Joane Agas.*

6. *Margaret Parker* died a Virgin.

John Baker, Son and heir to *John* and *Aloice*, half Brother to *Matthew*, Archbiſhop of *Canterbury*.

Catherine, Daughter to Sir *William Tilney*, Knt.

John Parker Sine prole.

1. *John Parker* in the County of *Kent*, Son and heir of *Matthew* and *Margaret*. = *Johane*, da. of *Richard Coxe*, Biſhop of *Ely*.

2. *Matthew Parker*, 2d. Son. *S. Prole.*

3. *Matthew Parker* 3. Son dyed, 1574. leaving his Wife with Child. = *Frances*, Da. to *William Barlow*, Biſhop of *Chicheſter*.

4. *Joſeph*, 4th Son. *Sine pro.*

Matthew, Son and heir of *John*.

Margaret Parker.

Jane Parker.

Richard.

A Son born after the Death of his Father, but lived not.

John Parker dyed in his Childhood.

Alice Parker married . . . . *Norwich.*

Johane Parker 2d. Daugh. married *Richard Clark.*

Catherine Parker 3. Daughter married *Thomas Speede.*

Elizabeth Parker 4. Daughter, married to *John Heath*, the Son of *Heath* Warden of the *Fleet.*

Margaret Parker 5th. Daughter, married to *John Bungy*, Clerk.

1. *Joane Baker*, eldeſt Daugh. married to *Thomas Doily* of *Suffolk.*

2. *Alice Baker*, 2d. Daughter dyed a Maiden.

3. *Frances Baker's* 3d Dau. married . . . Steward of the Iſle of *Ely.*

4. *Elizabeth Baker*, 4th Daughter married *Robert Norgate* Maſter of *Corpus Chriſti* Colledge in *Cambridge.*

NUM. II.

NUMB. II.

Mr. Nicolas Bacon *Counſillor at Law, to* Parker *Dean of* Stoke College; *In anſwer to certain Caſes put to him relating to the ſaid College.*

E. MSS. C. C. C. C. *Miſcellan.* O.

MAſter Dean, I have me hartily commended to you, and to al my Maſters with you, certifying you how Mr. *Pory*, and your Servant were both with me. By whom I was enformed of ſuch Matters as you would have a further Advice in. I received and read your Evidences, and conſidered your Queſtions; wherein you ſeem to have had Counſil of a Lawyer, or els I wit very fit for the Law.

Firſt, as concerning Mr. *Colt*, for any thing that I can ſe, or any that I have ſhewed it to, (and I have ſhewed it to divers) you may ſue him clear without danger, inaſmuch as of him you demanded nothing. His Co-executor you cannot ſue by this Indenture, for that he never ſealed. Without the Evidence lieth no Action of Debt. Therefore it is but a bare Agreement, upon which an Action is not maintainable. For tho' I ſee, and be ful agreed with to take Ten Pounds for ſuch Wrongs as he hath don to me, yet of this Agreement lieth no Action, except I have his Seal and Writing.

Further, as touching *Gilbert*'s Evidence for the Rent addreſſed before the Death of your Predeceſſor, you ought not to have it, but his Executors. Becauſe this was a Debt in him during his Life, by reaſon of a Leaſe made by himſelf without the Chapter. And then that which is a Debt in the Teſtator muſt needs go to his Executors, tho' the Words be to him and his Succeſſors; like an Obligation made to a Man and his Heirs, yet the Executors ſhall have it.

As for the other Five Pounds, which was behind in your Time, divers that be Learned be in ſeveral Opinions, whether by the Common Law you have any Remedy. Howbeit one Mr. *Colys*, a Friend of mine ſhewed me, how the laſt Term he brought ſuch an Action for his Friend for Rent that was behind after the Death of that Predeceſſor, and how Mr. *Fitz-Herbert* the Judge was in clear Opinion, how neither the Succeſſor, nor the Executors, had no Remedy by the Common Law. For to be more ſure of this, I went to *Weſtminſter*, and there I moved this Queſtion to our Lord Chief Judge, who was of the ſame Mind. And their Reaſon is this: If you ſhould have an Action, it muſt be by reaſon of a Leaſe, and you your ſelf made him none. And the Leaſe made by your Predeceſſor is clearly determined by his Death. And ſo your Action clearly faileth.

Seeing therefore that theſe Judges (in whoſe Judgment, if you ſue, your Matter muſt depend) be of this Opinion, altho' it may be that their Opinion may alter, yet I would not adviſe you, nor no Friend I have, to attempt the Law in it.

Of the other ſide, in Conſcience it ſeems againſt us clear, that you ought to recover it, conſidering how the Executors have no Title. No not, tho' the Leaſe were not determined. For ſome ſay, that they be not intituled to have nothing by that Spiritnal Cuſtom, but the Profits of the Tithes in Poſſeſſion, (and not Rent reſerved) and the other Profits of the Lands in his Poſſeſſion at his Death. And admit he ſhould have it of a Parſon, becauſe by this they are bound to keep the Cure ſerved ſufficiently, yet of a Dean that is Parſon, in Parſons whoſe Cure is ſerved, becauſe commonly he hath a Vicar, it ſeemeth to be otherwiſe. In this the old Uſage doth much. But in Reaſon it ſeems, that if the Cuſtom commenced upon this Cauſe, that thus it ſhould be.

Alſo, ſome Men ſay, how the Spiritual Law bindeth not our Common Law: But of that I doubt.

Again,

Again, the Tenant *Gilbert* hath no right to have the Profits of Lands that be none of his from yielding a Rent. Inaſmuch therefore as you are charged for theſe Profits to the King, it were againſt al Conſcience, but that the Tenant ſhould be accomptant to you of them. And thus though the Common Law have appointed you no Remedy, yet before my Lord-Chancellor you ought to have good Remedy in Conſcience.

I have enquired, but I can meet with none, that have had Experience in like Caſe. Al this I mean for the Rent adrered in your Time. No more can I ſhew you in theſe Matters. But if there be any other thing, that my Diligence or my Friends may do you any Pleaſure in, I pray you either ſend or write, and it ſhal be ready. Mr. Dean, I trow, in this matter ſhal try my Promiſe. Thus fare you wel, and Mr. *Pory* alſo, and al my other good Maſters. Written of Saint *Erkenwald*'s day in haſte,

Yours, N. B.

I ſay, and pray ye ſpeak wel by the Law, til I next meet with you, though it appear by my Letter, that Conſcience and the Law ſtand Subcontrary *in Figurâ*. The Reaſon of that craveth a Quire of Paper at the leaſt. I leave it therefore for a further Leiſure.

NUMB. III.

Doctor Parker *Dean of* Stoke, *to Doctor* Stokes, *an* Auguſtin *Friar in* Norwich, *who came into thoſe Parts to undermine his Doctrine.*

IN my harty manner, Mr. Doctor, I commend me unto you. And this ſhal be to ſignify unto you, that foraſmuch as ye informed me, that ye be come from *Norwich* to be here reſident at *Clare*, I thought it convenient to write thus much following unto you, which I do of no other Mind, but of Charity and Zele towards the Glory of God in his Word; Secondly, Of my Duty towards my Prince, and of Love towards his Subjects in this Quarter, for their Quietneſs and Contentation, ſo far as God's Truth may bear it; and finally, Of a Mind conſidering your own Behoof and Cauſe. *E. Biblioth. C. C. C. C. Miſcellan.* O.

Sir, I preſuppoſe, that at your Leiſure otherwhiles, ye ſhal hereafter be occaſioned to go abroad to preach, and to ſpeak your Judgment, as Time and Place ſhal ſerve you. Which Endeavour of your Party, as of al others in this behalf, I cannot only favour and commend, but as my little Power ſhal ſerve me, ſo ſhal I do my beſt to ſet it forward at al Times and Occaſions: Knowing that there can be no better Service to God, than ſincerely to declare his Wil and Pleſure; no Sacrifice more acceptable, than to convert the Hearts of his Reaſonable Creatures in true Faith and Knowledg of him. And no Ways better can we deſerve of the Commonwealth, than by our Diligence to continue the Commons in a quiet Subjection and Obedience towards their Governors, and to further Love and Peace among themſelves. Which Duty belonging to the Miniſter of God's Word, I have done my beſt to perform ſince my firſt coming into this Country, and have beſtowed ſome Lawbur about it, and do yet according to my Vocation, intend to continue by the help of God, *&c.*

Now, Sir, my only purpoſe to you at this Time is, to require you, if that my foreſaid Endeavour hitherto ſeem allowable unto you and your Party, with the Gift and Talent of Doctrine committed to your Diſpenſation, to further it and to ſet it forward, and to attempre your Speech in ſuch wiſe, that ye may be thought to conſider rather the Truth, than private Affection and Cuſtom. If ye ſhould go about to ſugil and to decoy the Truth, which I have, I truſt and am aſſured, ſpoken; and I again ſhould lawbur to uſe Invectives againſt you, we ſhould learn our Audience but Envy, Diſcord and Diſſenſion; We ſhould offend God to abuſe our Office of Peace to the Slaunder of others, and

and conſume our Time in matters of Controverſy of our own, where otherwiſe it ſhould be ſpent in Edification of thoſe to whom we ſpeak. We ſhould by our Diſagrement raiſe a Rore and a Schiſm in the People, and cauſe a Murmur and a Parts-taking among themſelves. Which Inconveniences to foreſee aforehand, and to provide for the avoiding of them, it were meet we ſhould. For many times of ſuch ſmal Sparks riſe great Commotions in the People: Which once riſen, is not ſo eaſily ceaſed and ſtayed again.

Ye know, what Diligence our Sovereign Lord the King's Grace beſtoweth daily, to reduce his People committed to his Charge, from their manifold Blindnes and Superſtition they were in, to the Truth, and right Worſhip of God. It were meet for us that be Speakers to the People, to further his moſt godly Purpoſe, not with covert Inventions to labefact the Credence of the People, and ſo to hatch Privy Rebellion, and evil Wil to his Proceedings; not with ambiguous Sophiſtication, to fortify their misframed Judgments. Ye know of late what Dangers hung over the whole Realm by wilful Opinions, and ſturdy Diſobedience, blown into them by ſecret Diſſimulation of ſome certain in Corners, who have now their deſerved Reward according to their privy Malice. Peradventare, ſome there be that wil be glad, and deſire to hear you allow their old Trade and Superſtitiu, and Papiſtical Dregs, whereby in very deed ye ſhould do ſome a great pleſure. But then again ye ſhould diſhonor God in abuſing that Office, which without al other reſpects ſhould denounce the Truth; ye ſhould work againſt your Prince's Purpoſe; ye ſhould in Concluſion work utter Deſtruction of that mad and wilful People, both in their Souls and Bodies: Which ſhould take Courage by your Words to utter the more boldly their evil-willing Harts, and ſo to ſpeak their own Confuſion to be taken in their own Words, and have their deſerving judged upon them.

I think it were meet, ſeeing we ſee the People ſo much bent to their Cuſtomed Inventions, to give them no Maintenance by our Qualifications, to continue them ſtil therin. I would deſire, Mr. Doctor, that we ſhould proceed *Eadem Regulâ, ut ſimus concordes, ut eodem ſpiritu ambulemus, ut uno corde glorificemus Deum, & patrem Domini noſtri Jeſu*, &c. And ſo doing our Diligence, and ſpending our Time, we ſhould do good Service to God, and to our Prince, and to our Country.

I know that certain hath had ſome Grudge toward me. The Ground whereof, and the Cauſe I know very wel. Notwithſtanding I ſtand not in ſuch deſpair of the Obedience of the People in this Quarter, but that with good and diſcreet Calling on, they might be ſoon appeaſed, and more indifferently hear that which ſometime was intolerable unto them. I would be loth now, that any Man ſhould enter to imbecil the thing, which they be towards, concerning the Obedience of God's Word, and the Cauſes which the King's Highneſs hath moſt like a Chriſtian Prince taken in Hand to ſet forth.

Now before your beginning ye may take Deliberation with your ſelf to ponder the Weight of my Conſideration. *Had I wiſt* is too late.

And as concerning that, whatſoever I have at any time ſaid and divulged, I wil by God's Grace at al Times, and before any indifferent Judg, defend it to my uttermoſt Power; which I doubt not to do both by Scripture, by the Teſtimony of the moſt approved Authors in Chriſt's Church, and by the Articles and Injunctions of the King's ſetting forth. As for the Biſhop's Determination, I know that there remaineth the Aglets ſetting on; and therefore I purpoſe not to ſtay certainly upon that; although yet whatſoever I have ſpoken I could juſtify it ſufficiently by that which I read there. Howbeit I will neither uſe that Book to prove or diſprove, as by the Authority of that, unles I ſe it have its ful Perfection, which yet I know it lacketh. But if in caſe Report ſhould be made unto you, that I ſhould teach that thing, whereunto your Judgment ſhal not agree, (for as for ſo much as I ſpake this other day at *Clare*, you allowed it, and juſtified it to my ſelf of your own accord, undeſired of my part) I wil then require thus much of you, to ſuſpend your Determination until ye know the Truth by my ſelf. That we may ſo diſpute the Cauſe privately betwixt us to ſearch out the Truth, that thereupon either I may ſee ſufficient Learning of your part to agree unto your Judgment, or els, if I

bring

bring the ſame of my Party, you to conſent to the Truth, and you to agree to my Judgment.

My Requeſt, Mr. Doctor, I inſure you (as God knoweth my ſecret Hart) riſeth not of any fear either of your Perſon or Learning, that ye could or ſhould hinder my poor Eſtimation among my Neighbours, which for the better Credince of God's Word in me, I will endeavour my ſelf to defend, otherwiſe not greatly careful therefore, but could refer al Things to God's Judgment: It is not for my Perſon ſake, that I require you to this, but it is the Cauſe ſake, God's ſake, and the Peoples true and peaceable Inſtruction that I regard: It is to cut away al Occaſion from Seditious and Tumultuous People: It is for the more Quietnes of both our Parties, that we ſhould, without Let or Interruption of by-matters, effectuouſly go forward with the principal purpoſe of the Office and Vocation taken upon us, in converting, *reverſing the Harts of the Fathers to their Childer, and the Unbelievers to the Wiſdom of the Juſt, to make the People ready for the Lord, to preach the Goſpel to the Poor, to heal the broken in Hart, to preach Deliverance to the Captives, and Sight to the Blind, to preach the acceptable Year of the Lord.* Theſe ought to be our Matters; not our own Fame, Lucre, and Pre-eminence and Fancies. That were but Fooliſhnes to brawl for theſe before our Audience; and Wiſdom were it not, the one to deſire to glory over the other; the one to Lawbur to win Sporis [Spurs] of the other, and to allure the Peoples Minds and Fantaſies to our ſelves, with depraving, ſugilling, and noting the other. Luke 4.

As for my part, I truſt in God's Grace, I ſhal bear al perſonal Injuries and Slanders wel in worth, as hitherto I have don, I could els have promoted ſome to their Diſpleſure. But if the Injury or Slaunder redound to the Word of God, to the Majeſty of that, or the Decay of my Princes Authority and lawful Ordinances, or to the Diſturbance or Commotion of the Commons, I wil never for Friendſhip ſuffer that, but will do my utmoſt to revenge it. I would write many mo Things unto you, but my Leiſure wil not ſuffer me. But thus ſhortly to conclude; If ye ſhal go about, Mr. Doctor, to get you a Name to hurt the Truth of Scripture, to deprave or hinder that Reformation that the Kings Highnes purpoſeth in Matters of our Religion, or to riſe a Schiſm or Murmur in the People of this Country, now meetly in good ſtay and toward in the Acceptance of the Truth, under an open or colourable Inſinuation, verily ye cannot ſo ſecretly do it, but it wil braſt out. It ſhall not ſo ſoon come to my Knowledg, but I wil, according to my Duty, preſent it immediately. If (as I have better Truſt in your Wiſdom, Circumſpection and Conſcience) ye intend truly and rightly to declare the Veritie to the Edification of the Kings Subjects, I wil then promiſe to joyn hands with you the beſt I can: And to further you therin, ye ſhal uſe me at al times at your Commandment. Of this Condition ſhal our Friendſhip conſiſt, and ſtond betwixt us, and of no other intend I with no Man; as I would no Man ſhould in no other Reſpect bear his Friendſhip with me. And thus the Holy Ghoſt be with you. At *Stoke* College this 23d. Day of *November*.

Yours, to his Power,
Matthue Parker.

NUMB. IV.

Dr. Stokes *to* Crumwel *Lord Privy-Seal; being impriſoned for oppoſing the Kings Proceedings.*

PLeaſeth your Honorable Lordſhip in the Reverence of Chriſt, to hear this poor and rude Supplication of your Simple Priſoner, Friar *Stokes*: Humbly beſeeching your good Lordſhip of Charity and Pity to be good Lord to me. For I am not able thus continue my Life ſaved, as God knoweth and the Company; ſith the time of my Coming into the Houſe, I have lyen in hazzard of MSS C.C.C.C *Miſcell.* O.

of my Life. And where the Lords Visitors incensed your Lordship with divers Complaints in a Bil presented to your Lordship, I am sory and heavy of it. Wherin first he [D. *Yngworth* a black Friar, and a Suffragan] accused me that I should preach contrary to his Precept: The which was not given to me openly or ordinarly, nor absolutely, but with a Condition upon certain Causes, which should be moved against me at *Clare*. But he coming thither, nothing was layd to my Charge, neither by Secular nor Regular. But thanks be to God I ministred no Occasion, but only set forth the Word of God, and the right Title of my Prince, as concerning the Superiority upon the Church immediately under Christ, by holy Scripture. And for this Intent divers Gentlemen of Worship, considering the Scarce of Preachers, moved me to resort home into my Country, for the furtherance of Gods Word, and to declare my Princes Title to the People. To the which I have applyed my Diligence after my Power, inveighing against the Bishop of *Romes* usurped Authority by Gods Word: whom I have and do detest and abhor with al his Papistical Fashions, I trust the Country wil testify.

Also, your Lordship is formed that I should preach against the Dean of *Stokes*. Truly, my Lord, I commend him by Name in my Sermon for declaring of certain Rites the *Sunday* before me. And I did [preach] indifferently, as al the Parish wil testify. But not the Word of God did touch him I cannot

Sense imperfect. - - - If Mr. *Wotton* your Lordships Servant should accuse me, that I should preach Seditiously, in this I do refer to al the Audience, trusting that Four of that Audience wil witnes, that I preached the sincere Word of God, and the most part of my Sermon, with the Beade also, was the Claration of the Kings Power by Scripture.

But in this I do accuse my self to your Lordship, that I have been too much addicted to, or too serious to the old Ceremonies; intending by Gods Grace to reform my self, and to give more Diligence in setting forth sincerely Gods Word, as I trust your Lordship shal hear: Lowly beseeching your good Lordship, that I might, with your gracious favour permiting, change my Habit. For my Possibility is able to purchase the Kings Dispensation. And if it be your Lordships Wil and Plesure that I shal remain in it, I am content; meekly submitting my self to your Lordship, and ever to be your Beadman.

NUMB. V.

King Henry VIII. *to the Fellows of* Benet-*College: Recommending to their Choice Dr.* Parker, *to be their Master.*

By the KING.

HENRY, R.

MSS. C.C.C.C. Miscell. O. *Epist. Princip. &c.* TRustie and Welbeloved, We grete youe wel. And whereas yt is cum to our Understanding, that your Maister and Governor either lieth now at the extreme pointe of Death, or is already departed oute of this Transitory Lief; by occasion wherof ye be, or shortly are like to be, destitute of a good Hed and Governor; WE therefore, for the Zele and Love we bear to the Advancement of good Letters, desieringe to see yowe furnished of such a Governor, as in al Pointes may seme worthie of that Roome; Have thought good by thes owre Letters, to commende unto yowe oure welbeloved Chaplain Doctor *Parker*; a Man, as wel for his approved Learning, Wisedome and Honestie, as for his singuler Grace and Industrie in bringing upp Youth in Vertue and Learning, so apte for th'Exercise of the said Roome, as is thought very harde to finde the like for al respects and purposes. Wherefore like as owre Trust is, that at the Contemplation of us, ye wil with one Assent condescend to elect him for yowre Hed, whome we have judged worthye for that Office; so we doubt not but by th'Accomplishment of this owre Pleasure, ye shal

ſhal have cauſe to think yowre ſelfes furniſhed of ſuch a Maiſter as apperteyneth. Yeven under our *Signet*, at our Palace at *Weſtminſter*, the laſt Day of *November*, the 36th Yere of owre Reign.

NUMB. VI.

The Dean of Stoke *to Queen* Katharine's *Council, in behalf of his College in Danger of Diſſolution.*

PLeaſeth it your Honorable States, after due Commendation to the ſame, to be adverted, That where for the diſcharge of my Governance of the Queens Graces College of *Stoke* in *Suffolk*, committed to my Truſt, I have hitherto don my beſt Diligence to employ that her Graces Foundation not only agreable thereto, but alſo of late improved the State thereof ſomewhat above the firſt Inſtitution, to no ſmal Coſt and Charge: And moreover have hitherto reſiſted ſuch Suite for Surrender as might (by the Occaſion offered) have been both beneficial to me for the preſent Commodity, as for a liberal Penſion, with good Aſſurance to have been obtained: And yet weighing my Duty to God and to the Queens Grace in ſuch Reſpects as it may pleaſe your Worſhipful Wiſdoms to peruſe here following, I have not given place. But now perceiving the Continuance to be in danger, and not to be ſtayed by my Ability, I thought it good in time to make my Refuge to your Worſhips, to give your Wiſdomes occaſion to conſult, (as ye do in other Matters pertaining to the Queens Honor and Commodity) what ye ſhal think meet to be don in this ſaid Caſe. *MSS.C.C.C.C. Miſcel.* O.

The Suppreſſion thereof cannot be great Advancement to the King's Majeſty, the Lands being but 300 *l.* and altogether, except a very little, ſtanding in Spiritual Rents. The Houſe ſtondeth ſo, that her Graces Tenants be round about it, as wel to be refreſhed with Almes and daily Hoſpitality, as is there kept, as to be inſtructed with Gods Word of certain of her Graces Orators, occupying the ſame. Beſide the Commodity, that the Childer of her Graces Tenants and Farmers freely enjoy, by their Teaching and bringing up as wel in Grammar, as in Singing and Playing*, with other Exerciſes and Nourtures meet for their Ages and Capacities: Being there ſundry Teachers attending upon their Inſtructions in the ſame. The number of which Scholars with other Honorable and Worſhipful Childer amount to More-over, it may pleaſe your honorable Wiſdomes to cal to remembrance, that her Grace, being Lady and Patroneſs but of that one in that Country, where her Graces honorable Revenues in ſome part lyeth, and the Houſe being ſituate as it is, and ſo competently furniſhed with Lodgings for the maintaining of her Graces Council at their Repair down; I truſt yee wil expend, whether in this Reſpect it were not convenient ſome ſtay to be made therein. As heretofore have been received there at ſome Survey the moſt part of her Graces Council eight Days together, with the Reſort of the moſt part of her Farmors and Tenants to the ſame: and have been entertained there, without Coſt of the Queens Graces Coffers, in ſuch wiſe as was to the Contentation of them, Worſhipful as they were, at that time. Which Expence ſo by us gladly ſuſteined, I report not for any other Cauſe, but to ſome little Teſtification of our ready good Wil and Service to the Queens Highneſs and her Council; and to declare no leſs Readines of Service to remain in us hereafter, to our Abilities in the ſame.

* *On the Organs.*

Moreover, whatſoever your excellent Wiſdomes ſhal thus, or otherwiſe, more prudently conſider in the Premiſſes, I thought it to be to the Diſcharge of my Duty and Conſcience to ſignify unto you, as Officers under God and the King, to provide for the Preſervation of the Queens Honour in this behalf, to the Pleſure of God, and Relief of her poor Orators Tenants; by ſuggeſting ſuch or like Reſpects to the Queens Grace, for Information of the Kings

Majeſty. Who at the Contemplation of her Graces Suit, I doubt not, wil be good and gracious Lord: As I have of late made Supplication to the Queens Highneſs by my ſelf, with Declaration of theſe Conſiderations aforeſaid, it may pleas your Worſhipful Goodnes to purſue the ſame, as your Opportunities ſhal ſerve you. Wherby, beſide the diſcharge of your Conſcience, I truſt it ſhal redound to Gods Honor in ſpecial. To whoſe merciful Tuition I moſt humbly commit your Honorable State.

NUMB. VII.

A Learned Diſcourſe of Dr. Parker *againſt Alienation of the Revenues of the Church.*

Non debere Res Eccleſiaſticas ad publicum Sacri Miniſterii uſum deſtinatas, ad alios uſus, aut ad privatas hominum Commoditates transferri. Et proinde, non poſſe bona cum Conſcientia Epiſcopum aliquem deſignatum, aut deſignandum hujuſmodi Alienationibus conſentire.

MSS. C.C.C.C Miſcell. A.

I. IN omni actione ſive à Chriſtiano miniſtrata, ſive ab Eccleſiæ Miniſtro ſuſcipienda, hii præcipuè fines eſſe debent, ut ad divini Nominis Sanctificationem, & Eccleſiæ ſuæ Ædificationem, actiones ſuas dirigant. Si ſibi alios Scopos proponant non poſſunt rectè Patrem cœleſtem invocare, & pro Nominis ſui Sanctificatione (quod primum omnium à Chriſto facere docemur) orare.

II. Hos autem fines nihil magis promovet, quam Sacrum Chriſti Miniſterium; quod *Paulus, Epheſ.* 4. *ad Ædificationem Corporis Chriſti* inſtitutum eſſe, ait. Adeo ut quum maximè vigeat Miniſterium, tum maximè etiam floreat Religio & Pietas. Quum illud aut extinctum aut corruptum fuerit, extinctâ etiam verâ Religione, omnia aut in Superſtitiones, aut in profanam Impietatem & Epicuriſmum peſſum eunt.

III. Jam verò quis dubitare poteſt, quin ad hos fines primum collatæ ſunt Eccleſiæ Poſſeſſiones & Redditus, ut Homines promptiore animo Miniſterium ſacrum ingrederentur, ut numerum Epiſcoporum augerent, ut omni de vita Solicitudine carentes, Functionibus ſacris, & piis ſtudiis melius invigilantes, & ut cum gaudio quod ſui eſt muneris faciant, non gementes, quod *Paulus* gregi Dominico inutile eſſe putat: & præterea, nè iis quos docent eſſent oneri, ut eos haberent obſequentiores. Poſtremò, ut haberent etiam ipſi quod in pauperes, & alia pietatis Opera impenderent. Quum ergo, hæc omnia pia ſint, & Deo O. M. gratiſſima, quantumcúnq; Eccleſiis detrahitur, tantum hiis piis Inſtitutis, tantum ſano Miniſterio, tantum Chriſto detrahitur.

I will relate the reſt of the Diſcourſe in Engliſh.

Then he proceded to ſeveral Places of Scripture, where the Depriving of Spiritual Men of their Incomes is diſallowed. That the Magiſtrates of the People of *Iſrael* were ſeverely chid by *Nehemiah*, becauſe the *Levites*, defrauded of their Portions, had left their Miniſtry, and were fled to their Countries, *Ez.* 2. That there was need of ſome ſuch *Nehemiah* in our Age, that might bring into the Magiſtrates Mind the Condition of our Time. Great is now the need, ſaid he, of pious Miniſters, Preachers and Learned Men. That the Univerſities, as to the Hope of the Sacred Miniſtry, promiſed not a ſufficient Crop. That there was a great Ruine of Scholars, and Paucity of Learners. That theſe Evils were ſo far from being corrected by this Alienation of the Eccleſiaſtical Revenues, that they did more and more encreaſe, the hope of Reward being taken away.

By what means can this Commandment of the Decalogue be diſpenſed withal, *Thou ſhalt not covet thy Neighbours Wife, Houſe, Field, nor whatſoever is thy Neighbours*? For when as by the Munificence of former pious Princes, Churches were made Civil Bodies, ſo now to ſpoyl them is more than to ſpoile a private and ſingle Man.

That

That the Weak were offended, and rendred more unwilling and averſe towards the Goſpel by theſe Alienations. The Mouth of the Enemy and obſtinate Papiſt was not ſtopped; and ſo the Progreſs of the Goſpel hindred.

That it would reflect both upon Magiſtrats, and Biſhops.

Magiſtrats; That when il Biſhops and Enemies of the Goſpel were removed, and the Revenues went into the Profits of private Perſons, it would be ſaid, that Magiſtrats did not this out of a true Zele, but for their own Ends.

Biſhops; Who corroborated theſe Donations by their own Conſents, more Offence would ariſe hence. For they were held for Symoniacs, who by making Bargains climbed to their Biſhoprics: and for Covetous Perſons, and Men Pleaſers: and ſo were not *unreproveable*, as S. *Paul* required Biſhops to be; nor having a *good Report* of thoſe that are without.

It was eaſily yielded, that it was lawful for Chriſtian Magiſtrats, where a very large Portion happened to any one ſingle Perſon, to diſperſe it into more parts; that Stipends might be enjoyed by more that laboured in the Word and Doctrin, for the greater Edification of the Church. But ſo that not a Farthing might go from the Uſes of the Miniſtry to the Profit of others.

We read, That many Chriſtian and truly Noble Princes conferred much upon the Church, and did confirm the Immunities of the Church by Laws; as *Conſtantine*, *Jovian*, *Juſtinian*, *Charles* the Great: but we can produce no one honeſt Man out of Hiſtory, who transferred the Revenues of the Church to external Men.

That in the firſt Times, the Churches had very ample Revenues conferred upon them; even then, when pious and learned Biſhops flouriſhed in the Church. It appears from *Chryſoſtom*, Hom. 67. in *Matt.* that in the Church of *Conſtantinople* the Revenues maintained three thouſand Widdows, and poor People, beſide the Miniſters of the Church; and beſide that Aſſiſtance that was ſent to Priſons and Hoſpitals from the Church.

That as we read in *Theodoret*, *Lib.* 4. *cap.* 4. when *Julian* had reſcinded an Edict of *Conſtantine* the Great, for granting of Bread-corn to the Churches, *Jovian* reſtored this Right of it back to the Churches, and confirmed it by a new *Edict*.

That the Lovers of the Purer Religion ſhould be moved ſomewhat by the Learned and Godly *German* Writers. Of whom, not one either, by Word or Writing had approved of theſe Alienations. *Bucer*, that incomparable Man, never would uſe milder Words in this Argument, than to cal it *Sacrilegium & Diminutionem Patrimonii Crucifixi*; that is, *Sacrilege and Leſſening the Patrimony of the Crucified Chriſt:* And was want to aſcribe Gods Wrath upon *Germany* to two Cauſes: One was, That the Princes would never admit the Diſciplin of the Church. The other, that tho' they were ſo often warned, they would not abſtain from the *Anathema*, i. e. *The Curſed thing*. For ſo he called the Poſſeſſions of the Church. Theſe Evils, ſaid he, have deſtroyed *Germany*.

He proceeded, and alledged, that Παῤῥησία that *Bold Speech* of S. *Ambroſe*, out of his Epiſtles: *When it was propounded, that we ſhould again deliver up the Veſſels of the Church, I made this Anſwer, That if it were demanded of me to give away any thing of mine own, My Farm, my Houſe, my Gold, my Silver, I would freely give it. But that nothing could be taken from the Houſe of God, nor could I deliver that which I received to keep, not to deliver.*

That it could not ſerve theſe Biſhops turnes, that many of theſe Alienations and Donations were made before they came to their Biſhoprics, when afterwards they confirmed them by their Inſtruments and Letters of Conceſſion; adding alſo the Confirmation of the Chapter. Yet to cover over their Doings, they pretended in the ſaid Inſtruments, that it was don *Sponte & maximis de cauſis*; that is, *Voluntarily, and for very great Cauſes.* Which let them ſe how they can anſwer to their own Conſciences, who wil not tranſmit to Poſterity the Matter in that Order, in which it was indeed don at the beginning, but feign other Cauſes of their Deeds, and Reaſons that are not true.

And as to this Pretext, that the King hath them to enable him to bear the Burden of the Common Wealth, (when nevertheles he ought rather to give to the Church than to take away) the Event afterwards ſhews, that it is not ſo,

ſince little or nothing of the Emolument came to the King. Wherupon it is the more to be wondred at, that Prudent and Exerciſed Men in the Commonwealth, ſhould not ſe how this lay expoſed to the Eyes of al.

Laſtly, By what Colour ſhal we juſtify this, that when in a wel conſtituted Commonwealth al Citizens at leaſt ought to live and enjoy equal Right, and that their immoveable Goods and Revenues ſhould not be taken away from them; whether they be Lawyers, Merchants, Noblemen, nay, the moſt wicked and impure whatſoever; that the Miniſters of Religion only ſhould not be allowed this Right equal to al others, who hitherto in al Chriſtian Commonwealths, nay Heathen too, have been in a better, rather than in a worſe Condition?

NUMB. VIII.

Rules for the Order and Government (as it ſeems) of the Miniſters of the Foreigners Churches planted in England.

MSS C.C.C.C. *Miſcellan.* D.

In Eccleſia { Puritas Doctrinæ, / Diſciplina } Servanda eſt à Miniſtris.

Diſciplina Regula eſt, ubi inſtituendi ſunt Pueri, Adoleſcentes, aliiq; rudes: Alii in Officio continendi ac monendi, alii corrigendi, alii conſolandi. In his conſiſtit Politia Eccleſiaſtica.

Quatuor Genera Functionum; { Paſtorum, & Miniſtrorum & Epiſcoporum. { Docere, Admonere, Arguere, Conſolari, } Sacra miniſtrare, Corrigere cum Senioribus. / Doctorum. / Seniorum. / Diaconorum.

Paſtor debet { Purè docere, & aptus eſſe ad docendum. / Eſſe puris moribus. / Probari à reliquis Miniſtris, Senioribus & à Populo. / Eligi deniq; a { Miniſtris & Senioribus, Et Miniſtris & Senioribus utriúſq; Eccleſiæ { *Gallicæ.* *Belgicæ.* }

Electus proponatur Populo examinandus. Præterea, Epiſcopi ratificatio requirenda.

Examinatus teſtetur Fidem ſuam coram Miniſtris, Senioribus & Doctoribus utriúſq; Eccleſiæ. Poſtea, Specimen edat publicè de Eruditione die aliquo Dominico coram Plebe.

Vitæ Teſtimonium habeat, non ſolum à Domeſticis, ſed ab Exteris.

Poſt Concionem admoneatur Populus ad Preces & Jejunium: & Proclamatio fiat de exceptione contra admittendum infra octo dies, ſiquis quid habeat objiciendum. Si nihil objiciatur, tunc die octavo fiat Actio ab altero Miniſtro, & ibi habitis Precibus ab Epiſcopo confirmetur, prius ex Scripto recitata permiſſione: Cui aſſentiat vel manu vel verbo vel vultu.

Siquid objiciatur examinetur per Miniſtros, & Præſidentes; & Præterea, ad Epiſcopum deferatur. Et quod hic inventum, fuerit, ratum ſit & firmum. Si is indignus judicabitur, alius eligatur, ut ſuprà.

Quomodo

Quomodo in Officio contineri poſſit.

Conveniant ſinguli Miniſtri & Seniores utriúſq; Eccleſiæ ſingulis menſibus primis diebus Lunæ : Atq; illic tractent de Statu Eccleſiarum ſuarum. Ibi ſi fuerit orta Diſſenſio in Doctrina vel Diſciplina, quæ ab altera Eccleſia dirimi non poteſt, conjunctis Sententiis utriúſq; Eccleſiæ definiatur.

In tertio quoq; menſe Cenſuræ debent fieri inter Miniſtros & Seniores, *h. e.* Fraternæ Admonitiones, tum quoad Vitam & Mores, tum quoad Doctrinam. Ut omnia Scandala amoveantur, & ut omnia ſint corrigenda, ſic ut Calumniæ & diſtractiones compeſcendæ ſint.

Crimina in Miniſterio nullo modo toleranda.

Hæreſis ; Schiſma ; Rebellio adverſus ordinem Eccleſiaſticum ; Blaſphemia aperta & Legibus punienda ; Simonia & Donorum Corruptela ; Ambitus ad nova munia obeunda, aut occupandum alterius locum ; Crimen falſi ; Perjurium ; Adulterium vel Scortatio, aut Solicitatio aliarum nuptiarum vel puellarum ; Furtum ; Ebrietas ; Pugna aut Digladiatio, quæ Legibus punitur ; Uſura ; Ludi Legibus prohibiti, ex quibus Scandala oriuntur ; Saltationes & Laſciviæ ; Crimen quod notatur infamiâ ; Deniq; omnia Crimina, ob quæ alius quiſpiam ab Eccleſia ſeparandus eſſet.

Vitia quæ tolerari poſſunt, modò fraterna Correptio fiat.

Nova quædam & inuſitata ratio tractandæ Scripturæ ; Curioſa inanium Quæſtionum indagatio ; Doctrinam non receptam in Eccleſia, aut novum quoddam genus Diſciplinæ inducere ; Negligentia in ſtudiis, præſertim in Sacris Scripturis ; Scurrilitas, Mendacium, Maledicentia & Detractio ; Spurcus Sermo ; Convitia & Injuriæ ; Temeritas ; Vafrities, & [inhoneſta] Aſtutia ; Avaritia, & Tenacitas ; Ira & Excandeſcentia ; Lites & jurgia ; Habitus, Veſtitus, Geſtus diſſolutus, aut parùm decens.

Si Miniſter in priora inciderit, illum Miniſtri & Eccleſiæ Seniores indignum Miniſterio judicent ; & Cauſa ad Epiſcopum relata, ipſum deſtituat. Si vero in Suſpicionem inciderit eorum, inquiratur in Conſiſtorio Eccleſiaſtico ; & ſi reus fuerit Miniſter, ad Epiſcopum cum Elogio mittatur.

In minoribus delictis notetur, admoneatur, juxtà illud *Matthæi* Cap. 18. *Si audit*, &c.

De Numero & Tempore Concionum, &c.

Hora nona ante Meridiem, una ; & tertia poſt meridiem altera Concio habeatur. Prima hora aut Secunda Catechiſmus habeatur.

Die Martis erit Explicatio Scripturæ Prophetica, hora Septima. Ubi Miniſtri & *Seniores*, quiſque in ordine ſuo certum aliquem locum ſumat tractandum. Nec ad hanc Provinciam admittantur, niſi quem Miniſtri & Seniores judicaverint admittendum. Tamen aliis liberum erit addere & proponere Quæſtionem, modo ne nimium evagetur. Ubi concluſum & definitum fuerit, nemo quicquam inquirat, ne diſputationis [Cauſa] oriatur. At peractâ, & Populo dimiſſo, admoneatur Prophetans, ſiquid erraverit, & lapſus eſt.

NUMB. IX.

The Archbiſhop's Parchment Roll ; Containing his Journal of memorable Things happening to him, from the Year of his Birth to the Year wherein he was made Archbiſhop.

ANno Domini, 1504. 6. *Auguſti* Lra. G. & F. *Matthæus Parker* natus *Norvici* in parochia Sti *Salvatoris* : Et in parochia *omnium Sanctorum* prope *Fibrig Gates* enutritus, & educatus in parochia Sti *Clementis* juxta *Fibrig*. *Bibliothec. privat.* C. C. C. C. *Gulielmo*

Gulielmo patre, qui vixit ad annum Dni. 1516. & ad annum ætat. 48.
Aloysia matre, quæ vixit ad annum Dni. 1553. Ætat. 83.

Anno.

1522. *Sept.* 8. Circa ann. ætat. meæ 17. missus *Cantabrigiam* (opera Magistri *Bung* Paroch. Sti. *Georgij*, sed sumptib. Matris) in Coll. Corp. Christi, sub Tutore *Rob. Cowper*, A. M. sed parùm docto, Edoctus in Dialecticâ & Philosophiâ, partim in Hospitio Divæ *Mariæ*, partim in Coll. [Corpor.] Chr.

1522. Mense *Martis* electus Bibliotista Colleg. Corp. Christi.

1525. Admissus Baccalaureus in Artib.

1526. 22. *Decembr.* Factus Subdiaconus Sub Titulis { *Barnwelli*, & Sacelli in campis

1527. 20. *April.* Factus Diaconus. { *Norvici.*

1527. 15. *Junii*, Factus Presbyter.

1527. 6. *Septembr.* Electus in Socium Coll. Corporis Christi.

1527. 3. Creatus Magister in Artibus.

1533. Dnica. prima Adventûs incepi officium prædicandi.

* *Grancheſter* - 1. *Madingly* -- 4. [* Loca scil. ubi primas
Beche —— 2. *Barton* —— 5. Conciones habuit.]
Eccl. *Benedict.* 3.

1535. 30. *Mar.* Vocatus in Aulam *Annæ* Reginæ.

1535. 14. *Julii*, Factus Baccalaur. Theologiæ.

1535. 4. *Novemb.* Promotus ad Decanat. de *Stoke Clare*, per *Annam* Reginam. Anno *Henrici* 8vi. 27.

1537. 1°. *Martij*, Vocatus ad Aulam Regis, & Factus Capellanus *Henrici* VIII.

1538. 1°. *Julij*, Creatus Professor Theologiæ.

1541. 28. *Octobr.* Installatus in 2. Præbendam Eccl. *Elien.* per Collation. *Hen.* 8vi.

1542. 27. *Maij.* Præsentatus ad Rectoriam de *Asheu* in *Essex.*

1544. 4. *Decembr.* Electus in Magistrum Coll. Corporis Christi; *Per Literas* commendatitias *Hen.* 8vi.

1544. 30. *April.* Resignavi Rectoriam de *Asheu.*

1544. 1°. *Maij*, Præsentatus ad Rectoriam de *Birlingham Norf.*

1544. 25. *Januar.* Primò electus ad Officium Vicecancell. *Cantabrig.*

1545. 22. *Septemb.* Præsentatus ad Rectoriam de *Landbeche.*

1547. 1°. *April.* Deposui Decanat. de *Stoke* ex vi Statuti Parliam.

1548. 7. *Februar.* Secundò Electus ad Officium Vicecancell. *Cantabrig.*

1550. 1°. *Octobr.* Resignavi Rectoriam de *Birlingham* Sti. Andreæ.

1552. 1°. *Junij*, Præsentatus ad Præbendam de *Coringham.* { Per Illustriss. Princip. *Edwardum.* VI.

[1552.] 8. *Junij*, Nominatus ad Decanatum de *Lincoln.* { VI.

1552. 9. *Julij*, Installatus in Præbendam prædictam.

1552. 30. *Julij*, Electus in Decanatum *Lincoln.*

1552. 7. *Octobr.* Installatus in Decanatum, in propria Persona.

1553. —— *Decembr.* Resignavi Officium Magistrat. C. C. C. *Laurentio Moptye*, quem ipse necessitate quadam delegeram Successorem meum.

1554. 2. *April.* Privatus Præbendâ meâ in Ecclesia *Elienſi*; & privatus Rectoriâ meâ de *Landbeche.* Ad quam Ecclesiam præsentandum procuravi *Williel. Whalley*, Canonic. *Lincoln.* quem elegi successorem meum: Et institutus fuit 30. *Septemb.*

1554. 21. *Maij*, Spoliatus fui Decanatu meo de *Lincoln.* Sic eodem die, Præbendâ meâ de *Coringham* in eâd. Ecclesiâ. Ad quam præsentatus fuit Mr. *Georgius Perpoint*, vi Advocationis ejusdem, inconcessæ per Episc. *Lincoln. J. Tailor.* Decanatus conferebatur *Francisco Malet*, D. Theolog. per *Mariam Reginam.*

Postea privatus vixi, ita coram Deo lætus in Conscientiâ meâ; Adeóq; nec pudefactus, nec dejectus; ut dulcissimum otium Literarium, ad quod Dei bona providentia me revocavit, multo majores & solidiores voluptates mihi pepererit; quàm negotiosum illud & periculosum vivendi genus unquam placuit. Quid postea obventurum sit nescio; sed Deo, cui curæ est de omnibus, qui olim revelabit occulta Cordium, meipsum

meipſum totum, piámq; & pudiciſſimam uxorem meam, cum duobus chariſſimis filiolis meis, commendo. Eundémq; Deum Optimum Maximum precor, ut ita in poſterum infractis animis portemus probrum Chriſti, quo ſemper meminerimus hîc non eſſe nobis Civitatem manentem, ſed inquiramus futuram, gratia & miſericordia Domini mei Jeſu Chriſti, cui cum patre & Spiritu Sancto ſit omnis Honor & Imperium. Amen. 26. *Octobr.* Ann. Dni. 1554.

Et adhuc [die] hoc 6. *Auguſti* Ann. Dom. 1557. [1555.] perſto eâdem Conſtantiâ, ſuffultus gratiâ & benignitate Domini mei, & Servatoris Jeſu Chriſti. Quo inſpirante abſolvi Pſalterium verſu metricè linguâ vulgari ; & ſcripſi Defenſionem Conjugij Sacerdotum contra *Thomam Martin*, 3 *Febr.* Ann. Dni, 1555.

Hactenus coram Deo ita lætus, ſorte meâ contentus vixi, ut nec Superioribus inviderim, nec inferiores deſpexerim: Huc omnes conatus meos dirigens, ut Deo ſervirem in purâ conſcientiâ, ut nec major me deſpiceret, nec timeret minor. 14 *Octobr.* Ann. Dni, 1556.

Et adhuc lætus, ſorte meâ contentus, teſtimonio conſcientiæ meæ in Domino confiſus, & fretus verbo ejus vivo ; expectans redemptionem corporis mei per Chriſtum Servatorem meum. [*Ann. Dni*, 1557.]

Conciones [habui]

Anno.

1534. Coram Epiſcopo *Elienſi* in ſuâ Viſitatione *Balſamiæ.*

1535. Coram Dominâ *Elizabethâ* apud *Hundeſton.*

1535. Coram Rege *Henrico* VIII°. in Aulâ, Dominica tertia in Quadrageſima. [Ex] Epiſtolâ.

1539. Coram *Edwardo* Principe.

1540. Coram Dominâ *Elizabethâ* apud *Hatefeld.*

1548. Coram *Edwardo* Rege in Aulâ *Weſtmonaſt.* in Quadrageſima, Dominica tertia. De Evangelio.

1551. Coram Illuſtr. Rege *Edwardo* in Quadrageſimâ, Scil. alternis diebus *Mercurij*, *Viz.* 9 & 23 diebus *Martij* ; Collegâ meo Magiſtro *Harlæo* Epiſcopo *Herfordiæ.*

1559. Coram Domina *Elizabethâ* Reginâ, bis in Quadrageſimâ.

1559. 17. *Decembr.* Ann. 1559. CONSECRATUS ſum in Archiepiſcopum *Cantuarien.*

Heu! Heu! Domine Deus, in quæ tempora ſervaſti me ? Jam veni in profundum aquarum, & tempeſtas demerſit me.

O! Domine, vim patior, reſponde pro me, & ſpiritu tuo principali confirma me. Homo enim ſum, & exigui temporis, & minor, &c. Da mihi fidium tuarum, &c.

[*Nuptiæ & Progenies.*]

1547. 24 *Junii*, Conjugatus ſum cum *Margareta* filia *Roberti Harleſton* de *Matſall* in Comitat. *Norfolc.* Gen. anno ætatis meæ 43. ætat. ſuæ 28. Quæ nata eſt Anno Dom. 1519. Litera Dominicali B. 23. *Junii.* Quo anno Dies Corporis Chriſti fuit in Vigilia S. *Johannis Baptiſtæ.*

Ex

Anno.

1548. Ex quâ ſuſcepi filium *Johannem* anno dom. 1548. 5. *Maij*, Litera Dominicali G. manè Horâ Sextâ. Qui conjugatus eſt cum *Joanna* filiâ Epiſcopi *Elienſis* 28. *Januarii*, 1556. [1566.]

1550. Anno Dom. 1550. 27. *Auguſti*, Litera Dominicali L. ſerò horâ undecimâ ſuſcepi alterum filium, *Matthæum*. Qui è vitâ deceſſit 8. *Januarij* eodem anno.

1551. Anno Dom. 1551. 1. *Septembr.* inter horam ſecundam & tertiam poſt meridiem, Litera Dominicali D. ſuſcepi tertium filium, *Matthæum*. Qui conjugatus eſt cum *Franciſcâ* filia Epiſcopi *Ciceſtren.* 29 *Decembr.* 1569.

1556. Anno Dom. 1556. 12 *Septembr.* inter 7 & 8. Pomeridian. ſuſcepi quartum filium, *Joſephum*. Et deceſſit eod. anno.

1570. Hæc *Margareta* Uxor mihi chariſſima & caſtiſſima, mecum vixit annos plus minus 26. Et obiit Chriſtianiſſimè 17 *Auguſti*, anno 1570. circa undecimam ante meridiem, & ſepulta eſt in Sacello Ducis *Norfolciæ* apud [*Lambhith.*]

NUMB. X.

PARKER *and other Biſhops Elect, their private Addres to the Queen, againſt the Exchange of Biſhops Lands; and for other reaſonable Favours.*

MSS. C.C.C.C. Vol. Synodal.

"MOST humbly ſheweth your Excellent Majeſty, your lowly Orators and loving Subjects, We underwritten: That like as your moſt noble Father of immortal Memory, K. *Henry* VIII. and your moſt godly and noble Brother K. *Edward* VI. in their Princely Zele which they bare to the Eſtate of Chriſts Faith, did much tender the Advancement of Learning, by cheriſhing of Students, and encouraging of Miniſters; whereby they were the more able to do their Duty to God, and to ſerve the Neceſſity of the Realm; By which their Royal and Princely Affection, they purchaſed perpetual Fame and Praiſe, as wel within their own Realms, as throughout al *Chriſtendom*: So we Truſt undoubtedly that your Grace, being endowed with the Benefits of Knowledg far above any of your Noble Progenitors, wil be enclined no leſs to the Maintenance of Learning, for the ſetting forth of Chriſts true Religion, now, for want of ſufficient Miniſters, in great Jeopardy of Decay. In reſpect wherof, We Truſt, that your Highnes Gracious Diſpoſition, wil yet ſtay and remit this preſent Alteration and Exchange, as we ſuppoſe in our Conſciences (under Reformation of your great Wiſdom) not meet to proceede for the Inconveniencies therof, now partly perceived like to enſue; and upon ſuch good Grounds and Reaſons as we could particularly deſcribe in Writing, if your Highnes Pleſure were to admit us to the Declaration of the ſame.

"And yet, leſt we ſhould appear not to conſider your Highnes's manifold and great Charges dayly ſuſtained in moſt honorable wiſe, We Five underwritten, for us, the Province of *Canterbury*, do offer to give unto the ſame yearly among us one annual Penſion of One Thouſand Marks, during our Lives and continuance in the Biſhoprics, for and in conſideration of the Exoneration of the ſaid Exchange.

"Howbeit, moſt Gracious Soveraign, as moſt obedient Subjects, in true and lowly Allegiance of our Hearts, We ſue and pray, that if this our ſaid Supplication ſhal not be thought meet to take place, that yet your Highnes would condeſcend favourably to peruſe theſe our Petitions following, which we be perſwaded to be grounded upon natural Equity, godly Conſcience, and good Conformity, for moſt part of them, to the Act paſſed.

"I. That

" I. That the Vicarages of impropriated Benefices, appointed in Exchange, " may be made juſt Livings for the Incumbents of the ſame. And that the " Chancels and Manſion Houſes decayed, might be conſidered by Survey to " ſome reaſonable Proportion of Allowance in the Exchange.

" II. *Item*, That yearly Penſions payable may be reprized out of the Parſo- " nages ſet over in Exchange; and that yearly Diſtributions with the Charges " of Church-Books, *&c.* may be allowed, ſuch as the Injunctions bind the " Rectors withal.

" III. *Item*, That where the Manred with the Manors is withdrawn from " us, that we be not hereafter importably charged with the ſetting forth of " Men to War.

" IV. *Item*, That Perquiſites of Courts and Wood-Sales, and other ſuch ca- " ſual Profits may be Parcels of the Extent of the Manors; and that Conſide- " ration may be had for the equivalent Recompence of the ſame: And that " Allowance may be made of Procurations and Synods, [Synodals] payable at the " Viſitation of Parſonages impropriate, and al Allowance for the mean Pro- " fits after the Death of the Incumbent, to the next Succeſſor ſo conſidered " in the firſt Fruits and Tenths. Which mean Profits were tranſlated by Act " of Parlament from the Biſhop to his Succeſſor, out of the Benefice from " the Death of the Predeceſſor.

" V. *Item*, That Fees to Keepers of Parks and Woods, not yet valued, be " not reprized out of the Value of the Manors: And that the ſaid Parks and " Woods may be alſo valued; and that Corn-heaps, Foul and Fiſh, with " Carriages and other Commodities, may remain for Hoſpitality to the " Biſhops.

" VI. *Item*, That the Parſonages appendent to the Manors exchanged may " be reſerved to the Biſhops See: and that the Biſhops of the new erected " Churches may give the Prebends of thoſe Churches as in other is uſed, the " rather to maintain Learned Men and Preachers.

" VII. *Item*, If any of the Tenths and Rectories be evicted from us by " Order of Law, that then Recompence may be made.

" VIII. *Item*, That we may have Remedy by Law to recover the Tenths " denyed or delayed, as wel as when they were Parcels of the Revenues of " the Crown. Before which Aſſurance no Exchange can reaſonably paſs.

" IX. *Item*, That no Rents be reaſonably returned for Spiritual Poſſeſſions, " which be payd into the Exchequer for annual Rents Temporal reſerved " *nomine Decimæ.*

" X. *Item*, That Biſhoprics may be diſcharged of al Arrearages of Subſidies, " and Tenths and other Incumbrances paſt in the Days of their Predeceſſors, " and in Times of Vacation. And that for the firſt Year of our Fruits paying, " to be diſcharged of Subſidies, as before time hath been uſed.

" XI. *Item*, That it may pleaſe your Highneſs to continue the new erect " Sees, founded upon great Conſiderations by your Noble Progenitor, the ſaid " King *Henry*, and that the Benefice of *Clyff* may be annexed to the See of " *Rocheſter*; and from the See of *Cheſter* the Benefice late annexed therunto be " not diſmembred, in Conſideration of the Exility of their Biſhoprics.

XII. " *Item*, We moſt humbly beſeech your Majeſty, that in Conſidera- " tion of our chargeable Expectation, and for the Burden of neceſſary Fur- " niture of our Houſes, and for diſcharge of the great Fees payd before, and " at the Reſtitution of the Temporalties; To ſuffer us to enjoy the half Years " Rent laſt paſt at *Michaelmas*; and that our firſt Fruits may be abated, and " diſtributed into more Years; for the better Maintenance of Hoſpitality: " And that we may be put to our own Surety, at the Compoſtions for our Fruits.

" Which gracious Favour in the latter Premiſſes if your Highnes do not " ſhew towards us, We ſhal not dare enter our Functions, wherto your Grace " hath nominated us, being too importable elſe for us to bear.

" All which Petitions, Moſt Redoubted Soveraign Lady, we make to your " Highnes, not in reſpect of any private worldly Advantage or temporal " Gain, as God knoweth our Hearts, but in reſpect of God's Glory, Chriſt's " Faith and Religion, your Grace's Honor, and Diſcharge of your Conſcience

" to al the World, and for the honorable Report of your Nobility, and to the " Comfort of the Realm.

[*This Letter hath no Date. It could not be writ before* Auguſt: *In which Month* Parker's *Election was made by the Dean and Chapter of* Canterbury.]

Your Highnes moſt
Humble Orators,
Matthue Elect *Canterbury*,
Edm. Elect *London*,
Richard Elect *Ely*,
William Elect *Ciceſtren.*
John Elect *Hereford.*

Parker *had a chief hand in this.*

In the contriving of this, the Archbiſhop was chief, and the Addres, I ſuppoſe, was drawn up by his Hand and Head. And this was one of the firſt *Specimina* of his Diſcharge of his Paſtoral Office and Care of the Church; and a good Inſtance of his great Concern for Religion and Learning in his Care for the Revenues thereof, being one of its main Incouragements. By Vertue of this Act probably at this time the *Broyle* in *Suſſex*, with the brave Seat and Parks therunto belonging, were alienated from the Archbiſhopric.

NUMB. XI.

ARTICLES for the Dioceſſes, To be enquired of in the Archbiſhops Metropolitical Viſitation.

Park. *Regiſt.*

1. IMprimis, Whether Divine Service be ſaid or ſung by your Miniſter or Miniſters, in your ſeveral Churches, duely and reverently, as is ſet forth by the Laws of this Realm, without any kind of Variation. And whether the Holy Sacraments be likewiſe miniſtred reverently in ſuch maner as by the Laws of this Realm is appointed.

2. *Item*, Whether you have in your Pariſh Churches al things neceſſary and requiſite for Common Prayer, and Adminiſtration of the Sacraments: Eſpecially the Book of Common Prayer, a Bible in the Largeſt Volume, the *Homilies* with the *Paraphraſes* of *Eraſmus*, a convenient Pulpit wel placed, a comely and decent Table for the holy Communion, ſet in Place preſcribed by the Queen's Majeſties Injunctions, the Cheſt and Box for poor Men, and al other Things neceſſary in and to the Premiſſes. And whether your Altars be taken down according to the Commandment in that behalf given.

3. *Item*, Whether Images and al other Monuments of Idolatry and Superſtition be deſtroyed and aboliſhed in your ſeveral Pariſhes. And whether your Churches be wel adorned and conveniently kept without Waſt, Deſtruction or Abuſe of any thing. Whether your Church-yards be wel fenced and cleanly kept. Whether any Sale have been made of your Church Goods. By whom, and to whom: Whether your Chancels and Parſonages be wel and ſufficiently repaired. Whether any Man have pulled down, or diſ-covered any Church, Chancel, Chapel, Almes-houſe or ſuch like.

4. *Item*, Whether there be any Perſons, that intrude themſelves, and preſume to exerciſe any kind of Miniſtry in the Church of God, without impoſition of Hands and ordinary Authority; or any being once Prieſt or Miniſter, that doth not miniſter, or frequent and reſort to the Common Prayers now uſed, and, at times appointed, Communicate.

5. *Item*, Whether your Parſon and Vicar be reſident continually upon their Benefices. Whether they give themſelves to devout Prayer, Preaching and Reading of the Scripture, and godly Contemplation; and relieve the Poor charitably to their Ability. Whether they pray for the proſperous State of the Queens Majeſty, as is preſcribed in her Graces Injunctions therin accordingly.

Item,

Item, Whether any of your Miniſters doth, or hath, admitted any notorious Sinner, or malicious Perſon, and out of Charity, without juſt Penance don, and Reconciliation had, to receive the holy Communion; or any that hath not received the ſame according as to a Chriſtian appertaineth, and as by the Laws it is appointed. 6.

Item, Whether they do teach Fathers, Mothers and Maſters of Youth, to bring them up in the fear of Almighty God, in Obedience, and in convenient Occupations. Whether they be Peace-makers, and exhort the People to Obedience to their Prince, and to all others that be in Authority; to Charity and mutual Love among themſelves. Whether they give themſelves to Superſtition, and be Maintainers of the Ignorant People. 7.

Item, Whether your Parſon, Vicar and Curates be common Gameſters, Hunters andHaunters of Taverns or Ale-houſes, ſuſpect of any notable Crime, Fautors of any foreign Powers, Letters of good Religion, Preachers of corrupt Doctrine, ſtubborn or diſobedient to Laws and Orders. Whether they be given to filthy Lucre. Whether they be Light either in example of Life, or in unwont and unſeemly Apparel. 8.

Item, Whether any of your Benefices be vacant; How long they have been vacant. Who is Patron. Whether there be any Lay or Temporal Man (not being within Orders) or Children, that hath or enjoyeth any Benefice or ſpiritual Promotion: Any Patron that ſuffereth any Benefice to be vacant, and taketh the Tiths and Fruits therof to himſelf. 9.

Item, Whether your Miniſters keep their Regiſters wel; Teach you the Articles of the Faith, and the Ten Commandments, and the Lords-Prayer. 10.

Item, Whether your Parſons and Vicars have any other or mo Benefices. Where, and in what Country they be. Whether they came by them by Simony, or other unlawful Means. Whether in their Abſence they leave their Cures to honeſt, learned or expert Curats. Whether they make their ordinary Sermons according to the Queens Majeſties Injunctions. Whether they admit any to preach unlicenced, or put by any that hath Licence. Whether they read the Queens Majeſties Injunctions, as they ought to do, and their Service ſenſibly and diſtinctly. 11.

Item, Whether the Lay People be diligent in coming to the Church on the Holy Days, and with al Humbleneſs, reverently and devoutly do give themſelves to the hearing of the Common Prayer in the time therof: and otherwiſe occupy themſelves in private Prayer, reading of Scripture, or other virtuous Exerciſe. If any be negligent or wilful, whether the Forfeiture be levyed on their Goods to the uſe of the Poor, according to the Laws of this Realm in that behalf provided. 12.

Item, Whether there be in your Quarters any, that openly or privately uſe or frequent any kind of Divine Service or Common Prayer, other than is ſet forth by the Laws of this Realm: Any Diſturbers of Common-Prayer, or Letters of the Word of God to be read, preached or heard: Any that by covert or crafty Means deprave or contemn the ſame, or that ſpeak to the Derogation of the Queens Majeſties Authority and Power, or of the Laws ſet out by publick Authority. 13.

Item, Whether there be among you any Blaſphemers of the Name of Almighty God, Adulterers, Fornicators, Bawds, or Receivers of ſuch Perſons; any ſuſpected of Inceſt, or any other notorious Fault, Sin or Crime: Any Drunkards, Ribalds, common Slanderers of their Neighbours, Railers or Scolders, Sowers of Diſcord between Neighbours, by Playes, Rhimes, infamous Libels or otherwiſe. 14.

Item, Whether be in your Pariſhes any Inn-keepers or Ale-wives, that admit any reſort to their Houſes in time of Common Prayer; Any that commonly abſent themſelves from their own Church, or otherwiſe idly or leudly profaneth the Sabboth day: Any that keep any ſecret Conventicles, Preachings, Lectures, or Readings, contrary to the Laws: Any ſuſpected of Hereſy, or that maintain any erroneous Opinions contrary to the Laws of Almighty God and good Religion, by Publick Authority in this Realm ſet forth. 15.

16. *Item*, Whether there be in theſe Parties any Executors that have not fulfilled their Teſtators Wil; eſpecially in paying of Legacies, given to good and godly uſes; as to the Relief of Poverty, to poor Scholars, Orphans, Highways, Mariage of poor Maidens, and ſuch like. Whether your Hoſpitals and Almes-houſes be juſtly uſed, according to the Foundation and antient Ordinances of the ſame. Whether be any other placed in them, than Poor, Impotent and Needy Perſons, and that hath not otherwiſe wherewith or wherby to live.

17. *Item*, Whether there be any of late hath bequeathed in their Teſtament, or otherwiſe there be appointed by Ordinaries, any Sums of Mony, Jewels, Plate, Ornaments, or Annuities for the Erection of any Obits, Diriges, Trentals, or any ſuch like uſe, now by the Laws of this Realm not permitted. And if there be, that you preſent the Names of ſuch Executors, the Quantity and Quality of the Gift, that order may be taken therin accordingly.

18. *Item*, Whether there be any Mony or Stock appertaining to any Pariſh Church in any Mans hands, that refuſeth or deferreth to pay the ſame, or that uſeth Fraud, Deceit or Delay, to make any Account in the Preſence of the Honeſty of the Pariſh for the ſame. Whether your Church-wardens, or others afore time, have given the Year Accounts, according unto the Cuſtome as it hath been aforetime uſed. Whether the Store of the Poor mans Box be openly and indifferently given where need is, without partial Affection. Whether any Stock of Cattel or Grain appertaining to your Churches be decayed. By whoſe Negligence, and in whoſe Hands.

19. *Item*, Whether your School-maſters be of ſincere Religion, and Diligent in teaching and bringing up of Youth. Whether they teach any other Grammar than ſuch as is appointed by the Queens Majeſties Injunctions, annexed unto the ſame.

20. *Item*, Whether there be any among you, that uſe Witchcraft, Sorcery, or Inchantment, Magick, Incantation or Negromancy; Or that be ſuſpected of the ſame.

21. *Item*, Whether there be any in theſe Parties, that have maried within Degrees of Affinity or Conſanguinity, by the Laws of God forbidden: Any Man that hath two Wives, or any Woman that hath two Husbands: Any maryed that have made Precontracts, and that have made privy and ſecret Contracts: Any that have maryed without Banes thrice ſolemnly asked: Any Couples maryed that live not together, but ſlanderouſly live apart: Any that have maryed in times by the Laws prohibited, or out of the Pariſh Church, where they ought to have the ſame ſolemnized.

22. Generally, Whether there be any il Livers, or Offenders of the Laws of Almighty God; any ſuſpected of any notorious Sin, Fault or Crime, to the Offence of Chriſtian People, committed: Any that giveth occaſion of the breach of Chriſtian Love and Charity among you; Any that ſtubbornly refuſe to conform themſelves to Unity and good Religion: Any that bruiteth abroad Rumours of the Alteration of the ſame, or otherwiſe that diſturbeth good Orders, and the Quietnes of Chriſts Church and Chriſtian Congregation.

NUMB. XII.

Archbiſhop Parker's *Statutes*; *For the Government and Settlement of the Hoſpitals of St.* John *the* Baptiſt *in* Canterbury, *and St.* Nicolas *in* Harboldown.

MSS Eccleſ. N. Chriſt. Cant.

MATTHEW by the Sufferance of God, Archbiſhop of *Canterbury*, Primate and Metropolitan of *England*; To all Chriſtian People ſendeth greeting in our Lord: Whereas amongſt other Things that do concern our Paſtoral Office, Wee have before our Eyes the charitable Affection and godly Zeal that was in divers our Predeceſſors, Archbiſhops of *Canterbury*, who founded

founded and erected two ſeveral Hoſpitals; th'One of St. *John*'s in *Northgate*, in the Suburbs of *Canterbury*, and the other of St. *Nicholas* of *Harboldown*, nigh unto our See, the City of *Canterbury*; for poor, ſick, impotent, and needy People to be relieved and ſuccoured in the ſame, Wee, knowing the Proviſion for the Poor to be a Thing very acceptable to God in this World, have for the diſcharge of our Conſcience thought it our Duty unto God to ſee, as nigh as wee can, and the Law of God doth ſuffer, that the ſaid Hoſpitals be uſed and ordered according to the Minds of the Founders, our Predeceſſors.

Wherefore wee Ordain and Appoint, That according to the firſt Foundation, there be in our Hoſpital of St. *John*'s in *Northgate* xxx Men, whom (after the ancient Cuſtome) wee Will to be called *Bretheren*; that by this Name they may be the rather put in mind of their Duty to live togetner like Bretheren in Unity, Concord, godly Agreement, and brotherly Love: And xxx Women, whom after the like manner wee Will to be called *Siſters*, which all ſhall be bound to make their abode, and to dwell within our ſaid Hoſpital, except they have for their Abſence a ſpecial Grant and Diſpenſation by Writing, from us or our Succeſſors, Archbiſhops of *Canterbury*, for the time being. Providing, and allwayes foreſeeing, That there dwell not out of the Houſe above the number of x Bretheren and x Siſters at any time. 1.

Alſo wee Ordain, That upon every Vacation or Avoydance of any of the Rooms of the Bretheren or Siſters, whither it be by Death, Deprivation, Ceſſion, voluntary Departing, Expulſion, or by any other lawful Means; The Elder or the *Prior*, ſo commonly called for the time being, with three of his Bretheren, within 10 Dayes next after ſuch avoidance, if the Brother dwelt in the Houſe, or in the City of *Canterbury*, and of others that are further off, (ſo ſoone as he or they have certain Knowledge thereof) ſhall intimate and give in Writing unto us and our Succeſſors, Archbiſhops of *Canterbury*, or elſe to the Dean and Chapter (*Sede vacante*) as well the Perſon's Name and manner of departing, as alſo the Day, Month, and Year of ſuch Departing, that wee may eftſones appoint ſome other to the ſaid Roome. 2.

Alſo we Ordain, That henceforth none be admitted Brother or Siſter, but ſuch as ſhall be named by ſome Certificate from us or our Succeſſors under our Signet, elſe ſhall Perſonally exhibit to the Prior for the time being, and to his Bretheren, or unto four of them at the leaſt, a Grant of a Corrody, under Seal from us or our Succeſſors, or under the Seal of the Dean and Chapter (*Sede vacante*): And the Elder or Prior, upon ſight of every ſuch Grant, ſhall within 2 Dayes next following, in the Preſence of Four of his Bretheren at the leaſt, admit every ſuch Brother and Siſter without further Delay, 'til there be the full Number of xxx Bretheren and xxx Siſters. And Every Brother, and Siſter at his or her Admiſſion, ſhall pay towards the maintaining and repairing of the Church and other Houſes 6 *s.* 8 *d.* and have their Names written in the Table appointed for the ſame Purpoſe. And the Prior ſhall cauſe theſe Statutes to be read to every Brother and Siſter, at his or her Admiſſion to dwell within the Hoſpital: And alſo to be read Yearly on *Midſummer*-day, before all the Bretheren and Siſters. 3.

Alſo wee Ordain, That every Brother and Siſter, at his or her Admiſſion to dwell in the Houſe, ſhall take a corporal Oath upon a Book in Manner and Form following, "I *A. B.* Brother or Siſter of St. *John*'s in *Northgate*, ſhall "bear true Faith and due Allegeance unto the Queen's Highneſs, her Heirs and "Succeſſors; and ſhall obſerve and keep all ſuch Statutes and Orders and "Rules which now be, or hereafter may be made and given by Lord *Matthew*, "Archbiſhop of *Canterbury*, or by his Succeſſors, concerning the State of the "Hoſpital, not repugnant to the Laws of God, nor to the Laws of this "Realm. And I ſhall obey the Elder, or Prior, for the time being, in all "Things lawfull and honeſt; and I ſhall not conſent nor agree to ſell, to "give, to change, to pledge, or by any kind of Wayes to alienate any Lands, "Tenements, Buildings, Paſtures, Woods, Cattle, Utenſils, Stock of Money, "Deeds, Charters, or other Writings, or any other Thing appertaining or "belonging to the ſaid Hoſpital, without the Conſent and Aſſent of the "ſaid 4.

" ſaid Lord *Matthew* or his Succeſſors, Archbiſhops of *Canterbury*, firſt had and " obteined ; ſo God me help, and by the Contents of this Book.

5. **Alſo wee Ordain,** That none, (having the Uſe of Reaſon and Speech) be admitted Brother or Siſter, but ſuch as can ſay the Lord's Prayer, the Articles of the Faith, and the X Commandments of God in the Engliſh Tongue: and that after Admiſſion, within a convenient time, they endeavour themſelves to learn by heart the brief Catechiſme inſerted in the Book of Common Prayer.

6. **Alſo wee Ordain,** That all the Bretheren and Siſters, dwelling within the ſaid Hoſpital, ſhall diligently come to the Church twiſe in the Day, Morning and Evening, (except there be lawfull Cauſe to be abſent, and allowed by the Prior) there to offer up their common Prayers unto Almighty God, and attentively to hear God's Holy Scripture read; and if any be abſent, (not having ſufficient Cauſe) or be ſlack and negligent in coming to the Church; or being there, do uſe to jangle, to talk or to ſleep in the time of Common Prayer, the Adminiſtration of the Sacraments, reading of the Holy Scriptures or the Homilyes; if after two Admonitions given by the Prior to amend that Fault, the Party eftſoones commit the like Offenſe, that Brother or Siſter, whither it be, ſhall be puniſhed in the Stocks one half Day or more, at the Diſcretion of the Prior, for his or her Correction. And if that Brother or Siſter, after ſuch Puniſhment, will not amend, but continue ſtill that lewd Behaviour and Example, Wee will, That the Prior, with the Aſſent of four of his Bretheren, do give Knowledge unto us, our Succeſſors or lawfull Deputyes, of the evil Qualityes of that Brother or Siſter, that wee, following the Example of a good Surgeon, may eftſoones cut off that Member, which is not only unprofitable, but alſo hurtfull to the whole Body.

7. **Alſo wee Ordain,** That no Brother dwelling within the ſaid Hoſpital, goe abroad without the Precincts and Limits of the ſame, except he firſt ſhew to the Prior a juſt Cauſe of his going, and the Prior do allow the ſame: The Siſters in like ſort ſhall not goe forth without a juſt Cauſe firſt ſhewed to the Prioreſſe, and by her allowed. Whoſoever ſhall do contemptuouſly to this Order, ſhall (after three monitions given him by the Prior, if it be a Brother, and by the Prioreſs, if it be a Siſter) be puniſhed in the Stocks at the Diſcretion of the Prior. **Provided,** That no Brother or Siſter being in Houſe, Dwelling, be abſent more than two Months in the Year jointly or ſeverally, except in common Cauſes of the Houſe, *&c.* and that the Prior do make a Note of their going and returning again, for the more certainty.

8. **Alſo wee Will and Ordain,** That there be a Prior choſen yearly within one Month next before the Feaſt of *All Saints*, or within one Month next, and immediately following the ſaid Feaſt, in ſuch Form and Order as of an old Cuſtome hath been uſed: And as the Bretheren do choſe their Prior, ſo wee Will and Ordain, That the Siſters ſhall choſe a Prioreſs. At which Day the Prior is choſen, ſhall be allſo choſen four of the moſt skillfull, ſober and diſcreet Bretheren, to be Aſſiſtants and Counſells to the Prior that Year, as well in Things appertaining to the State of the Houſe, concerning the Lands, Tenements and Reparations, as alſo in the due Execution of the Statutes.

9. **Alſo we Will,** That the Prior ſhall underſtand, That his Office is to ſee that his Bretheren keep and obſerve the Statutes and Ordinances of the Houſe; as of the Prioreſſe, to call upon her Siſters in like manner to do the ſame. The Prior and one of the Bretheren with him, or elſe two of the four Bretheren, ſhall every Year twiſe at the leaſt, that is to ſay, at *Eaſter* and *Michaelmas*, ſee and view their Church, their Houſes both at home and abroad otherwayes, that where need is, Reparations may be done in time; and to take diligent heed, that neyther any of their Lands be changed, nor ſtript, ne Waſt upon their Grounds, nor in their Houſes, be made by any of their Tenants. The Prior himſelfe, or ſome one of his Bretheren, muſt have from time to time a diligent Eye to the Woods which ſerve for Proviſion of the Houſe, that no Spoil, ne waſt be made of them; and that the Spring be ſufficiently fenced and kept from Cattle.

10. **Alſo we Will and Ordain,** That the Prior and one of the Bretheren, as hath been aforetime accuſtomed, ſhall faithfully collect and gather up the Rents and

and Sums of Money due to the Houſe: And every Year once, in the Preſence of all the Bretheren, or of Ten at the leaſt, make a true and perfect, and plain Accompt of the ſame, in ſuch Form and Order as ſhall be preſcribed by us, and in the end of the Accompt ſhall deliver up there that Money, which ſhall be found to be in his or their Hands, which Money ſhall be layd up in a Treaſury-Houſe, in a Coffer with three ſeveral Keys and Locks: In which Coffer we will the Foundation of the Houſe, the Charters and Grants, and Confirmations of Charters, their Statutes, all Leaſes, and the common Seal, be warily kept: And the Prior to keep one of the three Keyes, and two of the Bretheren the other two, and no one Man to have two of thoſe Keyes in his Cuſtody at one time, but if any of the Keepers gø from Home, he ſhall leave his Key with a Brother that hath no Key; and the Prioreſſe ſhall keep the Key of the Treaſure-Houſe Door.

Alſo we Will and Ordain, That if any Brother ſhall by the Teſtimony of Six of the Bretheren, or any Siſter, by the Teſtimony of Six of the Siſters, be convict before the Prior, to be a common Drunkard, a Quarreller, a Brawler, a Scold, or a Blaſphemous Swearer, every ſuch Offender, ſo convict, ſhall for the firſt Time ſit in the Stocks one Day and a Night with Bread and Water; and offending in that Fault again, ſhall the Second Time be puniſhed in the Stocks Two Days and Two Nights, and for the Third Offence in the ſame Crime, Three Days and Three Nights with Bread and Water only; but if, after the Third Puniſhment, he or ſhe do eftſoones offend in the like Offenſe, then to be expulſed and driven out of the Houſe for ever. 11.

Alſo we Ordain, That if a Brother or Siſter be accuſed before the Prior, of Fornication or Adultery, or that he or ſhe receiveth or maintaineth Fornicators, Adulterers, or any ſuch leud Perſons, he or ſhe, whither it be, ſhall within one Month next after any ſuch Accuſations, make his or her Purgation, before the Prior and his Four Bretheren, after this manner. The Brother accuſed ſhall bring Six of his Bretheren, who ſhall depoſe upon a Book before the Prior, that in their Conſciences, they think that Man not faulty in that Crime that he is accuſed of. The Siſter ſhall bring Six of her Siſters, which by Virtue of an Oath, ſhall teſtifie, that in their Conſciences they think ſhe is not faulty in the Crime objected againſt her; which if they do, the Prior, ſhall pronounce the Party accuſed to be clear and free from that Fault. But if either Brother or Siſter faileth in his or her Purgation, then the Prior ſhall pronounce that Perſon to be faulty and convict of the Crime, and immediately for the ſame expulſe that Perſon out of the Houſe. 12.

Alſo we Will and Ordain, That no Leaſe of any Lands, Houſes, Tenements, or Stocks of Cattle, ſhall paſs under the common Seal for Term of Years, without the aſſent of us, and our Succeſſors, firſt had and obtained to the ſame: And no Reverſion to be given before the Leaſe be fully expired, or within one Year of expiring. 13.

Alſo we Will and Ordain, That every of the LX Bretheren and Siſters quarterly, out of the 6 *s.* 8 *d.* paid unto every of them by us and our Succeſſors, ſhall allow and leave in the Prior's Hand 8 *d.* amounting in the whole to the Sum of 8 *l.* which ſhall be imployed to the Stipend of an able Prieſt, to be nominated, appointed, and admitted by us and our Succeſſors, to be their Curate, to inſtruct them how to live in the Love and Fear of God, and to Miniſter unto them Chriſts Holy Sacraments. 14.

Alſo, If any Brother or Siſter ſhall willingly or wittingly do contrary to the Oath taken at his or her Admiſſion, for the due Obſervation of theſe Statutes; We Will and Ordain, that every ſuch Perſon, upon a ſufficient Proof thereof made, ſhall be accepted, reputed and taken as perjured: and for his Offenſe ſhall be expulſed out of the Houſe, never after to enjoy any Alms thereof. 15.

Furthermoze we Will and Ordain, That it ſhall not be lawful for the Bretheren and Siſters of the ſaid Hoſpital, at any Time to abrogate or change, or by any means hereafter to alter theſe Statutes, Rules and Ordinances, or any of them, or any part of them, without our Aſſent, in Writing, under our Signet firſt obtained and had. 16.

And

17. And if any Scruple or Doubt ſhall hereafter ariſe about the ſame, or any of them, we reſerve the Interpretation of them to us and our Succeſſors. And that we during our Life, may (if we ſee juſt Cauſe) put to, change, abrogate and diſannul them, and every of them, at our Will and Pleaſure.

18. And for the more Authority, and better Confirmation of theſe Statutes, we the ſaid *Matthew* have put to our Seal; and the Bretheren and Siſters, for a ſure Band for the due Obſervation of the ſame on their Partie, have put to their common Seal. Given in our manner of *Lambeth*, the 15th. Day of *September*, in the 2d Year of our Sovereign Lady *Elizabeth*, by the Grace of God, Queen of *England*, *France* and *Ireland*, Defender of the Faith, *&c.* and of our Conſecration the firſt.

Examined by N. Battely.

Additions to the former Statutes, made by the ſaid Reverend Father in God, Auguſt 20. 1565.

19. Item, We will that the Miniſter to whom we have committed the Charge of your Soule, ſhall be no Underling to the Prior, or at his Commandment, but for his Office ſake, equal with the Prior; and the Miniſter to aſſiſt the Prior with Counſel, and the Prior to aſſiſt the Miniſter in executing our Statutes; that as in Name ye be called, ſo in the whole Converſation of your Lives, ye may live together like Bretheren and Siſters before God and the World.

20. Item, We will that none, having our Diſpenſation to be an out-Brother or Siſter, be ſuffered to be an in-Brother or Siſter, until he or ſhe hath ſurrendred to us and our Succeſſors, his or her Diſpenſation: And then to have a new Warrant from us, or our Succeſſors, to be received an in-Brother or Siſter.

21. Item, we do ordain, that all and every of the Bretheren or Siſters, being at Home and in Health, do go every *Sunday* together in ſeemly Order, to hear the Sermon at *Chriſt's Church*.

22. Item, We will that every Brother or Siſter do keep clean and ſweet their Dorter-Chambers, and to lie in the ſame two Weeks in the Year at leaſt, between the Feaſt of the *Annunciation of our Lady*, and the Feaſt of St. *John the Baptiſt*.

23. Item, We will the Prior to ſee from time to time, that the ſaid Dorters be ſufficiently repaired, or elſe, after Two Admonitions given by the Prior before the Bretheren and Siſters in the common Hall, and yet not amended, to ſtop ſo much of his or her Wages, as he by the Advice of Two or Three of the Bretheren ſhall think reaſonable for the ſufficient repairing of the ſame.

Examined as above.

Matthew Cantuar'.

Additions again, May 20. 1574.

24. Item, We will and ordain moreover, that whatſoever Brother or Siſter ſhall hereafter offer his or her Corrody to ſel, or ſhall lay the ſame to mortgage, the ſame Perſon ſhall immediately for the ſame Fault or Offence, upon ſufficient Proof thereof by Two Witneſſes, ceaſe to be taken any longer for a Brother or Siſter, and ſhall loſe his or her living in this our Hoſpital, by Expulſion out of the ſame Houſe, and be deprived from all the Commodities of the ſame. And alſo, that he or ſhe, which is not a Brother or Siſter, and hath bought any ſuch Corrody, ſhall never have Grant or other Corrody to be admitted into any of the ſame Rooms ſo bought and bargained for.

25. Item, We will and ordain, that every in-Brother & in-Siſter, and ſo many of the out-Brothers and out-Siſters, as be dwelling within the City of *Cant'*, or near thereunto, and having the uſe of Speech and Reaſon, ſhall once every Year in the Time of *Lent*, before *Eaſter*, being called thereunto, come and ſay over the Catechiſme, either before the Miniſter of your Houſe, or before him, whom we or our Succeſſors ſhall appoint for the ſame matter; and that Brother or Siſter which ſhall refuſe to be obedient to this Order, and doth not learn the Catechiſm againſt the ſame time, or elſe doth negligently forget the ſame, after he

he or ſhe hath once learned it, that Brother or that Siſter ſo offending, ſhall want or loſe his or her Quarters Stipend at the next Quarter day following, for the ſame Offence, and be further puniſhed, as We or our Succeſſors ſhall appoint, if they do not conform themſelves to this Order afterwards. And the ſaid Quarter's Stipend, or Stipends, in ſuch ſort abridged, and taken from ſuch unorderly Perſons, ſhall go to the Reparation of the Houſe, to be immediately imployed upon the ſame.

Examined by N. Battely.

Matth. Cantuar'.

NUMB. XIII.

Sandys, *Biſhop of* Worceſter, *to the Archbiſhop; Apologizing for himſelf in ſome Things, for which the Archbiſhop had taken Offence at him.*

MY Duty remembred, I thank your Grace for your large Letters. But I am often put to a doubtful Interpretation by reaſon of your ſundry dark Sentences, hard to ſcan forth. As I doubt not of Equity at your Hands, ſo have I at al times aſſured my ſelf of your Friendſhip. In *Northfolk*'s and *Arden*'s Deprivation, troth is, I neither followed Affection, nor ſought my private Gain. I was right ſorry that they compelled me to do, as they deſerved I ſhould do. And their diſplacing can no ways profit me. Only I ſought therein the Vauntage of Chriſt's Church. They have bragged, but I never thought that they ſhould find ſo much Favour at your Hands. I know your Nature in ſhewing of Humanity, which I never miſliked. And as I judge yours to be good, ſo I think ye wil not utterly condemn all *Germanical* Natures. For *Germany* hath brought forth as Good Natures, as *England* hath. And if ye mean of us which were Strangers in *Germany* for a Time, ſure I am, there be ſome of us, that be neither big-hearted, nor proud-minded, but can in al Simplicity ſeek the Kingdom of Chriſt. And moſt ſure I am, that there be of us that have given you no Offence, but have offended others in defending of you, and have favoured you and your Authority ſo much as any your old Friends have done. And for my part, I am right glad, that ye know from whence it cometh, that *Canterbury* is miſliked. If ye know truly, ſure I am I ſhal not be blamed. If ye follow Suſpicions, ye may eaſily be deceived. *Et ſi liceat pace & bona cum venia tua dicere, ſoles aliquando nimium in eam declinare partem.* And many probable Collections may cauſe prudent Men ſometimes to conclude *Indirectè*. As when you think or ſuſpect that my Letters of Anſwer written unto you, were firſt expended by my Lord of *London*, and ſo ſent down. Certainly he never ſaw them. I have at no time ſo diſtruſted either your Good Wil, or yet mine own Wit, that I durſt not write unto you without ſuch peruſing of my Letters before-hand. *MSS. G. Petyt. Armig.*

Troth is, I writ a Letter to my Chancellor, which then was at *London*, requiring him to Certify your Grace fully concerning my Viſitation. The Letter written unto you, whereof I made mention, was encloſed in his Letter, he returned or [ere] the Letter was delivered; his Friend at *London*, to whoſe Hand it came, ſent down the Letter again to my Chancellor, and then encloſed, this is moſt true. Neither was I at that time, neither am I at this time otherwiſe delicate or ſoft in Body, either ſo tender in Ear, but that I could, and can gladly receive *Vulnera Amantis*: Yet methinks, *Quòd amantis eſt vulnerare delinquentes*, and not to burthen the blameleſs.

For as concerning my Viſitation, wherewith your Grace ſeemed ſo much offended, and that therin I ſought my Commodity before I was lukewarm in place. Firſt, I Viſited with your Conſent: I proceeded orderly, according to Laws and Injunctions: I innovated nothing: I was altogether led by Laws. What Sobriety I uſed, let the Adverſary report. I redreſt, as I could, Diſ-

orders, and puniſhed Sin. And my private Gain was xxiiii *l.* loſs. I gained only in doing ſome Piece of Duty, and that with my great Travail. Thoſe ſharp Letters whereof I ſpake, I have put out of the Way, becauſe I would neither hereafter ſee them, nor remember them.

Where your Grace burtheneth me, that I ſhould think, that Men may do ſomething to win a Favour againſt another Day; Methinks, I am ſure I wrot no ſuch matter: that were too undadviſed. For I am perſwaded, that neither you nor I ſhal find Favour at that Day. Ye bid me *live*, and leave off Talking. Sir, in my beſt Life, I confeſs with *Paul*, *Quod primus ſum Peccatorum:* Yet I hope *Quòd nemo de me queri poſſit*; except Malice overturn Truth. I have *Teſtimonium Conſcientiæ*, that my chief Study is, that my Life hinder not my Preaching. And I truſt my Adverſary cannot be ſo impudent as to open Mouth againſt me. My Lord of *Hereford* and I be Neighbours; and we often meet and confer by reaſon of Council-Matters here, and Commiſſions directed to us. I have brotherly moniſhed him of ſuch Things, as I ſaw in him, or heard of him. And he hath promiſed, when Occaſion ſhal ſerve, to do the like to me.

Habits of his Clergy.

How the Folks go I cannot wel tel, but I aſſure you mine go ſo ſoberly and decently, as they offend no piece of the Queen's Majeſties *Injunctions*. For if I be under the Yoke, ſuch as pertain to me ſhal draw in the ſame Yoke with me. And for my Preaching and theirs, I truſt it is altogether to Edify and to Win, uſing *Obſecro*, and not *Jubeo*. And I thank God the People hear me and believe me, and the chief Comfort that I have is, that they univerſally favour me. I ſpeak not of ſuch as wil never receive the Truth, nor favour Honeſty. And for the better utterance of the Food for the Soul, I am forced largely to feed the Body. Without Loaves People do not follow the Word. I ſpend al and more, if I were of an even Board, as I was at the beginning: Such Joy have I of this Office, that I could wiſh to be diſpatched; and I have often wreſtled with my ſelf in keeping it thus long. If God's Cauſe were not, I ſhould ſoon be at a Point.

Sir, to make an end of my Babbling, I ſhal pray you not to miſlike, or cut off a hearty Wel-willer without Cauſe, but to continue my good Lord and Friend, as ye were wont. *Quo amore te amavi, quibus verbis erga te uſus ſum, qua benevolentiâ te ſemper ſum proſecutus, utinam æquè ipſe ſcires, atq; ille novit, qui abdita Cordium ſcrutatur.* If I am any thing, I am yours, and that unfeignedly. And although ye have, as ye know, put me to ſore Pinches and Dangers of too heavy Diſpleſure, yet could I never be perſuaded, that your good Wil was alienated from me. If I have been earneſt in Matters of Conſcience, I truſt ye wil not miſlike me therin. When Gods Cauſe cometh in hand, I forget what Diſpleſure may follow. In al other things, ye know, I could ever be guided by you. As I followed mine own Conſcience, ſo condemned I none others. Thus as I thanked you for your long Letter, I pray pardon for mine. The Lord *Jeſus* preſerve you to the great Profit of his Church.

At Hartilbery, Octob. 24, 1560.

Your Graces in Chriſt,
EDW. WIGORN.

NUMB. XIV.

The Archbiſhop's Secret LETTER to the Queen; Perſuading Her to mary. Signed by himſelf and two other Biſhops.

Moſt Redoubted Soveraign,

MSS. G. Petyt Armig.

AS our Suite is ſimple, ſo in moſt lowly Reverence, We beſeech your Majeſty graciouſly to accept the ſame. We wiſh your Highnes al maner Benediction from God our Heavenly Father, ſo to procede in your godly Enterprize, as ye have bleſſedly begun, and hitherto continued; Doubting nothing in your earneſt Zele to Godward, but that ye wil bear in continual remembrance to advance his Honour in your Government. As he hath miraculouſly

louſly preſerved your Eſtate to reſtore again the Sincerity of his Religion, we ſhal pray to God, the God of Hoſts, to arm your Princely Heart with Conſtancy in the ſame. We know how maliciouſly the Adverſary envieth your Doings, how he compaſſeth ſubtilly to pervert your gracious Affection to the ſame †: But we truſt, that he whoſe Cauſe it is, and who hath begun this notable work in you ſhal perform it ††, to your eternal Fame and Renowne, to the Eſtabliſhing of your Reign in al Proſperity and Wealth, and to the Comfort of the whole Chriſtian World. Which, as may appear dayly at eye, laboureth univerſally to be disburthened from that old Tyrannical Yoke, and to aſpire to Chriſtian Liberty. Which we now, by Gods Mercy and your Authority, do peaceably enjoy. Only our Care ſhalbe to labour in our Vocation, that this incomparable Benefit of God be not turned in your Subjects to carnal Liberty. Our Travail ſhalbe the more comfortable herein to us, being aſſured of your Majeſties Favour to continue towards our Endeavours.

† *For Satan is no Sluggard, nor* Judas *no Sleeper.* Writ in the Margin by Bp. *Cox.*

†† *To the Glory of God.* Writ by Bp. *Grindal.*

In truſt wherof, according to our Duty, We crave at your hands to ſee you entred into this bleſſed State of Wedlock: Wherby your Highnes's Eſtabliſhment, and their Aſſurance might be fully concluded. The hollow-hearted Subject feedeth his Hope only in this Delay. We do not herein, Right Godly Lady, as Counſillors in Policy, but as Chriſts Miniſters in Vigilancy, *Loquentes ad Cor*, and burthening your Majeſties Conſcience in Charity: Which is a Cauſe incident to our Miniſtery, evermore favourably heard of Princes, and faithfully obſerved of Paſtors; that is to ſay, to regard the Continuance of Sincerity in Doctrin, Unity in the common Chriſtian Charity, and Safety of Realms by godly Succeſſion in Bloud. For the which with Honour be it ſpoken, your Majeſty hath to account before the juſt Judge, if ye pretermit the ordinary godly Means, appointed by Gods Wiſdom uttered in his Word.

Our Affections, of true Heart toward your Majeſty in this Caſe of Importance, could utter many other weighty Conſiderations, but that with Words we wil not be tedious to your prudent Contemplation. But this we may ſay, Until we ſe that fortunate Day aroſe, we ſhal never repoſe our ſelves to miniſter in our Offices comfortably, in perfect Joy and quiet of Heart.

Thus beſeeching your gracious Diſpoſition to interpret our true, and faithful Heart, as we moſt ſincerely before Almighty God mean the ſame, we ſhal continue to your Highnes dayly Bedeſmen, the ſame Eternal God to endue you with al Grace, Vertue and Honour. *Amen.*

Your faithful Orators,

MAT. CANT.
EDM. LONDON.
RICH. ELY.

NUMB. XV.

The Queen to the Archbiſhop, the Biſhop of London, *Dr.* Bill *her Almoner, and Dr.* Haddon, *Maſter of Requeſts, her Eccleſiaſtical Commiſſioners; To alter ſome Leſſons appointed to be read by the Book of Common Prayer; and for the better and more comely keeping of the Churches.*

By the QUEEN.

MOſt Reverend Father in God, Right Truſty and Right welbeloved, Right Reverend Father in God, Right truſty and welbeloved, Truſty and right welbeloved, and Truſty and welbeloved, We greet you wel. Letting you to underſtand, that where it is provided by Act of Parlament holden in the firſt Year of our Reign, That whenſoever we ſhall ſe Cauſe to take further Order in any Rite or Ceremony appointed in the Book of Common Prayer, and our Pleaſure known therin, either to our Commiſſioners for

MSS. C.C.C.C. *Et Regiſtr.* Park.

Cauſes Eccleſiaſtical, or to the Metropolitan; that then eſtſones Conſideration ſhould be had therin; WE therfore, underſtanding that there be in the ſaid Book certain Chapters for Leſſons, and other Things appointed to be read, which might be ſupplied with other Chapters or Parcels of Scripture, tending in the hearing of the unlearned or Lay People more to their Edification: And that furthermore in ſundry Churches and Chappels, where Divine Service, as Prayer, Preaching, and Adminiſtration of Sacraments be uſed, there is ſuch Negligence and lack of convenient Reverence, uſed towards the comely Keeping and Order of the ſaid Churches, and eſpecially of the upper part, called the *Chancel*, that it breedeth no ſmal Offence and Slaunder, to ſe and conſider, on the one part the Curioſity and Coſt beſtowed by al ſorts of Men upon their private Houſes, and on the other part, the unclean and negligent Order and ſpare Keeping of the Houſe of Prayer; by permitting of open Decays and Ruins of Coverings, Walls and Windows, and by appointing of unmeet and unſeemly Tables, with foul Cloths for the Communion of the Sacrament; and generally, leaving the Place of Prayer deſolate of al Cleanlineſs, and of meet Ornaments for ſuch a Place, wherby it might be known a Place provided for Divine Service: HAVE thought good to require you our Commiſſioners, ſo Authorized by our great Seal for Cauſes Eccleſiaſtical, or Four of you, Wherof We wil you, *MATTHEW*, Archbiſhop of *Canterbury*, *EDMUND*, Biſhop of *London*, *William Bil* our Almoner, and *Walter Haddon*, one of the Maſters of our Requeſts, to be always Two, to peruſe the Order of the ſaid Leſſons throughout the whole Year, and to cauſe ſome new Calendars to be imprinted. Wherby ſuch Chapters or Parcels of les Edification may be removed, and others more profitable may ſupply their rooms.

And further alſo, to conſider, as become, the foreſaid great Diſorders in the Decays of Churches, and in the unſeemly Keeping and Order of the Chancels and ſuch like; and according to your Diſcretions to determin upon ſome good and ſpeedy Means of Reformation. And among other Things, to order that the Tables of the Commandments may be comely ſet or hung up in the Eaſt end of the Chancel, to be not only read for Edification, but alſo to give ſome comely Ornament and Demonſtration, that the ſame is a Place of Religion and Prayer: and diligently to provide, that whatſoever ye ſhal deviſe in this Diſorder, that the Order and Reformation be of one Sort and Faſhion; and that the Things preſcribed, may accord in one Form as nigh as ye may. Specially, that in al Collegiate and Cathedral Churches, where Coſt may be more probably allowed, one Maner to be uſed: And in all Pariſh Churches alſo, either the ſame, or at the leaſt the like, and one Maner throughout our Realm.

And further, We Wil, that where we have cauſed one Book of Common Service to be tranſlated into the Latin Tongue, for the Uſe and Exerciſe of ſuch Students, and other learned in the Latin Tongue, We Wil alſo, That by your Wiſdoms and Diſcretions ye preſcribe ſome good Order to the Collegiate Churches, to which we have permitted the Uſe of the Divine Service and Prayers in the Latin Tongue, in ſuch Order as ye ſhal conclude to be moſt meet to be uſed, in reſpect of their Companies or of Reſort of our Lay-Subjects to the ſaid Churches. So that our good Purpoſe in the ſaid Tranſlation be not fruſtrated, nor be corruptly abuſed, contrary to the Effect of our Meaning.

And for the Publication of that, which you ſhal order, We Wil and Require you, the Arcbbiſhop of *Canterbury*, to ſe the ſame put in Execution throughout your Province; and that you, with the reſt of our Commiſſioners before mentioned, preſcribe the ſame to the Archbiſhop, now in Nomination, of *York*, to be in like maner ſet forth in that Province. And that the Alteration of any thing hereby enſueing, be quietly done, without ſhew of any Innovation in the Church. And theſe our Letters ſhal be your ſufficient Warrant in this behalf. Geven under our Signet at our Palace of *Weſtminſter* the 22d of *January*, the Third Year of our Reign.

NUMB. XVI.

The Queen's LETTER *to the Archbiſhop; To Viſit* Eaton *College.*

By the QUEEN.

ELIZABETH R.

MOST Reverend Father in God, Right Truſty and Right Welbeloved, We grete you wel. We hear that the Fellows of our College of *Eaton*, next *Windeſor*, without Our Aſſent, or without Our Pleaſure therin by them ſought, have choſen one to be their Provoſt, of whom there is diſperſt very evil Fame. And for that you and others have had heretofore Commiſſion to Viſit the ſame College, as a Member of Our College, in *Cambridge*, which yet continueth; Our Pleaſure is, That you ſhal have good Conſideration hereof; and taking with you ſuch other Our Commiſſioners as ſpeedily as may be had for ſuch a Purpoſe, Repair to our ſaid College, and Viſit the State of the ſame: and to examine the Authority of this raſh Election; and to make alſo a good Scrutiny of the Quality of this pretended Provoſt: Uſing the Matter in ſuch ſort, as whatſoever you ſhal duely find in the ſaid Pretended Election not juſtifyable by Law, or by laudable Uſage of that Houſe, that the ſame be ſeverely Reformed, and the Perſons found therin faulty, committed, to receive due Puniſhment. The reſt of the Order of that College, We Require you to ſe reduced to the beſt, for th'Honour of Almighty God, and Increaſe of Learning. And of your Doing, We Require Advertiſement. Geven under Our Signet at *Lea*, the XXII of *Auguſt*, in the Third Year of Our Reigne. *MSS. C.C.C.C.*

NUMB. XVII.

The Archbiſhop to Secretary Cecyl; *Upon ſome Speeches uttered to him by the Queen, againſt the Mariage of the Clergy.*

SIR, Yeſterday attending upon the Queens Majeſty, to know if her Highnes had any Spiritual Matter to appoint me, I perceived her Affection to be ſuch toward the State of the Clergy, that I cannot but lament to ſe the Adverſary ſo to prevail. Who either envieth the quiet Government of her Time, which is now at a good Point, with ſome Labour and Diligence of our Parties: or elſe, Who, under Colour of Diſſimulation, labour to undermine the State of Religion, and to intervert, or rather ſubvert the Goſpel of Chriſt, and the Liberty of his Holy Word. Whoſe Devices I doubt not, but he *Qui habitat in Cœlis deridebit, & ſubſannabit in tempore. Nam Deus eſt qui cuſtodit Veritatem in Secula Seculorum.* *MSS. G. Peyé Armig.*

I was in a Horror to hear ſuch Words to come from her mild Nature, and Chriſtianly Learned Conſcience, as ſhe ſpake concerning Gods Holy Ordinance and Inſtitution of *Matrimony*. I marvailed that our States in that behalf cannot pleaſe her Highneſs, which we doubt nothing at al to pleaſe Gods Sacred Majeſty, and truſt to ſtand before Gods Judgment Seat in a good Conſcience therewith, for al the glorious Shine of counterfeited Chaſtity. And it is a wonder to me that her Highnes is ſo incenſed by our Adverſaries, that al the World ſhould underſtand her Diſpleſure againſt us. Wherby our Credits be little, Our doing God Service and Her ſhal take leaſt among her Subjects, to her own Diſquiet of Governance. I never heard or read, but that al maner of Princes, as wel Chriſtian as Profane, did evermore cheriſh their

their Eccleſiaſtical State, as Conſervators of Religion; By the which the People be moſt ſtrongly knit together in Amity; their Hearts ſtayed and won to God; their Obedience holden under their Governors: And we alone of our Time openly brought in Hatred, ſhamed and traduced before the Malicious and Ignorant People, as Beaſts without knowledge to Godward, in uſing this Liberty of his Word, as Men of effrenate Intemperancy without Diſcretion, or any godly Diſpoſition, worthy to ſerve in our State. In ſo much, that the Queens Highnes expreſſed to me a Repentance, That We were thus appointed in Office, Wiſhing it had been otherwiſe. Which Inclinations being known at large to Queen *Maries* Clergy, they laugh prettily to ſe how the Clergy of our Time is handled, and what Equity of Laws be miniſtred to our Sort. But by Patience and Silence we paſs over, *&c.* and leave al to God: In the mean time we have cauſe al to be utterly diſcomfited and diſcouraged.

Her Majeſty moreover talked of other maner Injunctions, that ſhal hereafter follow. I truſt God ſhal ſtay her Heart, as his Grace hath moved her to begin godly this good Work; Which we take to be Gods, and not *Hujus Seculi*, and ſo to procede, and ſo to finiſh. I doubt nothing, though theſe *Æſtus Humani*, conceived upon untrue Reports, break ſometimes from her, that her Majeſty wil wel acquit her Doings, and wil uſe *Theodoſius*'s Days of Deliberation, in Sentence giving in Matters of ſuch Importance. I ſhould be ſory, that the Clergy ſhould have cauſe to ſhew Diſobedience, with *Oportet Deo obedire magis quam Hominibus.* And what Inſtillers ſoever there be, there be enough of this contemptible Flock, that wil not ſhrink to offer their Blood for the Defence of Chriſt's Verity, if it be openly impugned, or ſecretly ſuggilled.

Alas! What Policy is this to drive out Hoſpitality in Cathedral Churches? To drive out Preachers in the Head Cities, which being wel inſtructed, the reſt of the Country is better ruled in Obedience? And to tary in Cathedral Churches with ſuch open and rebukeful Separations, what modeſt Nature can abide it, or tary where they be diſcredited? Horſe-Keepers Wives, Porters, Pantlers, and Butchers Wives may have their Cradles going; and honeſt Learned Men expulſed with open Note: Who only keep the Hoſpitality, who only be Students and Preachers, who only be unfeigned Orators, in open Prayers for the Queen's Proſperity and Continuance; Where others ſay their back *Pater-Noſters* for her in Corners. The extern Diſciplin of this Injunction might have been ſo ordered, that both Abuſes might have been reformed or prevented, and yet our Eſtimation preſerved for our Office ſake. Which for my part I would I had never entred, and may rue the Time to be the Head, to whom reſort daily and hourly ſuch Complaints, as I ſend you herewith ſome Copies, having of this Argument divers others. I have neither Joy of Houſe, Land, or Name, ſo abaſed by my natural good Lady: for whoſe Service and Honour I would not think it coſt to ſpend my Life: To the Contentation of whoſe Deſire and Commandment *I* have earneſtly travailed, or els ſome things peradventure might have been worſe. And where I have, for the Execution of her Laws and Orders, purchaſed the Hatred of the Adverſaries, and alſo, for Moderating ſome Things in Difference, have procured to have the fowl Reports of ſome Proteſtants: Yet al Things thus born never diſcomforted, ſo I might pleaſe God, and ſerve her Highnes. But Yeſterdays Service, with ſuch earneſt Forcing that *Progres-hunting Injunction* made upon the Clergy, with Conference with no Eccleſiaſtical Perſon, have driven me under the Hatches, and dulled me in al other Cauſes, Mourning only to God, *In Amaritudine animæ meæ, ut dicam cum* Sara, *Peto Dominum ut de Vinculo improperii hujus abſolvas me, aut certe deſuper terram eripias me.*

S. *Hierom*'s Rhetoric recourſeth to my Mind, Writing *Ad Oceanum* in a Caſe not unlike: *Nonne legiſti ab Apoſtolo, Unius Uxoris Virum aſſumi in Sacerdotium, & Rem non Tempora definiri, &c. Qui ſunt Fidei Candidati ne Uxores ducant, ne honeſto jungantur Matrimonio, ſed de Repub. Platonis promiſcuas Uxores, communes Liberos habeant, imo, cavcant qualecunq; Vocabulum Conjugis, ne poſtquam in Chriſto crediderint, Noceat eis autem aliquando; non Concubinas, nec Meretrices, ſed Uxores habeant, &c.* A long Quotation; and ſo the Letter endeth without any Name ſubſcribed.

NUMB.

NUMB. XVIII.

Flacius Illyricus *to the Archbiſhop from* Jenæ; *Concerning ancient* MSS.

Salutem à Domino Jeſu, unico piorum Servatore. Amen.

REverende in Domino Pater; Cum ſtatuiſſemus mittere iſthunc hominem idoneum, accipiendorum veterum Monimentorum gratiâ, quæ nobis R. M. ante Annum per tuas literas pollicita eſt, putavi me etiam ſeparatim aliquid ad T. U. Paternitatem ſcribere debere. Eo enim ſtudio veterum Monimentorum, præſertim *Græciæ*, quæ obſcuratam Eccl. veritatem illuſtrare, & Pontificiam Tyrannidem redarguere poſſint, feror, ut non poſſim non inſtare ac urgere, ubi modo ſeſe aliqua ſpes hujus gerendæ in hâc parte rei offerat, etiamſi minus decorè id facere videar; præterquam igitur quòd & optamus & expectamus promiſſa Monimenta, valde utile eſſet tuam Reverentiam per id agere ut & iſthic in veſtro Regno & in *Scotiâ*, ex locis remotioribus & ignobilioribus, inclyta quædam & Illuſtriora comportarentur, omnes libri Manuſcripti & qui rariores eſſe exiſtimarentur, aut etiam quorum nomina planè ignorarentur, quorum quidem non adeo infinitus eſſet futurus numerus, neq; adeo immenſos ſumptus ea res poſtularet. Non etiam haberent quod Civitates quererentur ſe Libris ſpoliari, cum eis omnia impreſſa & etiam Manuſcripta Monumenta Patrum & aliorum Scriptorum, quæ aliquo extant, relinquerentur. Quo verò eo facilius librorum Hiſtoricorum Eccleſiaſticorum utilium conquiſitio fieri poſſit, mitto indicem quendam quaſi generalem. *Baleus* coràm mihi narravit, ſe multa admodum vetera Monumenta habere, quæ utile eſſet poſt ejus mortem in publicas Bibliothecas Regni retrahi, ſicut & aliorum Monumentorum præterquam quod in privatorum ædibus facile, præſertim ſuccedentibus indoctis Hæredibus, intereant; etiam non ſunt iſtiuſmodi res, toti Regno ac Eccleſiæ neceſſariæ, privati juris aut poſſeſſionis propriæ, ſed publici, utinam aut vacaret aliquando ipſi coràm inſpicere & perluſtrare omnes iſthic veteres codices, ut multas Bibliothecas in *Germania & Italia* perſpexi, ſperarem me multa utilia vobis & nobis reperire; & inter alia etiam meum *Catalogum teſtium Veritatis* egregiè augere poſſe: Sed nec valetudo, nec tempus, denique ſumptus ad tantam peregrinationem & conatum ſuppetunt. Ut vero viciſſim tuæ R. P. & Reg. M. meum humile ſtudium ac officium declarem & probem, mitto muneri Diſputationem de *Originali corruptione & libero Arbitro* ante Annum coram noſtris illuſtriſſimis Principibus habitam, contra quendam qui humanarum virium arbitrium potentiámque plane Papiſtico more modóque extollebat, & Deo in Converſione & Renovatione cooperari volebat. Qûi quidem error nimia incrementa à morte *Lutheri* per quoſdam in noſtris Eccleſiis ſumpſit, & nos in eâ re ſecum ſentire, *Lovanienſes* in ſuo primo Tomo, *Lindanus* & *Oſius*, in ſuis Prolixis voluminibus, abundè teſtantur: tametſi id & res ipſa multò clarius loquatur. Et quoniam etiam proximè tua Ampl. indicavit *Matth Paris.* Chronicon apud vos non reperiri, mitto excerpta ejus quæ dudum per quendam amicum fueram conſecutus. Multa nam in hiſce ipſis paucis compendio dicuntur, quæ à veſtris Hominibus legi utile eſt. Mitto etiam brevem indicem eorum quæ Regiæ M. communicare poſſem, ſi ea habere cuperet, & ſumptus in Deſcriptione exemplarium quæ nobis relinquerentur, facere vellet. Neque n. prorſus velim hiſce Scriptis carere, quæ magno labore ac ſumptu ſum nactus. Curaveram olim, tempore *Interim*, cum omnes *Germanicæ* Eccleſiæ inſtitutis cum Antichriſto conciliationibus corruituræ videbantur, dedicare tuo Anteceſſori meum librum *de fide*; quem an unquam acceperit ignoro, ac forte nec tua R. P. quidem unquam eum vidit; & unum ideo mitto, ut ea de illo ſuum mihi judicium, ſi modo ei vacaverit, perſcribat. Cupio n. de tantis rebus eruditiſſimorum virorum judicia cognoſcere. Hæc jam ad T. V. P. forte paulo prolixius perſcripſi, quàm ad tam occupatum tantæque dignitatis virum à me fieri decuiſſet, ſperans eam benignè ac Chriſtianè omnia in meliorem partem accepturam eſſe.

M.S.S.C.C.C.C.

Incidit

Incidit vero adhuc aliquid quod tua C. benignè audiat, *Joh. Tillium Gallum Ep. Engoliſmenſem*, qui edidit *Canones Græcos* cum ſuo nomine, & *Caroli Magni*, contra Idololatriam Imaginum, non expreſſo ſuo nomine (proculdubio vel de nomine ſaltem noſti) dicitur favere puriori Religioni. Habet is multa vetera, præſertim autem Concilia. Forte haud difficulter ab eo Manuſcript. deſcriptionem eorum exemplarium nanciſci poſſet, & noſtro huic inſtituto accommodare. Extant *Romæ* quidam boni Codices, ut incluſa Schedula teſtatur, eos; vos potentiores ac nummatiores haud difficulter per amicos deſcribi curare poſſetis: Nos quidem eam rem exoptavimus, ſed ſumptus & tam potentes interceſſores, ut res poſtulabat, habere nequivimus. Tua Vener. Pat. publicæ utilitatis gratiâ, omnino aliquid ejuſmodi conetur. Nam *Anaſtaſium* extare valdè profecto operæ pretium eſſet. Dominus *Jeſus* regat tuam R. P. ſuo ſancto Spiritu, ad gloriam Nominis ſui & Eccleſiæ utilitatem, *Amen. Jenæ*, 22 *Maii* 1561.

T. V. P. Studioſ.
MATTHIAS FLACIUS ILLYRICUS.

Reverendiſſimo in Chriſto patri ac Domino
D. Matthæo *Archiepiſcopo* Cantuarienſi
ſuo Domino plurimùm colendo.

NUMB. XIX.

A Letter of Biſhop Jewel; *Concerning the Lawfulneſs of Marying Two Siſters Succeſſively.*

M.S.S. C.C.C.C. Miſcell. B.

AFter my harty Commendations; Whereas ye deſire to underſtand my poor Advice touching certain Words in the XVIIIth. Chapt. of *Leviticus*, by which ye think it not unlawful for a Man to mary ſucceſſively his own Wives Siſter, I would ye had rather taken in hand ſome other matter to defend. For it is not the beſt way in my Judgment, neither in theſe troubleſome and doubtful Times, to cal more Matters in doubt without juſt Cauſe, nor in this Intemperance and Science of Life, to open a Gate to the Breach of Laws.

Ver. 18. I reckon the Words in *Leviticus*, whereupon you ground, are theſe, *Uxorem & Sororem ſuam ad laceſſendam eam, ne ducas, ut retegas Turpitudinem ejus, illa adhuc Vivente.* Which Words I know have been diverſly conſtrued by divers Men, and in ſome Mens Judgment ſeem to ſound of your ſide. *Pellican*, *Paul Fagius*, and *Lyra*, with certain others, think ſuch Mariage to be Lawful; and that God forbad the having of two Siſters in Matrimony at one time, both of them being together onlyve. And that for the ſpightful and continual Contention and Jealouſy, which muſt needs grow betwixt them, as appeared in the Example of *Jacob* with his two Wives, *Rachel* and *Leah*. And therefore ſome think the *Jews* continue ſuch Mariage among them, as lawful, until this Day.

Al theſe Things hitherto make on your ſide; and the ſame would not greatly miſlike me, ſaving that I find the Judgments of the beſt Learned Men now Living, and the continual Practiſe of al Ages, and in maner very public Honeſty, to the contrary. There be otherwiſe Women enough to have choiſe of, ſo that no Man can juſtly ſay, that Neceſſity drove him to mary her, whom in our maner of Speech he firſt called Siſter.

The Practiſe of former Times appeareth by the Canons; wheras it is decreed, that only *Carnalis Copula cum puella Septem Annorum dirimit Matrimonium cum ejus puellæ Sorore poſtea Secutum.* But I know you make ſmal ſtay upon the Canons, and ſooner reſt your ſelf upon theſe Words in the Text, *Illa adhuc vivente.* And therefore thus you ground your Reaſon; A Man may not mary his Wives Siſter, while ſhe is onlyve: *Ergo*, he may mary her after ſhe is dead. This Reaſon *A negativis* is very weak, and makes no more Proof in Logic, than this doth, *Corvus non eſt reverſus ad Arcam donec exſiccatæ erant Aquæ*; *Ergo*, he

he returned again after the Waters were dried up. Or, *Joſeph non cognovit eam, donec peperiſſet filium ſuum primogenitum. Ergo, Joſeph* knew after ſhe was delivered of her firſt begotten Child: Or ſuch other like.

Yet will you ſay, Although this maner of Reaſon be weak, and the Words make little for you, yet this far the Reaſon is good enough: for theſe Words make not againſt you. Which thing notwithſtanding I might grant, yet wil not this Reaſon follow of the other ſide. There are no expreſs Words in the *Levitical* Law, whereby I am forbidden to mary my Wives Siſter: *Ergo*, by the *Levitical* Law ſuch Mariage is to be accounted Lawful. For notwithſtanding the Statute in that Caſe makes relation unto the XVIIIth. Chap. of *Levit.* as unto a Place, whereunto the Degrees of Conſanguinity and Affinity are touched moſt at large; yet you muſt remember, that certain Degrees are there left out untouched: Within which nevertheleſs it was never thought lawful for Men to mary. For Example, there is nothing provided there by expreſs Words, but that a Man may mary his own Grandmother, or his Grandfather's Second Wife, or the Wife of his Unkle by his Mother's ſide. No, nor is there any expres Prohibition in al this Chapter, but that a Man may mary his own Daughter. Yet wil no Man ſay, that any of theſe Degrees may join together in lawful Mariage.

Wherefore we muſt needs think, that God in that Chapter hath eſpecially and namely forbidden certain Degrees; not as leaving al Mariage Lawful, which he had not there expreſly forbidden, but that therby, as by infallible Precedents, we might be able to Rule the reſt. As when God ſaith, No Man ſhal mary his Mother, we underſtand, that under the Name of *Mother*, is contained both the Grandmother, and the Grandfather's Wife, and that ſuch Mariage is forbidden. And when God commands, That no Man ſhal mary the Wife of his Unkle by his Father's ſide, we doubt not but in the ſame is included the Wife of the Unkle by the Mother's Side. Thus you ſee God himſelf would have us to expound one Degree by another.

So likewiſe in this Caſe, albeit I be not forbidden by plain Words to mary my Wives Siſter, yet am I forbidden ſo to do by other Words, which by Expoſition are plain enough. For when God commands me, I ſhal not mary my Brother's Wife, it follows directly by the ſame, that he forbids me to mary my Wife's Siſter. For between one Man and two Siſters, and one Woman and two Brothers, is like *Analogy* or Proportion, which is my Judgment in this Caſe. And other ſuch like ought to be taken for a Rule. And therefore the *Rabbins* of the *Jews* have expreſly forbidden divers Degrees by this Rule, which God by plain Words forbad not.

And this is one part of the Tyranny of the Biſhop of *Rome*, that he wil take upon him to rule God's Commands at his Pleaſure; and by Diſpenſation to make that lawful in one Man for the Time, which God hath plainly forbidden, as unlawful in al Men for ever. He hath diſpenſed with a Man to mary his own Brother's Wife, as you know. He hath diſpenſed with the Brother to mary his own Natural Siſter *, as ye find in *Summa Angelica*, in theſe Words *Papa*. And what Mervail? He would be Omnipotent, and ſaith, he may diſpenſe, *Contra jus Divinum*, as you may ſee 16. *q.* 1. *Quicunq; in Gloſa.*

* *Vide Preſſius.* This writ by Archbiſhop *Parker's Hand.*

But thus by the way, you have my Mind touching your Demand, and I doubt not but, al things wel conſidered, the ſame Mind wil be your Mind.

——————*Si quid noviſti rectius iſtis,*
Candidus imperti, ſi non, his utere mecum.

Thus fare you heartily wel. From *Sarum, Calend. Novem.* 1561.

NUMB. XX.

The ignorant Curate of Cripplegate's *Letter to Mr.* Peerſon, *the Archbiſhop's Chaplain.*

MSS. C.C.C.C. *Vol. Epiſtol.*

TO the beloved in the Lord Jeſus, Mr. *Perſie.* Know you, that wheras your Maſterſhip ſaid, I knew not what this Word *Function* meant, I being *Pauperes Spiritus* to a quick appoſing, it may pleaſe you to underſtand, that I take it for my Utilitie. And wheras the Prophet *David* ſaith, *Impulſus everſus ſum, ut caderem*; I may ſay, for lack of good Memory, and a pregnant Wit, I was overſeen in making mine Anſwer. And the Prophet ſaith furthermore, *Et Dominus ſuſcepit me.* And I wil pray *quotidiè*, that the Lord may encreaſe me in my *Function*, and great Charge. For I am Curate over Three thouſand and more of Gods Sheep. And therefore my *Function* is not to ſleep and be ſluggiſh, but to wait on my Office, to diſcharge as I am charged, in teaching and governing; and to exerciſe my ſelf to do my Duty, if I were worthy before the Lord. For he ſaith, *Gratuitò recepiſtis, gratuitò date.* So I muſt blow the Trumpet againſt Ungodly, or els the Lord wil require the Bloud of the People at my hand, becauſe the Office and *Function* is mine. Therefore my Suite to my Lords Grace and to you, is to have a les thing towards my Living. *Scriptus te viginti quinque die Mencis Junus. Anno* 1569.

Per me WALTERUS TEMPEST,
Curatus in Eccleſie Sti. Egidij *extra*
Cripplegate *Civitas* Londoniencis.

NUMB. XXI.

The Queen's LETTER *to the Archbiſhop; Authorizing his Prayers and Orders for Faſting, during the Plague.*

By the QUENE.

ELIZABETH R.

MSS. C.C.C.C. *Vol. Epiſt. Princ. Et* MSS. *Jo. D. Epiſc.* Elien.

* *In the Print it is* Serve.

MOſt Reverend Father in God, Right Truſty, and Right Welbeloved, We Grete you wel. Like as Almighty God hath of his mere Grace committed to Us, next under him, the chief Government of this Realm, and the People therin, ſo hath he of his like Goodnes ordered under Us ſundry principal Miniſters to guide and * aſſiſt Us in this Burthen. And therfore conſidering the State of this preſent Time, wherin it hath pleaſed the moſt Higheſt, for th'Amendment of Us and Our People, to Viſit certain Places of Our Realm with more contagious Sickeſs than lately hath been, for Remedy and Mitigation therof We think it both neceſſary, and Our bounden Duty, that univerſal Prayer and Faſting be more effectually uſed in this Our Realm. And underſtanding, that you have thought and conſidered upon ſome good Orders to be preſcribed therin, for the which ye Require the Application of Our Authority for the better Obſervation therof amongſt Our People; We do not only Commend and Allow your good Zeal therin, but do alſo Command al maner Our Miniſters, Eccleſiaſtical or Civil, and al other Our Subjects, to Execute, Follow and obey ſuch godly and wholeſome Orders as you, being Primate of al *England*, and Metropolitan of this Province of *Canterbury*, upon godly Adviſe and Conſideration, ſhal uniformely Deviſe, Preſcribe and Publiſh, for the univerſal Uſage of Prayer, Faſting, and other good Deeds,

Deeds, during the time of this Viſitation by Sickneſs and other Troubles. Geven under Our Signet at our Manour of *Richmond* the firſt Day of *Auguſt*, the Fifth Year of Our Reign.

To the moſt Reverend Father in God, Our Right Truſty and Right Welbeloved, the Archbiſhop of Canterbury, *Primate of al* England.

NUMB. XXII.

A ſhort FORM *of Thanksgiving to God, for ceaſing the Contagious Sickneſs of the Plague; To be uſed in Common Prayer on* Sundays, Wedneſdays *and* Fridays, *inſted of the Common Prayers uſed in the Time of Mortality. Commanded by the Lord Biſhop of* ELY, *to be uſed in his Cathedral Church at* ELY, *and the reſt of his Dioces.*

AFter the End of the Collect in the Litany, which beginneth with theſe Words, *We humbly beſeech thee, O Father*, &c. ſhal follow this Pſalm, to be ſaid of the Miniſter, with the Anſwer of the People: MSS. G. Petyt. *Armig.*

LOrd, thou art become gracious unto thy Land: Thou haſt turned away the Afflictions of thy Servants.

Thou haſt taken away al thy Diſpleſure, and turned thy ſelf from thy wrathful Indignation.

For if thou, Lord, hadſt not helped us, it had not failed, but our Souls had been put to Silence.

But when we ſaid, our Feet have ſlipped, thy Mercy, O Lord, helped us up, &c. And ſo on in many other proper Verſicles.

Then followed the Collect, *Viz.*

'O Heavenly and moſt Merciful Father, what Mind or what Tongue can conceive, or give thee worthy Thanks for thy moſt great and infinite 'Benefits which thou haſt beſtowed, and doſt daily beſtow upon us, moſt unworthy of this thy ſo great and continual Goodnes and Favour, tho' we 'ſhould beſtow al our Life, Power, Travail and Underſtanding thereabouts, 'only and wholly. When we were yet as Clay is in the Potter's Hands, to be 'framed at his Pleſure, Veſſels of Honour or Diſhonour, of thy only Goodnes without deſerving, (for how could we deſerve any thing before we were 'any thing) thou haſt created and made us of nothing; not dumb Beaſts void 'of Reaſon; not vile Vermin creeping upon the Earth, but the Nobleſt and 'moſt Honourable of al thy Worldly Creatures, little inferior to thy Heavenly 'Angels: Endued with Underſtanding, adorned to al Excellency both of Body 'and of Mind; Exalted to the Dominion over al other the earthly Creatures; 'Yea, the Sun and the Moon, with other heavenly Lights appointed to our 'Service; Enriched with the Poſſeſſion of al things, either neceſſary for our 'Uſe, or delectable for our Comfort.

'And as thou haſt made us ſo Excellent of Nothing, ſo haſt thou reſtored us 'being loſt, by thy Son our Saviour Jeſus Chriſt, dying for us upon the Croſs, 'both more mervaillouſly and mercifully, than thou didſt firſt create us of Nothing. Beſides that, thou doſt continually forgive and pardon our Sins, into 'the which we daily and hourly fal moſt dangerouſly, yea deadly alſo, damnably and deſperately, were it not for this thy preſent and moſt ready Help of 'thy Mercy. And what have we that we have not by thee? Or what be 'we, but by thee? Al which unſpeakable Benefits thou haſt like a loving

'Father beſtowed upon us; that we therby provoked, might like loving Chil-
'dren humbly honour, and obediently ſerve thee our God and our moſt gra-
'cious Father.

'But for ſo much as we have diſhonored thee by and with the abuſing of thy
'good Gifts, thou doſt even in this alſo, like a Father correcting his Children,
'whom he loveth, when they offend, no leſs mercifully puniſh us for the ſaid
'Abuſe of thy Gifts, than thou didſt bountifully before give them unto us;
'ſcourging us ſometimes with Wars and Troubles, ſometimes with Famine and
'Scarcity, ſometimes with Sickneſs and Diſeaſes, and ſundry other Kinds of
'Plagues; for the abuſing of Peace, Quietnes, Plenty, Health, and ſuch
'other thy good Gifts, againſt thy holy Word and Wil, and againſt thy Ho-
'nour and our own Health, to thy great Diſpleſure and high Indignation:
'As thou now of late terribly, but moſt juſtly and deſervedly, haſt plagued us
'with contagious, dreadful and deadly Sickneſs. From the which, yet thou
'haſt moſt mercifully, and without al deſerving on our Parts, even of thine
'own Goodnes now again delivered us, and ſaved us. By the which thy moſt
'merciful Deliverance; and eſpecially in that, among other thy great and
'manifold Benefits, it hath pleaſed thee of thine infinite Goodnes, moſt mer-
'cifully and miraculouſly, not only heretofore to deliver our moſt Gracious
'Queen and Governour, from al Perills and Dangers, yea, even from the
'Gates of Death; but now alſo to preſerve her from this late moſt dangerous
'Contagion and Infection. Like as thou haſt exceedingly comforted our ſor-
'rowful Hearts, ſo we for the ſame do yield unto thee, as our bounden Duty is,
'our moſt humble and hearty Thanks, O moſt merciful Father, by thy dear
'Son our Saviour, Jeſus Chriſt. In whoſe Name we pray thee to continue this
'thy gracious Favour towards us: and ſtay us in thy Grace: Defending us
'from time to time, not only from this Perillous Plague of Sicknes, but alſo
'from al the dangerous Devices and cruel Attempts of our Adverſaries, who
'ſeek our Deſtruction, and the utter Subverſion of this thy Realm, O Lord:
'And finally, defending us againſt the Aſſaults of Satan: That we continually
'enjoying thy Favour, with the Health of our Souls, which is the Quietnes of
'our Conſciences, as a Taſt here in Earth of thy Heavenly Joys, and as a
'Pledge of thy Eternal Mercy, may always in this Life render therfore al
'Laud and Honour to thee: And after this tranſitory and miſerable Life, may
'ever live and joy with thee, through the ſame, our only Saviour and Medi-
'ator, Jeſus Chriſt, thy only Son: Who, with thee and the Holy Ghoſt, one
'immortal Majeſty, of thy moſt glorious Godhead, is to be praiſed and mag-
'nified, World without end. *Amen.*

PSALMES,

Whereof may be uſed in the ſtead of the Ordinary Pſalms in the Morning Prayer, one, two, or three in Order, according to the length therof. And alſo one of the ſame may be ſaid or ſung in the Beginning or Ending of Publick Prayer.

Pſalm XXXIII. XLV. XLVI. C. CIII. CVII. CXVI. CXLII. CXLV. CXLVI. CXLVII. CXLVIII.

NUMB. XXIII.

The Common Places of Archbiſhop CRANMER's *two Volumes of* Collections *out of the Fathers.*

Foxij *MSS.*

1. SAcræ Scripturæ Intellectus & Utilitas.
2. Authorum Scripta ſine Verbo Dei non ſunt accipienda pro Articulis Fidei.
3. Scripturæ confirmantes idem.
4. Doctores idem probantes.
5. Rationes in idem.

6. Con-

6. Conciliorum Decreta ſine Scriptura non ſunt accipienda pro Articulis Fidei.
7. Veteres Canones abrogati.
8. Ex Angelorum Oraculis non licet idem facere.
9. Nec miraculis idem probare fas eſt.
10. Nec etiam Apparitio Mortuorum idipſum ſatis aſtruit.
11. Sed ne Conſuetudini hac in re fidendum eſt.
12. Traditiones non ſcriptæ.
13. Objectiones, quod præter Scripturæ authoritatem recipiendi ſunt novi Articuli Fidei.
14. Rationes in idem.
15. Nec miracula, nec Chriſti Profeſſio, nec Locus, nec externum aliquod, faciunt hominem ſanctum aut Deo gratum, ſed Obſervatio Mandatorum Dei.
16. Novæ Doctrinæ.
17. In Ceremonijs fere omnibus Judæos imitamur.
18. *Oſiander.*
19. De Sacrificijs Chriſtianorum.
20. De Sacramentis.
21. De Charactere.
22. De Baptiſmo.
23. De Euchariſtia.
24. De Pœnitentia.
25. De Satisfactione.
26. De Matrimonio.
27. De Ordinibus Eccleſiaſticis.
28. De Unctione.
29. De Impoſitione Manuum.
30. De Confirmatione.
31. De extrema Unctione.
32. De Unctione pedum.
33. De Aqua benedicta.
34. De Ferijs.
35. De Sanctorum Invocatione.
36. De Imaginibus.
37. De Divorum Reliquijs.
38. De vera Religione & Superſtitione.
39. Ut oremus, ut peccatorum veniam conſequamur, non eſt ullus Locus præ alio, Deo acceptior; Nec pro hijs opus eſt longè peregrinari.
40. De Religioſis.
41. De Votis.
42. De Virginitate, & Voto Caſtitatis.
43. De Eccleſia.
44. De Eccleſijs ædificandis, dedicandis, & earum Ornatu.
45. De Horis Canonicis.
46. De Oratione, & Cantu Eccleſiaſtico.
47. De Jejunio.
48. De Eleemoſyna.
49. De corruptis Eccleſiæ moribus.
50. De Excommunicatione.
51. De Sepultura Mortuorum.
52. De Miſſa.
53. De Divinis Præceptis.
54. De Gratia & Meritis. De Purgatorio. Contra Purgatorium.
55. De libero Arbitrio.
56. Semper orandum eſt, Deus ut condonet peccata, etiam pijs filiis, quibus jam omnia peccata dimiſſa ſunt.
57. De Beatiſſ. Virgine. De Converſione Impij.
58. De Obedientia erga Magiſtratus.
59. Gratia præcedit Meritum. De Operibus ante Sp. Sanctum.
60. De Fide. Contra merita humana.

NUMB. XXIV.

To the Archbiſhop of Canterbury, *from the Queen's Majeſty* Jan. 25. 1564.

Requiring him to confer with the Biſhops of his Province, and others having Eccleſiaſtical Juriſdiction; For the redreſſing Diſorders in the Church, occaſioned by different Doctrines and Rites; And for the taking Order to admit none into Preferment, but thoſe that are Conformable.

MOſt Reverend Father in God, *&c.* We greet you wel. Like as no one thing in the Government and Charge, committed unto us by the favourable Goodnes of Almighty God, doth more profit and beautify the ſame to his Pleaſure and Acceptation, to our Comfort, and eaſe of our Government, and finally *MSS. Cecilian.*

finally to the Univerſal Weal and Repoſe of our People and Countries; than Unity, Quietnes and Concord, as wel amongſt the public Miniſters, having charge under us, as in the Multitude of the People by us and them ruled: So contrariwiſe, Diverſity, Variety, Contention, vain Love of Singularity, either in our Miniſters, or in the People, muſt needs provoke the Diſpleaſure of Almighty God, and bee to Us, having the burden of Government, diſcomfortable, heavy and troubleſome, and finally muſt needs bring danger of Ruine to our People and Country. Wherefore, altho' our earneſt Care, and inward deſire hath always been from the beginning of our Reign, to provide, that by Lawes and Ordinances, agreeable to Truth and Juſtice, and conſonant to good Order, this our Realm ſhould be directed and governed, both in the Eccleſiaſtical and Civil Policy, by public Officers and Miniſters, following, as near as poſſible might be, one Rule, Forme, and Manner of Order in al their Actions, and directing our People to obey humbly, and live godly, according to their ſeveral Callings, in Unity and Concord, without Diverſities of Opinions, or Novelties of Rites and Maners, or without Maintenance or Breeding of any Contentions about the ſame: Yet We, to our no ſmal Grief and Diſcomfort, do hear, that where, of the two maner of Governments, without which no maner of People is wel ruled, the Eccleſiaſtical ſhould be the more perfect, and ſhould give Example, and be as it were a Light and Guide, to allure, direct and lead al Officers in Civil Policy; yet in ſundry Places of our Realm of late, for lack of regard given therto, in due time, by ſuch Superior and Principal Officers, as you are, being the Primat, and other the Biſhops of your Province, with Suffrance of ſundry Varieties and Novelties, not only in Opinions, but in external Ceremonies and Rites, there is crept and brought into the Church by ſome few Perſons, abounding more in their own Senſes, then Wiſdome would, and delighting in Singularities and Changes, an open and manifeſt Diſorder, and Offence to the godly, wiſe and obedient Perſons, by diverſitie of Opinions, and ſpecially in the external, decent, and leeful Rites and Ceremonies to bee uſed in the Churches. So as except the ſame ſhould bee ſpedily withſtand, ſtayd and reformed, the Inconvenience therof were like to grow from place to place, as it were by an Infection, to a great Annoyance, Trouble and Deformitie to the reſt of the whole Body of the Realm: and therby empaire, deface and diſturb Chriſtian Charity, Unity and Concord, being the very Bands of our Religion. Which Wee do ſo much deſire to encreaſe and continue amongſt our People; and by, and with which our Lord God, being the God of Peace and not of Diſſenſion, will continue his Bleſſings, and Graces over us and his People. And altho' wee have now a good while heard, to our Grief, ſundry Reports hereof, hoping that al cannot bee true, but rather miſtruſting that the Adverſaries of Truth might, of their evil Diſpoſition, encreaſe the Reports of the ſame: yet we thought, until this preſent, that by the Regard, which you, being the Primat and Metropolitan, would have had hereto, according to your Office, with the Aſſiſtance of the Biſhops, your Brethren, in their ſeveral Dioceſſes, (Having alſo received of us heretofore charge for the ſame Purpoſe) theſe Errors, tending to breed ſome Schiſm or Deformity in the Church, ſhould have been ſtayed and appeaſed. But perceiving very lately, and alſo certainly, that the ſame doth rather begin to encreaſe, then to ſtay or diminiſh, We conſidering the Authority given to us of Almighty God for defence of the Publick Peace, Concord, and Truth of this his Church, and how Wee are anſwerable for the ſame to the Seat of his high Juſtice, mean not to endure or ſuffer any longer theſe Evils thus to proceed, ſpread and encreaſe in our Realm; but have certainly determined to have all ſuch Diverſities, Varieties and Novelties amongſt them of the Clergy and our People, as breed nothing but Contention, Offence, and breach of common Charitie, and are alſo againſt the Laws, good Uſages and Ordinances of our Realm, to bee reformed and repreſſed, and brought to one manner of Uniformitie through our whole Realm and Dominions. That our People may thereby quietly honour and ſerve Almighty God in Truth, Concord, Peace and Quietneſs: and therby alſo avoyd the Slaunders, that are ſpred abroad hereupon in foraign Countries.

And

And therfore Wee do by theſe our preſent Letters require, enjoyn, and ſtraitly charge you, being the Metropolitan, according to the Power and Authority, which you have under us over this Province of *Canterbury*, (as the like Wee wil order for the Province of *York*), to confer with the Biſhops your Brethren, namely ſuch as be in Commiſſion for Cauſes Eccleſiaſtical, and alſo al other Head-Officers, and Perſons having Juriſdiction Eccleſiaſtical, as wel in both our Univerſities, as in any other Places Collegiat, Cathedral, or whatſoever the ſame bee, exempt or not exempt, either by calling to you from thence, whom you ſhal think meet to have Aſſiſtance or Conference, or by Meſſage, Proceſs, or Letters, as you ſhal ſee moſt convenient: And cauſe to bee truly underſtand, what Varieties, Novelties and Diverſities there are in our Clergy, or among our People, within every of the ſaid Juriſdictions, either in Doctrin or in Ceremonies and Rites of the Church, or in the Maners, Uſages, and Behaviour of the Clergy themſelves, by what Name ſoever any of them bee called. And thereupon, as the ſeveral Caſes ſhal appear to require Reformation, ſo to proceed by Order, Injunction or Cenſure, according to the Order and Appointment of ſuch Laws and Ordinances as are provided by Act of Parliament, and the true meaning therof. So as Uniformity of Order may bee kept in every Church, and without Variety and Contention. And for the time to come, Wee wil and ſtraitly charge you to provide and enjoin in our Name, in al and every Places of your Province, as wel in Places exempt, as otherwiſe, that none bee hereafter admitted or allowed to any Office, Room, or Cure, or Place Eccleſiaſtical, either having Cure of Souls, or without Cure, but ſuch as ſhal be found, diſpoſed, and wel and adviſedly given to common Order; and ſhal alſo before their Admittance to the ſame, orderly and formally promiſe to uſe and exerciſe the ſame Office, Room or Place, to the Honour of God, the Edification of our People under their Charge, in Truth, Concord and Unity; and alſo to obſerve, keep and maintain ſuch Order and Uniformity in al the External Rites and Ceremonies, both for the Church, and for their own Perſons, as by Laws, good Uſages, and Orders, are already allowed, wel provided and eſtabliſhed. And if any Superior Officers ſhal bee found hereto diſagreable, if otherwiſe your Diſcretion or Authority ſhal not ſerve to reform them, We wil, that you ſhal duly inform us thereof, to the end Wee may give indelayed Order for the ſame. For Wee intend to have no Diſſenſion, or Variety grow, by ſuffering of Perſons, which maintain the ſame, to remain in Authority. For ſo the Sovereign Authority, which Wee have, under Almighty God, ſhould bee Violate, and made fruſtrate. And Wee might bee wel thought to bear the Sword in vain.

And in the Execution hereof, We require you to uſe all Expedition, that to ſuch a Cauſe, as this is, ſhal ſeem neceſſary: That hereafter We bee not occaſioned for lack of your Diligence, to provide ſuch further Remedy, by ſome other ſharp Proceedings, as ſhal percaſe not bee eaſie to bee born by ſuch as ſhal be diſordered: and therewith alſo Wee ſhal impute to you the Cauſe thereof.

This laſt Paragraph was ſubſtituted in the room of ſome other Words, which I find written by Cecyl's *own Hand in a former rough Draught (which carrying ſomething in them that might be made uſe of in favour of theſe Diſſenters) the Queen, I ſuppoſe, commanded to bee ſtruck out, and the Words above inſerted in the place thereof. The Words of the other Draught were as follows.*

And yet in the Execution hereof Wee require you to uſe al good Diſcretion, that hereof no trouble grow in the Church, neither, that ſuch as of Frowardneſs and Obſtinacy forbear to acknowledg our Supreme Authority over al ſort of our Subjects, bee hereby encouraged anywiſe to think that Wee mean to have any change of the Policy, or of the Lawes already made and eſtabliſhed, but that the ſame ſhal remain in their due Force and Strength.

NUMB. XXV.

Pilkington, *Biſhop of* Durham, *his Letter to the Earl of* Leiceſter; *In behalf of the Refuſers of the Habits.*

MSS. penes me.

RIght Honourable, My Dutie conſidert, and under Correction; I underſtand by commen Reporte, and I fear too true, that there is grete Offence taken with ſome of the Myniſterie for not uſing ſuch Apparel, as the reſt doe. Therfore, as in grete commen Daungers of Fire or ſuch like, they that bee far off come to ſuccure thoſe that have nede; So I, being out of that Joparde and ferre off, cannot but of Dutie wiſh wel to thoſe, that bee touched in this Caſe. In this Liberty of God's Truth, which is taught plainly without Offence, in the greteſt Myſteries of our Religion and Salvation, I mervel much that this ſmal Controverſie for Apparel ſhuld bee ſo heavily taken. But this is the Malice of Satan, that where he cannot overthrowe the greteſt Matters, hee wil raiſe grete Troubles in Trifles. *Peter* and *Paul* agreed in the chiefeſt Articles of our Salvation; and yet they differed ſo about Meats, that *Paul* withſtode and rebuked him openly. *Paul* and *Bernabas* fel at ſuch bitter Contention, whither *Marc* ſhuld goe with theim or no, ſo that they parted Companies, and went either ſundrie Wayes. God defend us from the like. *Paul* circumcidet *Timothe*, when there was Hope to wynne the *Jewes*; but whan they wolde have it of Neceſſitie, hee wolde not circumcide *Titus*. Therfore compelling wold not be uſed in Things of liberty. In this rude, ſuperſtitious Peple, on the Borders, Prieſtes go with Sword, Dagger, and ſuch courſe Apparel as they can get, not being curious or ſcrupulous, what Colour or Facion it be, and none is offendet at theim. But ſuch Grefe to be taken at a Cap among theim that are Civil, and ful of Knowledge, is lamentable. Conſider, I beſeech your Honour, how that al Countries, which have refourmed Religion, have caſt away the Popiſhe Apparel with the Pope, and yet we that wold be taken for the beſt, contend to keep it, as a holie Relique. Merke alſo, how many Myniſters there be here in al Countries, that be ſo zelous, not only to forſake that wicked Doctryne of Poperie; but ready to leave the Myniſterie and their Livings, rather then to be like the Popiſh Teachers of ſuch Superſtitions, auther in Apparel or Behaviour. This Reame hais ſuch Scarcitie of Teachers, that if ſo many worthy Menne ſhuld be caſt out of the Myniſterie for ſuch ſmal Matters, many Places ſhuld be deſtitute of Prechers. And it wold give an incurable Offence to al the Favorers of Godds Truth in other Countries. Shal wee make ſo precious that, that other Refourmed Places eſteme as vile? God forbidd. S. *Paule* biddes Wimen uſe ſuch Apparel, as becomes theim, that profeſſe true Godlines. Which Rule is much more to bee obſerved of Menne, and ſpecialli Prechers. But if we forſake Popery as Wicked, how ſhal we ſay their Apparel becomes Saintes and Profeſſors of true Holineſs? S. *Paule* biddes us refrain from al outward Shew of Evill: but ſurely in keping this Popiſhe Apparel, we forbear not an outward Shew of much Evill, if Popery be judged evil. As we wold have a divers Shew of Apparel to bee knowen from the commen Peple, ſo it is neceſſarie in Apparel to have a ſhewe, howe a *Proteſtant* is to bee knowen from a *Papiſt*.

It hais pleaſed Godd to call your Lordſhip to honor wurthili, Godd be praiſed for it: and the ſame Godd will preſerve and increaſe it, if ye diligentlie endever your ſelfe to ſet furth his glorie again. For ſo he hais promiſed, *Honorantes me glorificabo: qui vero contemnunt me, contemnentur.* Whan *Heſter* made Curteſie to ſpeke for Godds Peple being in daunger, *Mardochæus* ſaid to her, *Si nunc tacueris, alia ratione liberabuntur, & tu & domus patris tui peribitis.* Wherin it eaſily apperes by theſe Thretnings, how grete a Faute it is, not to help Godds Peple in their nede, or not to forther Religion, whan they may. But of your gudd Lordſhip's Inclination to forther Godds Cauſe no manne dowtes: and ſeeing manie gudd menne have felt and rejoyced of it, I am bolder to crave it. Whan *Terentius*, a gudd Chriſtian Captain, returned with grete

Triumph

Triumph and Victorie, th'Emperor *Valens* bade him aske what he wold, and he ſhuld have it, for his gudd Service : he having Godd afore his Ees, deſired nauther riches nor honor, but that thoſe, which had aventured their Lives for true Religion, might have a Church alowed theim to ſerve their Godd pureli in, and ſeveral from the *Arrians*. ThEmperor, being angry with his Requeſt, pulles his Supplication in pieces, and bade him ask ſome other Things. But he gathered upp the pieces of his Papire, and ſaid, I have received my Reward, I wil ask nothing elſe. God encreaſe about Princes the ſmal Number of ſuch zealous Suters and Promoters of Religion ; and than no dowte Godds Glorie ſhal floriſh, whan we ſeke his due Honor, and not our owne Profett. Your honorable Gentilnes toward all hais encoraged me thus boldlie to ſpeke for this Caſe ; and I dowt not, but your accuſtomed Gudnes hais ſundrie Times ſpoken in it : and thogh ye ſpede not at the firſt, yet Importunitie procures manie things in time. *Auſtin* in myne Opinion gives a gudd Rule how a manne ſhuld behave himſelf in Contentions of Religion, to avoyde both Schiſmes, and breaking the Quietnes and Peace of Chriſten Menne ; Which Godd graunt might take place in this Caſe. *Quiſquis quod poteſt arguendo corrigit, vel quod corrigere non poteſt, ſalvo pacis vinculo, excludit ; vel quod, ſalva, pace excludere non poteſt tolerat, æquitate improbat. Hic eſt pacificus, & à maledicto alienus.* Contr. epiſt. Par.

But how this Chriſtian Peace ſhuld be kept in this Church, whan ſo many, for ſo ſmal Things, ſhal be thruſt from their Miniſterie and Livinges, it paſſes my ſimple Witte to conceve. S. *Paules* Rule in ſuch Things, is, *Omnia mihi licent, ſed non omnia expediunt : Omnia mihi licent, ſed omnia non ædificant.* Therfor in this Caſe, we muſt not ſo ſubtilly diſpute, what Chriſtian Liberty wuld ſuffer us to doe, but what is meteſt and moſt ædifying for Chriſtian Charitie, and promoting pure Religion. But ſurely how popiſhe Apparel ſhuld ædifie, or ſet forward the Goſpel of *Chriſt Jeſus*, cannot be ſene of the Multitude. Nay, it is ſo much felt, how much it rejoyces the Adverſarie, whan they ſee what we borrowe of theim, and contend for therin, as Thinges neceſſarie. The Biſhops wearing of their whyte Rochetts begane firſt of *Siſinius*, an Hæretique Biſhop of the *Novatians* : and theſe other have the like Foundation. But they have ſo long continued and pleaſed Poperie, which is beggerlie patched upp of al ſorts of Ceremonies, that they culd never be roted out ſins, even from many Profeſſors of the Truth.

Thus ſetting Shame aſide in Godds Cauſe, and forgetting my Dutie in troubling your honour ſo muche, I moſt humblie beſeche your Honor to defend this Cauſe, thogh it be with ſome Diſpleaſure. Godd wil reward it.

But while I defend others, it may be ſaid, *Medice, cura teipſum.* And let your Doings and Saings agree in your ſelf. Surely, my gudd Lord, thogh I in this Caſe folow S. *Auſtins* Rule afore reherſed, yet ſhuld not any mannes Doings be a Prejudice to others, that wold come to a better Perfection. Thogh Thinges may be born with for Chriſtian Libertie ſake for a tyme, in hope to wynne the Weake : Yet, whan Libertie is turned to Neceſſitie, it is Evil, and no longer Libertie : and that that was for wynning the Weak, ſufferd for a tyme, is becomen the confirming of the froward in their Obſtinatnes. *Paul* uſed Circumciſion for a time as of Libertie, but whan it was urged of Neceſſitie, he wold not bend unto it. *Bucer*, whan hee was asked why he did not weare *quadrato Pileo*, made anſwer, *Quia caput non eſt quadratum.* Wherein ſurely hee noted wel the comelynes of Apparel to be, whan it was faſhioned like the Bodie, and grete Folie, whan a ſquare Cappe was ſet on a round Head. Godd be merciful to us, and graunte us uprightlie to ſeke his Honor with al Earneſtnes and Simplicitie. The Lord long preſerve your Lordſhip to the comforth of his afflicted Church, and graunt that in this olde Age of the World we may ſerve the Lord of Hoſtes in ſinglenes of Hert, and root out al ſtumbling Blockes in Religion ; that *Chriſtes* Glorie may nakedlie ſhyne of it ſelfe, without al mannes Traditions, or Inventions, as in the beginning, whan it was pureſt, and al ſuch Devices unknowen, but invented of late to bleare the Ees of thIgnorant with an outward ſhew of Holines. So craving Pardon for my Boldnes in ſo

long a Tale, I humbly take my leave, and commend your Honor to him that giyes al Honor, and to whom al Honor is due.

From my Houſe at Awcland *the* xxv*th of* Octobre, 1564.

Your Honours to Command,
J. A. DURESME.

NUMB. XXVI.

The Archbiſhop to the Biſhop of London; *Upon the Queen's Letter, for providing for Conformity.*

Archbiſhop Parker's *Reg. p.* 243.

AFter my harty Commendation to your good Lordſhip; Wheras the Queen the 28th day of this preſent Month addreſſed unto me her Letters very ſeriouſly, and at good length diſcourſed in her godly Zeal, much deſirous to ſe Unity, Quietnes and Concord among the public Miniſters of her Realm, and the People of the ſame; and alſo declaring on the contrary part, that Diverſity, Variety and Contention hath been very diſcomfortable and heavy unto her Highnes: Which Diverſity being not redreſt, muſt bring danger of Ruine to her People and Country: The Inconvenience wherof her Highnes, foreſeeing at the beginning of her Reign, did therefore provide Laws and Ordinances to ſtay and knit her People in Unity, without Diverſityes of Opinions or Novelties of Rites and Maners, breeding but Strife and Contention: And that now of late for lack of regard of us, the Biſhops, notwithſtanding the earneſt Weight of Orders charged upon us by her Highnes, and the States of the Realm for due Execution, ſundry Varieties and Novelties in Opinion and in external Ceremonies and Rites, by a few People delighting in Singularities and Changes, be crept in, by whom Chriſtian Charity, the Band of good Religion, is impaired and defaced, to the great Diſhonour of Almighty God: And furthermore, where her Highnes hath oft heard, to her great Grief, ſundry Reports hereof, in which Conſideration yet her Majeſty of her gracious Affection, ſtandeth in ſome Miſtruſt, that the Adverſaries of Truth might of their evil Diſpoſition increaſe the ſaid Reports; notwithſtanding her Highnes of late perceiving certainly, that the ſame Diſorders began rather to increas than to diminiſh: And further, her Highnes, in conſideration of her Authority given her of God for Defence of Concord and Truth in this Church of *England*, Profeſſing that ſhe cannot endure or ſuffer any longer theſe Evils to procede and encreaſe in her Realm; hath certainly determined to have al ſuch Diverſitles and Novelties againſt the Laws, good Uſages and Ordinances of the Realm to be expelled, and to have Uniformity throughout the whole Realm, to the Honour of God, to the Unity of the People, and to avoid the Slanders that are ſpred hereof in foreign Countries:

WHERUPON her Majeſty hath ſtraitly charged me, according to ſuch herupon and Authority as I have under her, to have Conſideration of the ſame in ſuch Form as by her ſaid Letters is expreſſed: and to underſtand of every Perſon, having any Juriſdiction Eccleſiaſtical, as wel in both the Univerſities, as in other Places exempt whatſoever, what Varieties be uſed either in Doctrin, or in Ceremonies and Rites of the Church, or in the Maners, Uſages and Behaviours of the Clergy themſelves, and to ſeek the Reformation of the ſame.

And further, her Commandment is, that none hereafter be admitted to any Office or Room Eccleſiaſtical, but ſuch as ſhal be diſpoſed to follow common Order, and ſhal alſo before their Admittance orderly and formally promiſe to uſe themſelves in true Unity and Concord; and to keep ſuch Order and Uniformity in al the external Rites and Ceremonies, both for the Church and their own Perſons, as by Laws, good Uſages and Orders already are provided.

Moreover, her Majeſty expreſſeth her Pleaſure to be, none ſuch as maintain Diſordered Diſſenſion to remain in Authority, whereby her Sovereign Authority might be made fruſtrate, and might be thought to bear the Sword in vain.

Finally,

Finally, her Majeſty ſtraitly chargeth me to inform her Highnes of al ſuch as be not Reformable, and to refer them to her further Order: or elſe, for lack of my Diligence herein, her Highnes ſhal be compelled to provide further Remedy, by ſome other ſharp Proceedings, as ſhal percaſe not be eaſie for them to bear. In which Caſe her Highnes alſo ſaith, that ſhe ſhal imputé to me the Cauſe thereof.

Theſe Things thus conſidered, for the performing my Duty to Almighty God, in Declaration of mine Obedience and Alegiance to her Princely Authority, and to avoyd her heavy Indignation, I do by theſe my Letters deſire your Lordſhip, and in her Name ſtraitly charge you, to expend and execute the Premiſſes; and alſo to ſignify the ſame with charge to the reſt of our Brethren in my Province, that they inviolably ſee the Laws and Ordinances already eſtabliſhed to be without Delay and Colour executed in their particular Juriſdictions, with proceeding againſt the Offenders by Cenſures of the Church, *&c.* And ſuch as be incorrigible, to ſend up hither the Cauſes and Demerits of thoſe Perſons, and they the ſaid Biſhops to charge their Inferiors, having any Juriſdiction, to do the ſame. And alſo, that you and they ſeverally calling the moſt apt grave Men to confer with, in your and their Dioceſs, to certify me, what Varieties and Diſorder there be either in Doctrin or in Ceremonies of the Church, and Behaviour of the Clergy themſelves, by what Names ſoever they be called. Which Certificate to be returned by the laſt day of *February* next to come at the fartheſt. And that you and they hereof fail not, as ye and they wil anſwer to the contrary at your and their Peril.

From my Houſe at Lambhith, *the* xxx *of* Jan. 1564.

Your Loving Brother,

MATT. CANT.

NUMB. XXVII.

Whittingham, *Dean of* Durham, *to the Earl of* Leiceſter; *To uſe his Intereſt, that Conformity to the Habits might not be impoſed.*

RIght Honorable and my ſingular good Lord. Love and Duty towards your Lordſhip, force me to write, though partly fear to trouble, and chiefly Deſpair to do good greatly diſcourage me. Not that I doubt of your godly Zeal for the Maintenance of Truth, but becauſe I think the matter, through packing of Enemies, to be paſt Remedy. For I am advertiſed by the Letters of many; and it is here bruted by the Report of al, to the utter Diſcouragement of the Godly, and the great boldening and Triumph of the Wicked; that a Decree is either paſſed, or even at Hand to compel us either againſt our Conſciences to wear the old Popiſh Apparel, or elſe with the Loſs of our Livings to be depoſed from our Miniſtery. *Nihil eſt Tertium.* *MSS. G. Petyt. Armig.*

In that ſorrowful Caſe and miſerable Shipwrack, albeit I ſee no way, how we ſhal eſcape Dangers, yet the Remembrance of your Honor is no ſmal aſſwaging of my Grief, who I know by Sincerity of God's Word favoureth al true Preachers, abhorreth Popery and Superſtition, and pitieth the lamentable Condition of Chriſt's Afflicted. Again, when I conſider the great Charge joined to us of Almighty God, and the ſtrait Account that we have to make for the right Uſe and true Diſpenſation of his Myſteries, I find no Compariſon, that might juſtly move any Chriſtian to doubt of the better of theſe two Choiſes. Only, that which maketh a ſhew for the maintenance of that Apparel, is the Opinion of *Indifferency*. Which thing he that wil perſuade, muſt then prove that it tendeth to God's Glory, Conſenteth with his Word, Edifieth his Church, Maintaineth Chriſtian Liberty. Which Conditions and Circum-

ſtances if they want, the thing which otherwiſe by Nature is Indifferent, doth degenerate and become hurtful. But how can God's Glory be advanced by thoſe Garments which Superſtitious Men and Antichriſt have invented for the maintaining and beautifying of Idolatry? What Agrement can Mens Superſtitious Inventions have with the Eternal Word of God? What Edification can there be, where the Spirit of God is grieved, Chriſt's little Ones diſcouraged, the weak Brethren brought in doubt of Religion, the wicked Papiſt confirmed in his Error, and a Door of new ſet open to al Popiſh Traditions and Antichriſtian Impiety?

Neither can any cal this *Chriſtian Liberty*, where a Yoke is laid on the Diſciples Neck, where the Conſcience is clogged, true Preachers threatned, the Courſe of God's Word ſtayed, the Congregation ſpoiled of Godly and Learned Paſtors, the Sacraments brought under Subjection of Idolatrous and Superſtitious Veſtments.

Therefore, My Lord, where either the former Conditions want, or thoſe latter be annexed, I cannot cal it a thing merely indifferent. S. *Auguſtin* writing of Things indifferent ſaith, *Quæ non ſunt contra Fidem, neq; contra bonos mores, & habent aliquid ad Exhortationem vitæ melioris, ubicunq; inſtitui videmus, vel inſtituta cognoſcimus; non ſolum non improbemus, ſed etiam laudando & imitando ſectemur, ſi aliquorum infirmitas non ita impeditur, ut amplius detrimentum ſit.* Here *Auguſtin* requireth two Points in things Indifferent; that they induce to a better Life, and ſo ſerve to Edification: Next, that we beware leſt any Offence come therby, or any weak Conſciences be hindred in the Doctrines of Religion. And a little after he addeth theſe Words, *Omnia itaq; talia, quæ neq; Sanctarum Scripturarum Auctoritatibus continentur, nec in Conciliis Epiſcoporum ſtatuta inveniuntur, nec Conſuetudine univerſæ Eccleſiæ roborata ſunt, ſed Univerſorum locorum moribus mirabiliter variantur, ita ut vix aut omnino nunquam inveniri poſſunt Cauſæ, quas in iis conſtituendis Homines ſecuti ſunt, ubi facultas tribuitur, ſine ulla dubitatione reſecanda exiſtimo.*

I might with divers Examples and Teſtimonies prove, that things which of themſelves have been, or are, Indifferent, by Circumſtance, and Abuſing become evil. But I would be loth to be tedious to your Lordſhip, ſeeing that for your own part you are fully perſwaded herein. Yet a few I truſt wil not be impertinent. What thing is more requiſite for ſundry Cauſes in this Life than Faſting? And for the Days and Time, what can be more Indifferent? Yet if by the Obſervation of Days and Appointing of Time, we ſhould confirm the Opinion of the Wicked, and ſo give conſent to them, we were to be reproved: as S. *Auguſtin* witneſſeth, writing after this ſort, *Die Dominico jejunare Scandalum eſt magnum, maximè poſtquam innotuit deteſtabilis, multumq; Fidei Catholicæ Scripturiſq; divinis aptiſſime contraria Hæreſis* Manichæorum, *qui ſuis Auditoribus jejunandum iſtum tanquam legitimum conſtituerunt Diem.* I refer the Application therof to your godly Judgment. *Tertullian* in his Book *De Corona Militis*, defendeth the Cauſe of a Soldier that was zealous for the Glory of God, and would not wear a Garland on his Head, as the reſt of his Fellows did, leſt he ſhould ſeem to conſent with Idolaters, and ſo bring true Religion into doubt. And whereas many of the Chriſtians miſliked of this Soldier's Fact, which for ſo ſmal a Trifle would hazzard the Emperor's Favour, and ſo venture his Life, ſaying, that to wear the Garland was not againſt the Scriptures, *Tertullian*, who juſtified this zealous Fact, anſwereth on the Soldiers behalf, ſaying, *Si idem dicerem Coronari licere, quia non prohibeat Scriptura, retorquebitur, Ideo Coronari non licere, quia Scriptura non jubeat.* I omit on purpoſe many notable Places of this antient Father for Brevity Sake. *Concilium primum Toletanum*, Cap. 5. ordains, That in Baptiſm ſhould be uſed but once Dipping, leſt they ſhould ſeem to conſent with the Heretics, which uſed to Dip the Child thrice: And ſending to *Gregory* for his Counſel herein, they received his Anſwer, *Propter vitandum Schiſmatis Scandalum, vel Hæretici Dogmatis, unam ſimplicem teneamus Baptiſmi menſionem, ne videantur apud nos, qui tertio mergunt, Hæreticorum approbare Aſſertionem, dum ſequuntur & morem.*

Ep. 86.

Tertull. de Cor. Mil.

Concil. 1. *Toletan.* 5.

Thus your Lordſhip may ſee, that to uſe the outward Shew and Maner of the Wicked is to approve their falſe Doctrin. God forbid, that we by wearing

the

the Popiſh Attyre, as a thing but Indifferent, ſhould ſeem therby to conſent to their Blaſphemies and Hereſies. S. *Hierom*, upon the place of *Ezek.* Cap. 44. *Caput ſuum non radent, neq; Comam nutrient*, writeth on this ſort, *Perſpicuè demonſtratur nec raſis Capitibus, ſicut Sacerdotes Cultores Iſidis atq; Serapis, nos eſſe debere, nec rurſum Comam demittere, quod proprium Luxurioſorum, Barbarorumq; & Militantium eſt, ſed ut honeſtus Habitus Sacerdotum facie demonſtretur.* Theſe godly Fathers, with one Conſent, ſeeking the oppreſſing of Hypocriſy and Superſtition, and the Advancement of the Goſpel, confeſs that al Agrements and outward Similitude with Idolatry, is ſo far from Indifferency, that it is rather pernicious. *Hieron. in Ezek. Cap. 44.*

But they ſay, that this Apparel ſerveth not to ſet forth Papiſtry, but is reſerved as a thing merely tending to the Conſervation of Policy; *Vox tantum eſt, præterea nihil.* Surely, my Lord, it may ſeem to be a very poor Policy to think by this means to change the Nature of Superſtition, or to deck the Spouſe of Chriſt with the Ornaments of the *Babylonical* Strumpet, or to force the true Preachers to be like in outward ſhew to the Papiſts, Chriſt's Enemies. Almighty God would not permit his People in the old Law to retain any of the Gentile Maners for Policy, but expreſly commanded, That they ſhould not be like unto them: And therefore ſhould deſtroy whatſoever thing pertained to their Idolatry and Superſtition. And in the Time of the Goſpel our Saviour Chriſt thought it not Policy, either to wear the Phariſaical Robes himſelf, or to ſuffer any of his Apoſtles do it; but he doth ſharply ſpeak againſt it as a thing altogether Superſtitious. If in the Civil State it be great Diſorder, to make no Diſtinction between the good and honeſt Citizens, and the Wicked Unthrifts, it muſt certainly be a more Confuſion in the Spiritual State, to make no difference between a preaching Paſtor, and a Popiſh Maſs-Monger. When I conſider how *Jeroboam* maintained his Calves in *Dan* and *Bethel*, under this perſuadable Name of *Policy*, it makes me to tremble ſo often as I ſee the Pope-like Ornaments avouched and ſet forth under the Vizzard and Countenance of Policy. For if Policy may cloak Papiſtry and Superſtition, then may Crowns and Croſſes, Oil and Cream, Images and Candles, Palmes and Beads, with ſuch like Baggage, *ab Inferis revocari*, and ſo claim a Place again, by virtue of this Policy. But let us term it as we liſt, yet the thing it ſelf muſt be conſidered, and not the Name only. For a thing that of it ſelf is good cannot by an evil Man be made naught; neither can a thing that is evil be commendable by a good Man. To cal Black White, maketh not the Black, for ſo terming it, to loſe his Nature. Yea, the Prophet cryeth, *Væ! qui dicitis malum bonum.* I read in *Epiphanius*, that the Learned Father *Origenes*, being forced by Occaſion to come before the Image of *Serapis* at *Athens*, was commanded to deliver Boughs of Palm-Trees to them that Worſhipped the Idol. Whereunto he did not unwillingly conſent, thinking to have coloured the matter by a fair Title or Policy, *Venito, Incipito, non frondes ſimulachrorum, ſed frondes Chriſti.* But the thing being like, the Title nothing availed him, as after appeared to his great Grief and Shame. For the malicious Idolaters, ſeeing him entangled with this Abſurdity, ceaſed not til they had brought him to a farther Inconvenience. But the Confeſſor and Godly Martyr did excommunicate him. This Example teacheth us to embrace the Truth with Simplicity, and to deteſt al Diſſimulation and Counterfeiting of things, under the Opinion of wel doing.

S. *Jerom* giveth a good Rule for the Trial of ſuch Things, *Eſtote probati Nummularii, ut ſiquis nummus adulter eſt, & Figuram Cæſaris non habet, nec ſignata eſt moneta publica, reprobetur.* And St. *Auguſtin*, and the ſame *Jerom*, both conclude of the Jewiſh Ceremonies, ſaying, *Quicunq; eas obſervaverit, ſive ex Judæis, ſive ex Gentibus, non ſolum veraciter, verum etiam ſimulatè, is in Barathrum Diaboli volvitur.* So we may conclude of the Popiſh Garments, that whoſoever uſeth them either for Holines or Policy, *Antichriſti mancipium eſt.* The ſame Father in another Place writeth after this ſort, *Credo infames inteſtabileſq; haberi, qui muliebri habitu ſe oſtentant; quos neſcio utrum falſas Mulieres, an falſos viros melius vocem, veros tamen Hiſtriones, veroſq; infames ſine dubitatione poſſumus vocare. Ut ibidem magna quæſtio eſt, utrum, Patriæ liberandæ cauſâ, muliebri tunica indutus debet hoſtem decipere, & utrum Sapiens, qui aliquo modo certum habeat neceſſariam fore vitam ſuam rebus humanis, malit emori frigore quam fœmineis Veſtibus, ſi aliud non ſit, amiciri.* If *Aug. Ep. 19.* *Lib. Solilo. 21.*

this

this zealous Father had been in these Days, he should have been judged but a *Precisian.* No, nor *Tertullian, qui noluit lavare diluculo Saturnalium*; because the Heathen used then to bath themselves, nor S. *John*, that would not abide in the House that *Cerinthus* was in; Nor S. *Jerom*, or *Lactance* who would not be present at Plays and Enterludes with the Wicked; Nor they that would not once shew themselves at the Banquets and Enterludes with Idolaters, nor wear any Garland, nor at the least dissemble to eat a piece of Swines Flesh for Safeguard of their Lives; Nor *Polycarpus*, who being willed of the Officer to say, that it was not he, would not deny his own Name, tho' he might therby have saved his Life: No, nor Christ himself, who would not so much as suffer his Disciples to wash their Hands, as the *Pharisees* did. These worthy Examples, God no doubt of his gracious Providence hath left in Record for us, whom he hath reserved to these last Days; that we, seing how the Godly at al Times have kept themselves pure from Idolatry and Superstition, with al the Appurtinences therof, might the rather by their Constancy learn to reserve our selves clean from al Antichristian Pollution.

Now if any should say, that we do this rather of *Singularity* than of Conscience; and that we are so addict to our Maners, that we wil not change for the better; he may understand, That if our Apparel seem not so modest and grave as our Vocation requires, neither suffer to discern us from Men of other Callings, we refuse not to wear such as shal be thought to the Godly and Prudent Magistrates for these Uses most decent; so that we may ever keep our selves pure from the defiled Robes of Antichrist. Would God that the Sentence of *Ambrose* were wel weighed, whereas he saith, *Sicut Senatorem Chlamys adornat, sicut Agricultura Rusticum, sicut Arma Barbarum, &c. Sic Episcopum non aliud, nisi Episcopalis opera designat. Sic Paulus Opus Episcopi laudat, non Opes & alia qualiacunq; Insignia. Opera enim laboriosa Deo accepta est, non Vestes opulentæ, aut ullus externus Splendor.* *Cœlestinus* the first Bishop of that Name, writing to the Bishops of *France*, who were somewhat given to Superstitious Apparel, saith, *Didicimus quosdam Domini Sacerdotes superstitioso potius Cultui inservire, quam mentis vel Fidei Puritati.* And after it followeth there, *Discernendi a Plebe, vel cæteris sumus Doctrina non Veste, Conversatione non Habitu, Mentis Puritate non Cultu. Docendi enim potius sunt rudes quam illudendi: Nec imponendum est eorum oculis, sed Mentibus infundenda præcepta sunt.*

De Dignit. Sacerd. Cap. 3.

Cœlestin.

Thus what we ought to do both by the Example of Christ, and by the Fathers of the Primitive Church, I have partly declared. Now for my part, as I still wish and labour for the best, so I exhort al, earnestly to pray and to cal unto God, that it wil please him of his infinite Mercy to shew the Brightnes of his Countenance upon us, and to illuminate the Queen's Majesty's Heart, as he did in Times past, for the true Reformation of Religion, the Minds of so many godly Princes, whom he inflamed with the Zeal of his Glory. *Hezekias, Josias*, and other famous Princes, when they reformed Religion according to God's Word, compelled not the Preachers of God to wear the Apparel of *Baal*'s Priests, or of *Shemarim*, but utterly destroyed their Garments. For *Ezekias* caused al the Filthines, that is, al Garments, and whatsoever had served for the use of Idolatry and Superstition, to be carried out of the Temple, and to be cast into the Brook *Kedron*. *Josias* burnt al the Stuff and Vestments of *Baal* and his Priests, not in *Jerusalem*, but out of the City. *Jehu* caused *Baal*'s Priests to put on their Garments, and so destroyed them, in Detestation both of the one and the other. And al this was according to the Word of the Lord, who willeth not only to hold the Idols as accursed, but also, that we utterly abhor, and count most abhominable al the Things that pertain thereunto; and have nothing to do therewith, lest we be snared therewith. Read we not in the *Maccabees*, how the Lord destroyed al them that had any Stuff of the Idols. And how was *Achan* plagued for reserving those Things which the Lord would have destroyed, as accursed? We read how that *Julianus* caused the Heathen to accommodate themselves to the Maners and Usage of the Christians, thinking by these Means to intice to *Paganism*. And if we compel the Godly to Conform themselves to the Papists, I fear greatly, lest we fal to Papism.

2 *Reg.* 23. 4.

Alas!

Alas! my Lord, that ſuch Compulſion ſhould be uſed towards us, and ſo great Lenity toward the Papiſts. How many Papiſts enjoy Liberty and Livings, which neither hath ſworn Obedience to the Queens Majeſty, nor yet do any part of Duty towards their miſerable Flocks? Theſe Miſers laugh and triumph to ſe us dealt with, yea, not aſhamed hereupon to brag, that they truſt, that the reſt of their Things wil follow. *Sed qui ſedet in cœlis ſubſannabit eos, & exitum tandem dabit noſtris gemitibus.*

Oh! Noble Earl, at leſt be our Patron and Stay in this behalf, that we may not loſe that Liberty, which hitherto by the Queens Majeſties Benignity we have enjoyed with Comfort and Quietnes. Yield not to the Triumphs of the Pope againſt Chriſt. *Parce quantum in te eſt Viſcerbius tuis. Effundat hic iram ſuper eos, qui non invocant nomen Domini.* If there be no hope of true Reformation, yet let not this Policy be ſecluded, which S. *Auguſtin* approveth in S. *Paul*: Let Chriſtian Liberty prevail againſt Compulſion to Evil: Let not the Papiſts abuſe us, as the Jews did the Chriſtians, when they had the temporal Sword on their ſide. Pity the diſconſolate Churches. Hear the Cryes and Groans of ſo many Thouſands of God's poor Children, which hunger and thirſt for ſpiritual Food. I need not appeal to God's Word, to the primitive Church, to the juſt Plagues which are powred upon the World for lack of true Reformation of Religion. But let your own Conſcience, my Lord, judge between our Caſe and the Enemies. And if we ſeek nothing but God's Glory, Crave Equity and Right, Labour Chriſtian Liberty, Labour to overthrow Idolatry, and to win Souls to Chriſt; I beſeech your Honour, though it were to your Worldly Loſs, to pity the Caſe. And if there be no Remedy but an Overthrow, yet to procure us this Liberty, granted both by God's Laws and Mans, even to the Evil Doers, much les ought it to be denyed to the ſincere Preachers of the holy Goſpel. *Nè indicta Cauſa in nos animadvertat.*

Thus, Right Honorable, as I began to write of Love and Duty, ſo do I conclude with ſome diſcharge of my Conſcience, and with hope I truſt miniſtred of God, to receive ſome Comfort by your means, whom God hath principally for ſuch Purpoſes called to that State and Dignity. I have laboured to bridle mine Affection, and to temper my ſelf from vehement Words. The Lord forgive me, if I have herein offended; as I truſt your good Zeal toward the Truth, wil eaſily grant me Pardon, ſeing I ſeek but Chriſtian Liberty, the Comfort of the Afflicted Church, and your Honour. The Lord of Lords, and King of Kings, proſper your Lordſhip, Increaſe his holy Grace in you, and Direct you in al your godly Affairs, to his Glory and al our Comfort. *Amen.*

† *From* Durham, 1564.

† *This writ by Bp.* Grindal's *hand.*

NUMB. XXVIII.

Ordinances accorded by the Archbiſhop of Canterbury, *&c. in his Province.*

THE Queenes Majeſtie, of her godlie State, callinge to remembrance how neceſſarie it is to th' Advancemente of Goddes Glorie, and to th' Eſtabliſhmente of Chriſtes pure Religion, for all her Lovinge Subjects, eſpeciallie the State Eccleſiaſticall, to be knytt together in one parfecte Unytie of Doctrine, and to be conjoyned in one Unyformytie of Rites and Manners in the Mynyſtration of Goddes Holie Woorde, in open Praier and Mynyſtration of Sacraments; As alſo to be of one Decent Behaviour in their outward Apparell, to be knowen partly by theire Diſtincte Habitts, to be of that Vocation; who ſhoulde be the rather reverenced in their Office, as Mynyſters of the Holie Thinges whereto theye be called; Hathe, by the Aſſent of the Metropolitane, and withe certeine other Her Commiſſioners in Cauſes Eccleſiaſticall, Decreed certein Rules and Orders to be uſed as hereafter followith. *Mss. penes me.*

Not

Not yet preſcribinge thes Rules, as Lawes equivalent withe the eternall Worde of God, and as of neceſſitie to bynde the Conſciences of Her Subjectes in the Nature of the ſaid Lawes, conſidered in themſelves, or as that theye ſhoulde adde enye Efficacie of more Holynes to the Mynyſtration of Praier and Sacraments, but as Conſtitutions meere Eccleſiaſticall, without anye vayne Superſtition, as poſitive Lawes in Diſcipline, concernynge Decency, Diſtinction and Order for the tyme.

Articles for Doctrine and Preaching.

FIrſte, That the Articles, concluded on by the whole Clergie at the laſt Convocation, ſtande in full Strength for Unytie of Doctrine, concernynge all ſuche Cauſes wherof theye do intreate.

Item, That no Preacher impugne or contrarie the Doctrine of the ſame Booke. And that everie Parſon, Vicar and Curate, mynyſtringe publiquelye, do reade the ſaid Booke of Articles, without notinge or expoundinge, as theye be ſett owte in the Engliſhe Tounge, twyſe in the Yere, to theire Pariſhoners, *Viz.* on the ſecond *Sondais* after Sainte *Michaell*, and after *Eaſter*.

Item, That theye reade alſo the *Declaration* for the Unytie of Doctrine, ſett owte for the ſame Purpoſe, in manner and forme, as is preſcribed in the ſame in Printe.

Item, That all theye, whiche ſhalbe admytted to preache, ſhalbe diligentlie Examyned, as well in Unytie of Doctrine eſtabliſhed by publique Authoritie, as admoniſhed to uſe Sobrietie and Diſcretion in teachinge the People, namelye in Matters of Controverſie, and to conſider the Gravitie of theire Office. And to foreſee withe Diligence the Matters whiche theye will ſpeake, to utter them to the Edification of the Audience.

Item, That theye ſett owte in theire Preachinge the Reverente Eſtymation of the Holie Sacraments of Baptiſme, and the Lordes Supper; excitinge the People to th'often and devoute Receivinge of the Holie Comunyon of the Bodie and Bloode of *Chriſte*, in ſuche Forme as is alreadye preſcribed in the Booke of common Praier, and is farther declared in an Homelye, concernynge the Vertue and Efficacie of the ſaid Sacrament.

Item, That theye move the People to all Obedience, as well in Obſervation of the Orders appointed in the Booke of common Service, as in the Queenes Majeſties Injunctions; as alſo of all other Civil Dueties due for Subjectes to doo. And that all Licences to preache, graunted before the firſte Daie of *Marche*, 1564, to be voyde, and ſuche as ſhalbe newe admytted, ſhall paie for Writinge, Parchment and Waxe, onlye foure Pence and no moore.

Item, Yf anye Preacher or Parſon, Vicar or Curate ſo lycenſed, ſhall fortune to preache anye Matter tendinge to Diſſenſion, or to the Derogation of the Religion and Doctrine recevid, that the Hearers denounce the ſame to the Ordinaries, or to the nexte Bysſhoppe of the ſame place: but no man openlie to contrarie, or to impugne the ſame Speache ſo diſorderly uttered; wherby may growe Offence and Diſquiet of the People: but ſhalbe convinced and approved by the Ordynarie, after ſuche agreable Order, as ſhalbe ſeene by him, accordinge to the Gravitie of the Offence. And that it be preſentid within one Monethe after the Woordes ſpoken.

Item, That they uſe not to exacte or receve unreaſonable Rewardes or Stipendes of the poore Paſtors, commynge to theire Cures to preache, wherbye they might be noted as folowers of filthie Lucre, rather then uſe the Office of preaching of Charite and good Zeale, to the Salvation of mens Sowles.

Item, If the Parſon be able, he ſhall preache in his owne Perſon everie Monethe, or ellſe ſhall preache by another, ſo that his Abſence be approvid by the Ordynarie of the Dioces, in reſpecte of Sicknes, Service or Studie at the Univerſities. Nevertheles yett for wante of able Preachers and Parſons, to tollerate them without Penaltie; So that theye preache in theire owne Perſons, or by a learned Subſtitute, once in everie three Monethes of the Yere.

II. *ARTICLES for Adminiſtration of Praier and Sacraments.*

Item, That the Common Praier be ſaid, or ſonge, decentlie and diſtinctly, in ſuch Place as the Ordynarie ſhall thinke meete, for the Largenes and Streightnes of the Churche and Quier, ſo that the People maye be moſt edified.

Item, That no Parſon nor Curate, not admitted by the Biſhoppe of the Dioces to Preache, do expounde in his owne Cure, or otherwhere, anye Scripture or Matter of Doctrine, or by the waie of Exhortacion, but onlye Studie to reade gravelie and aptelye, withoute anye gloſing of the ſame, or anye Additions, the Homyles alreadye ſett owte, or other ſuche neceſſarie Doctrine, as is or ſhal be preſcribed for the quiet Inſtruction and Edification of the People.

Item, That in Cathedral Churches and Colleges, the Holie Communyon be mynyſtred upon the firſte or ſeconde ſundaie of everie Monethe, at the leaſt, ſo that bothe Dean, Prebendaries, Prieſtes and Clarkes, and all other of Diſcretion of the Foundacion, do receve ſometymes in the Year at the leaſt.

Item, In the Mynyſtracion of the Communyon in Cathedral and Collegiate Churches, the Executor, with Piſteler and Goſpeller, mynyſter the ſame in Coopes; And at all other Praiers to be ſaid at the Communyon Table, to have no Coopes, but Surpleſſes.

Item, That the Dean and Prebendaries weare a Surples with a Silke Hoode in the Quier, and when theye Preache in the Cathedral Churche to weare theire Hoode.

Item, That everie Mynyſter, ſayinge anye publique Prayers, or mynyſtringe the Sacramentes, or other Rites of the Churche, ſhall weare a comelye Surples withe Sleves, to be provided at the Chargis of the Pariſhe. And that theye provide a Decent Table, ſtandinge on a Frame, for the Communyon Table.

Item, They ſhall decentlie cover withe Carpett, Silke, or other decent Coveringe, and withe a faire Lynnen Clothe, at the Tyme of the Mynyſtracion, the Communyon Table, and to ſet the Tenne Commandments upon the Eaſt Wall over the ſaid Table.

Item, That all Communycantes do receve Kneeling, as is appointed by Lawe, and not Sittinge or Standinge.

Item, That the Fonte be not removed, nor that the Curate do Baptiſe in Pariſhe Churches, in anye Baſons, nor in any other Forme, then is already preſcribed, withoute charginge the Parent to be preſent or abſente, at the Chriſtenynge of his Childe; althoughe the Parent maye be preſent or abſente, but not to anſwer as Godfather for his Childe.

Item, That no Childe be admytted to anſwer, as Godfather or Godmother, except the Childe hathe recevid the Communyon.

Item, That there be none other Holidaies obſerved, beſides the Sundaies, but onlye ſuche as be ſet owte for Holydaies, as in the Statute *Anno Quinto & Sexto Edwardi VI.* and in the newe Kalender authoriſed by the Queenes Majeſtie.

Item, That when anye Chriſtian Bodie is in paſſinge, that the Bell be tolled, and that the Curate be ſpeciallie called for to comfort the ſicke Parſon, and after the Tyme of his Paſſinge to ringe no moore, but one ſhorte Peale, and one before the Buriall, and another ſhorte Peale after the Buriall.

Item, That on Sundaies there be no Shoppes open, nor Artificers goinge aboute theire Affairs Worldlie. And that in all Faires and common Markettes, fallinge uppon the Sundaie, there be no ſhewinge of anye Wares, before the Service be done.

Item, That in the Rogation Daies of Proceſſion, they ſinge or ſaye in Engliſhe, the two Pſalmes begynning, *Bnedic anima mea, &c.* withe the Letanye and Suffrages thereunto, withe one Homelye of Thankeſgiving to God alreadye deviſed, and devided into foure Parts, without Addition of anye Superſticious Ceremonies heretofore uſed.

III. *ARTICLES for certain Orders in Eccleſiaſtical Polycy.*

Item, Againſte the Daie of gevinge of Orders appointed, the Byſhoppe ſhall geve open Monytions to all Men, to excepte againſte ſuche as they knowe not to bee worthie either for Lyfe or Converſation: And there to geve notice, that none ſhall ſewe for Orders, but within theire owne Dioces, where theye were borne, or had theire longe Tyme of Dwellinge, and that by the Teſtymonie of theire Ordinaries, excepte of ſuche as ſhal be of Degree in the Unyverſities.

Item, That younge Prieſtes, or Mynyſters, made or to be made, be ſo inſtructed, that theye be able to make apte Anſwers concernynge the Forme of the Catechiſme preſcribed.

Item, That no Curate, or Mynyſter, be permytted to ſerve, withoute Examynation and Admyſſion of the Ordynarie, or his Deputie, in Writinge, havinge reſpecte to the Greatnes of the Cure, and the Meetnes of the Partie. And that the ſaid Mynyſters, yf theye remove from one Dioces to another, be by no Meanes admytted to ſerve, withoute Teſtymonie of the Dioceſan, from whence he cometh, in Writinge.

Item, To avoide Contention, let the Curate have the value of the Chryſome, not under the value of foure Pence, and above as theye can agree, and as the State of the Parents maye require. And that the Curate have other accuſtomed Duties, as at Mariage and Burialls.

Item, That the Biſhoppe do call Home once in the Yere, anye Prebendarie in his Churche, or Benyficed in the Dioces, which ſtudiethe at the Univerſities: To knowe howe he profitteth in Learnynge, and that he be not ſuffred to be a ſervinge or waytinge Man Diſſolutelye: Or elſs to ſequeſter the Fruits of his Lyvinge.

Item, That at the Archedeacons Viſitation, the Archedeacon ſhall appointe the Curates to certaine Taxes of the Newe Teſtament; to be conde withoute Book, and at theire nexte Synode to exacte a Reherſall of them.

Item, That the Churche-Wardens once in the Monthe, declare by theire Curates in Billes, ſubſcribed withe theire Handes, to the Ordinarie, or to the next Officer under him, who theye be whiche will not readilie paie theire Penalties, for not commynge to Goddes Devine Service accordinglye.

Item, That no Biſhoppe ſhall graunte in Writinge any Advouſon of his Patronage, untill the Benefice be voide: Except that, in a Synode or Convocation, the more parte of the Biſhoppes do thincke it reaſonable to be releaſte in ſome ſpecial Caſe.

Item, That from this Daye forthe no Confirmation of anye Leaſe be given by anye Biſhoppe for terme of Yeres uppon a Benyfice.

Item, That no Biſhoppe hereafter ſhall ever graunte to anye Appropriation, to be newlie made, withoute the lieke Conſent as in the former Article of Advouſon.

Item, That the Ordinaries do uſe good diligent Examynacion, to foreſee all Symonical Pactes or Covenantes, with the Preſenters, for the Spoile of theire Glebe, or Tenthes, or otherwiſe.

Item, That publique Teachers of Grammar be nether Officers in Cities, or Townes, or Fermoures; or otherwiſe accombred worldlie, to the Lett of theire Laboures.

Item, That all ſuche Mariages, as have bene contracted within the *Levitical* Degrees, to be diſſolved: And namelye, thoſe who have maried twoo Siſters one after another, who are by common conſent judged to be within the Caſe.

Item, That no Parſons ſuffred to marie within the Degrees mentioned in a Table, ſet forthe by the Archebuſhoppe of *Canterburie* in that behalf.

IV. *ARTICLES for outward Apparel of Perſons Eccleſiaſtical.*

Item, That all Archebyſſhoppes and Biſſhoppes do uſe, and contynue theire accuſtomed Apparell.

Item, That all Deanes of Cathedrall Churches, Maſters of Colleges, all Archedeacons, and other Dignities in Cathedral Churches, Doctors of Devynitie, and of Lawe, havinge anye Eccleſiaſtical Lyvinge; ſhall weare, in theire common Apparell abrode, a Syde-Gowne, withe Sleves ſtreight at the Hande, withoute anye Cuttes in the ſame: And that alſo withoute anye fallinge Cape: And to weare a Typet of Silk.

Item, That theye, and all Eccleſiaſtical Perſons, or other havinge any Eccleſiaſtical Lyvinge, do were the Cappe appointed by the Injunctions: Excepte that for urgent Cauſe, or Neceſſitie, theye do obteyne the Princes Tolleration, or otherwiſe. And theye to weare no Hattes but in theire Jurneynge.

Item, That theye, in theire Jurneynge, do weare theire Clokes, withe Sleves putt on, and lieke in Faſhion to theire Gowne, withoute Gardes, Weltes, or Cuttes.

Item, That in theire private Howſes, and Studies, theye uſe theire owne Libertie of comlye Apparell.

Item, That all Doctors of Phiſicke, or of anye other Faculty, havinge anye Lyvinge Eccleſiaſtical, or anye other, that maye diſpend by the Churche one hundred Markes, ſo to be eſteemed by the Fruits or Tenthes of theire Promotions, and all Prebendaries, whoſe Promotions be valued at xxli, or upward; weare the lieke Apparell, and none other.

Item, That all other inferior Eccleſiaſtical Parſons, ſhall weare longe Gownes of the Faſhion aboveſaid, and Cappes, as afore is preſcribed.

Item, That all poore Parſons, Vicars and Curates, do endeavour themſelves to conforme theire Apparell in lieke ſorte, ſo ſoone, and as convenyently, as theire Habilitie will ſerve to the ſame. Provided, that theire Habilitie be judged by the Biſſhoppe of the Dioces. And if theire Habilitie will not ſuffer to buye them longe Gownes of the Forme afore preſcribed; that then theye ſhall weare ſhort Gownes, agreable to the Forme before expreſſed.

Item, That all ſuche Parſons as have ben, or be Eccleſiaſtical, and ſerve not the Mynyſterie, or hathe not accepted, or ſhall refuſe to accepte the Othe of Obedience to the Queene's Majeſtie, do from hensforthe weare none of the ſaid Apparell of the Forme and Faſhion aforeſaid: But to goe as meere Layemen, till they be reconciled to Obedience. And who ſhall obſtinately, refuſe to do the ſame, that theye be preſented by the Ordinary to the Commiſſioners in Cauſes Eccleſiaſtical, and by them to be corrected accordinglie.

Item, To th'intente that all and ſingular the Premiſſes, expreſſed in the ſaid Articles, may be withe good effecte putt in due Execution, Authoritie is geven to everie Archebuſſhoppe and Biſſhoppe, to convente, and call before him, from Tyme to Tyme, all and everie Eccleſiaſtical Parſon, that ſhalbe complayned uppon, other in anye Viſitation, or at anye other Tyme, for his or theire Diſorder, towchinge the Breeche or Violation of anye matter conteyned in the ſaid Articles. And that it ſhalbe Lawfull for the ſaid Biſſhoppe to reforme every Offender whom he ſhall fynde culpable in that behalf: And the Biſſhoppe to inflicte ſuche Punyſhment as in his Conſcience ſhalbe convenyent for the Faute committed: As to ſuſpend the Offenders *ab Executione Officii*: Or if the Contumacie of anye Offender increaſe, then to aggravate the Peine with Sequeſtration of the Fruites of his Lyving. Provided, that where for anye Offence the Peyne of Sequeſtration is injoyned; that the Fruites receved by the Sequeſtrators, ſhalbe imployed to the uſe of the Poore, and to the Reparation of the Chancel or Manſion Houſe of the Perſon offending, where moſte need is. Always foreſeen, that the Poore, dwelling in the ſaid Pariſhe, ſhall have the Moiety of the ſaid Fruites; and more if it ſhalbe ſo thought convenyente to the Biſſhoppe, or his Deputie, whoſe Adviſe ſhalbe had and procured, before Diſtribution ſhalbe made of the ſayd Fruites receved.

***PROTESTATIONS** to be made, promyſed, and ſubſcribed by them, that ſhall hereafter be admytted to any Office, or Roome, in any Churche, or other Place Eccleſiaſtical.*

INprimis, I ſhall not Preache, nor Interprete, but onlye Reade that whiche is appointed by Publique Authoritie; but by ſpeciall Lycence of the Biſhoppe, under his Seale.

I ſhall reade the Service appointed playnlie, diſtinctly, and audibly; that all the People maye heare and underſtand.

I ſhall keepe the Regiſter Booke, according to the Queenes Majeſties Injunctions.

I ſhall uſe Sobrietie in Apparell, and ſpeciallie in the Churche at Common Praiers, accordinge to Order appointed.

I ſhall move the Pariſhinors to Quiet and Concorde, and not geve them cauſe of Offence, and ſhall helpe to reconcile them whiche be at Variance, to my uttermoſte Power.

I ſhall bringe in, to my Ordinarie, Teſtimonye of my Behaviour, from the Honeſte of the Pariſhe where I dwell, within one half Yere nexte followinge.

I ſhall reade dailie at the leaſte, one Chapter of the Olde Teſtament, and another of the Newe, withe good Adviſement, to the increaſe of my Knowledge.

I do alſo faithfullie promyſe in my Parſon, to uſe and exerciſe my Office and Place to the Honor of God, to the Quiet of the Queenes Subjectes within my Charge, in Truthe, Concorde and Unytie. And alſo to obſerve, keepe, and mayntene ſuche Order and Unyformytie in all External Pollicie, Rites, and Ceremonies of the Churche, as by the Lawes, good Uſages and Orders, are alreadye well provided and eſtabliſhed.

I ſhall not openlie intermedle withe anye Artificers Occupacions, as covetouſlye to ſeeke a Gaine therebye, havinge in Eccleſiaſtical Lyvinge to the Somme of Twentie Nobles, or above, by Yere.

NUMB. XXIX.

Dean Nowel's *Letter to Secretary* Cecyl; *In Juſtification of himſelf for ſome Words ſpoken in his Sermon at Court.*

Sal. in Chriſto.

MSS. Cecilian. SYR, the vere Occaſion of my ſpeakinge Yeſterday ageinſt the Book of late dedicate to the Queenes Majeſty, was the unreverent Impudencie of the Author thereof, not abaſhing to dedicate ſo leude a Booke to ſoo learned a Prince; and, which is moore, a Booke ſoo unhoneſt in manie Places of it, to his moſt gracious Soveraigne, *& Principi & Virgini.* To whoſe Majeſtie had the ſaid Author borne due Reverence, he wolde either not have dedicate hys Book being ſuche, to ſuche a Prince; or wolde have abſteined from ſuche kind of unſhamefaſte Wrytinge, in a Booke to her Majeſtie to be dedicated. And indede that due Reverence to my gracious Soveraigne, ſoo lackinge in that Booke, ſoo lyked of ſumme (as I thinke) undiſcreet Subjectes, moved me to ſhowe my miſlikinge of the ſame, and of their Judgments alſoo. Which my doynge, thogh it fell out ſumwhat otherwyſe, than I, ſoo longe accuſtomed to my Soveraignes gracious Patience with me, could well forſee: Yet, what Error ſoever was admitted in the Utterance thereof, I doo enjoy the Teſtimonies of ſounde Doctrine, recorded as wel in the Scriptures, as the auncient Doctors, and the Conſcience of a good Intent, and moſt humble Reverence towards my moſt gracious Soveraign, as knoweth God, who ever preſerve your Honour, and all yours. At my Houſe, 8. *March.* 1564.

My Tranſition was from Dame *Grace*'s Books burned, to Images, termed *The Bookes of Ideots*, which I took as not altogether impertinent.

Your Honours to Commande,
A. NOWELL.

NUMB.

NUMB. XXX.

A Letter of Sampſon *and* Humphrey, *to the Archbiſhop of* Canterbury, *and the Biſhops of* London, Wincheſter, Ely, *and* Lincoln, *the Queen's Commiſſioners Eccleſiaſtical; To bear with their Non-compliance, relating to the Ceremonies.*

ET novum & ſingulare videri poteſt, paucos homines Multitudini, privatos Authoritati, obſcuros Vobis, & doctrinæ & pietatis gloria celebratis, propter lanam & linum, vel dicto vel facto, aut velle aut audere obſtrepere. Equidem ingenuè fatemur, & coram Domino teſtamur, Patres & fratres in *Chriſto* obſervandi, ut ſingularis noſtra in religione ſuaviſſima conſpiratio fuit, & eſt perjucunda; ſic hac noſtra vel levi à vobis diſſenſione in vita nihil accidiſſe acerbius. Quanquam illud nos recreare ſolet, & vos conſolari debet, diſcordare quidem nos, at concordi diſcordia; Evangelicè non Papiſticè, fraternè non virulentè; ſine dente & ſtomacho, utroſq;, ſine Zelo tamen & fervore neutros, diſſidere; in capite *Chriſto* Anteſignano noſtro, omnes & ſingulos idem evangelium, eandem fidem profiteri: in rebus natura ſua planè adiaphoris ſuum quenq; ſpiritum, & ſtudium ſequi; ubi libertati eſſe locus poteſt ſæpe, charitati autem eſſe debet ſemper: ubi non ſtatim rumpitur unitas, nec obſcuratur veritas, ubi aliqua Ceremoniarum cernitur varietas. Vidit hoc *Auguſtinus*, ſabbatho alios prandiſſe, alios rurſus jejunâſſe, & in una Eccleſia, uniuſq; regionis Eccleſiis diſſimilitudinem extitiſſe. Vidit *Socrates*, homines qui ejuſdem ſunt Fidei, de ritibus inter ſe diſſenſiſſe. Vidit *Theodoretus*, ab omni antiquitate hanc in Eccleſia conſuetudinem manſiſſe, ut hic abſtinentiam amplecteretur, ille eſculentis veſceretur: nec hic judicaret illum, nec ille reprehenderet alterum, & omnes tamen claros, inſignéſq; redderet Lex concordiæ. Diſceſſit à *Conſtantini* Decreto, aliarum Eccleſiarum exemplum ſequuta, noſtra *Britannia*. Diſſenſit à *Carolo* clerus *Ravennas*: imò à *Barnaba Paulus*, à *Paulo Petrus*, à *Petro* condiſcipulus *Joannes*: ab hujus Succeſſoribus *Romani*, illius Sectatores *Aſiani*. Utinam Patres, hîc hîc vos operam veſtram interponeretis, ut illic pacificus *Irenæus*, & Epiſcopi, qui in id ſedulò incubuerunt, ne *Victoris* Sententia *Aſianorum* Libertati præjudicaret, neve rituum diſſonantia Fidei conſonantiam ſolveret. *MSS. penes me.*

Siqua noſtræ in *Chriſto* conſociationis ratio, ſiqua συμπάθεια, (eſſe autem non dubitamus) patiamini, enitamini, ut quod *Paulus* præcipit, *Auguſtinus* perhibuit, in ſua quiſq; πληροφορίᾳ acquieſcat, ut ipſa Fidei unitas diverſis obſervationibus celebretur. Cauſæ multæ & magnæ, quæ nos ad petendum moverunt, Vos, niſi noſtra de veſtra pietate & prudentia fallit opinio, ad aſſentiendum permovebunt. Teneram rem eſſe Conſcientiam, Vobis non eſt obſcurum: quæ nec tangi, nec angi debet. Hæc quæ à Deo ipſa accepit, nobis tradidit. Non enim profecto turbulenti, aut contumaces ſumus, ut Eccleſiæ pacem turbatam libenter aſpiciamus, quam colimus & fovemus: vel ut novitati ſtudeamus, qui ad antiquum eccleſiæ candorem aſpiramus: vel ut vinci nolimus, qui ratione perſuaderi & inſtrui cupimus. Verum enimvero nos conſcientia magiſtra edocti ſumus, res natura indifferentes, opinionibus hominum non ſemper indifferentes videri, caſu ac temporibus variari: Legem hanc de ceremoniis *Romanæ* Eccleſiæ inſtaurandis cum ſervitutis, neceſſitatis, ſuperſtitionis periculo conjungi. Hoc quia vobis non videtur, vos à nobis non damnandi, nobis quia ſic videtur, nos à vobis non divexandi.

Noſtra conſcientiâ nos docet, ſi præterita ſpacia ſuperioris memoriæ animo repetimus, à nobis ſtare Deum, *Chriſtum*, primæ eccleſiæ patres. Si oculos per vicina tempora & loca circumferimus, doctiſſimos homines, & vos ipſos, & eccleſias, quæ quidem plenè repurgatæ ſunt, univerſas; Deum, cujus voce Reges *Judæorum* prædicantur, qui omnia Vaſa, id eſt, omnia Idololatriæ inſtrumenta, & apparatum deleverunt: *Chriſtum*, qui *Phariſæorum* omne fermentum, jejunia, lavacra, fimbrias & phylacteria repudiavit: Patres, qui nec cum *Judæis* Sabbatho jejunare, aut Paſca celebrare, nec cum hæreticis lavare, nec cum *Manichæis* die Dominico abſtinere, nec ulla in re, ubi aliqua eſſe poteſt con-

conſenſionis Significatio, communicare voluerunt : Doctiſſimos, qui noſtra ætate nobiſcum in hac fide & ſententia piè vixerunt, & nunc in Domino ſuaviter obdormientes, idem nos è libris docuerunt : Voſipſos, qui, ſi conſcientias veſtras appellaremus, nobiſcum ſentiretis, & omnes hos offenſionis Lapides amotos, penitus optaretis : Deinde eccleſias puriores, *Germanicam*, *Gallicam*, *Scoticam* ; in quibus non modo religio illibata conſervatur, ſed ritus etiam Religionis teſtes & indices, ſimplices non contaminati, à Chriſtianis Eccleſiis mutuati, non à *Romano* Synagoga deſumpti, obſervantur.

Poſtremò, quam grave ſcandalum hinc oriatur, veſtra non ignorat prudentia. Adverſarii nobis afflictis inſultabunt : dein, vos ſuam cauſam propugnantes, ſuum jus perſequentes, in ſinu tacitè ridebunt : tum invento ſuo, poſtquam à Vobis non modo retineri, ſed per vos fratribus obtrudi viderint, ſibi magis placebunt. Quamobrem ut tandem aliquando noſtra terminetur Petitio, demiſſiſſimè petimus, ut quod Papiſtis curæ & voluptati, vobis non magnoperè cordi eſt, quod à nobis nullo contemptu veſtrî, ſed odio communis hoſtis fit ; id nobis ne fraudi ſit aut crimini. Ita Eccleſiis proſpicietis optimè ; ita Sathanæ omnes vias & rimulas ad ſubvertendam Religionis puritatem obſepietis providentiſſimè ; Ita hoſtibus noſtro malo & miſeria oculos animoſq; paſcentibus, & noſtra hac diſcordia ſerio triumphantibus ilia rumpentur juſtiſſimè ; Ita nos ut fratres in *Chriſto* diligetis Chriſtianiſſimè : ita vos, ut Patres venerabimur meritiſſimè : ita dextras ſocietatis jungemus amiciſſimè ; communémq; cauſam communibus conſiliis, & curis adverſus omnes hoſtium machinationes & inſultus propugnabimus fortiſſimè. Quod ut fiat, faxit *Jeſus* Eccleſiæ ſuæ Deus ac Dominus Zelotes. Cui veſtram Paternitatem cuſtodiendam, & noſtram Calamitatem ſanandam, etiam atq; etiam commendamus.

NUMB. XXXI.

An Anſwer to the Reaſons, that the Apparel of Prieſts ought not to be worn. By the which Anſwer it will appear, that the Apparel of Prieſts may be worn. Written by Gueſt *Biſhop of* Rocheſter.

The Firſt REASON.

MSS. penes me. APparel ought to be worn, as Meat ought to be eaten. But by *Poule*, Meat offered to Idols ought not to be eaten. Therefore Prieſts Apparel, which hath been Superſtitiouſly uſed, ought not to be worn.

The ANSWER.

LET al the Apparel of Prieſts be new made, as al that hath been, which hath been made, ſince Idolatry and Superſtition have been put away ; and this Reaſon maketh not againſt the wearing of ſuch Apparel of Prieſts, becauſe it was never Superſtitiouſly uſed. And this Reaſon concludeth but againſt the Wearing of Prieſts Apparel which hath been Superſtitiouſly uſed. If it be replied and ſaid, That Prieſts Apparel that is now worne, is ſuch in Facion, as hath been Superſtitiouſly uſed ; and therfore the Apparel of Prieſts that is now worn, ought not to be worn. I anſwer, That yet this Argument holdeth not, no more than this, Meat which is not offered to Idols is ſuch in kind as hath been offered to Idols. Therfore that Meat ought not to be eaten. But to the aforeſaid Reaſon, *Apparel ought to be worn as Meat ought to be eaten. But by* Poule *Meat offered to Idols ought not to be eaten. Therfore Prieſts Apparel, which hath been Superſtitiouſly uſed, ought not to be worn.*

The *Minor*, or Second Part of this Reaſon, generally and ſimply taken, is not true. Therfore the Concluſion followeth not. For it is playne in *Poule*, that the *Corinthians*, which knewe the Liberty of the Goſpel, might eat the Meat that was offered to Idols. *Siquis vocat vos infidelium, & vultis ire, quic-*

1 Cor. 10.

quid

quid apponitur vobis, edite, nihil interrogantes propter conſcientium. Quod ſiquis vobis dixerit, hoc ſimulachris immolatum eſt, ne edatis propter illum, qui indicavit, & propter conſcientiam. Conſcientiam, dico, non tuam, ſed illius alterius. Here *Poule* ſheweth, that the *Corinthians*, which knewe the Libertie of the Goſpel, might eat what Meat ſoever was ſet before them, though it had been offered to Idols. And therefore touchyng there own Conſcience, they neded not to aske, whether the Meate was dedicated to Idols, or no, knowynge, that even *that* Meate was not forbidden to bee eaten; and ſo by themſelves, and with other alſo, which they knewe not, nor ſhewed themſelves to be offended with the eatynge of Idol Meate, they might lawfully eate it. And whereas *Poule* forbad the eatynge therof, it was onely doen for the weak Conſciences of them, that were not reſolved, that to eat ſuch Meate was Lawfull. For thees be *Poule*'s Wordes, *Ne edatis propter illum, qui indicavit, & propter Conſcientiam, non ſuam, ſed illius alterius.* Whereupon thus it is to be concluded for the lawful wearynge of Prieſts Apparel, that hath been ſuperſtitiouſly uſed: As generally and ſimply it is lawful to eate the Meat, that was offered to Idols, even ſo it is with the like Generality to be concluded, that Prieſts Apparel, that hath been abuſed about Superſtition and Idolatrie, may be worn. Therfore, as *Poule* ſaith, *Nemo vos judicet in cibo, in potu, aut in parte diei feſti,* for al the Superſtition that was in them: So it is to bee ſaied, that no Man ought to condemne us for wearing the Prieſts Apparel, for al it hath been Superſtitiouſly uſed. And thus the Reaſon, that was made againſt the wearing of the Superſtitiouſly abuſed Apparel of the Prieſts, generally and ſimply maketh for the wearynge of the ſame. *Coloſſ.* 2.

But here it is ſaid, that *Poule* forbiddeth the *Corinthians* to eat Idol Meat before them that think it unlawful to be eaten, leaſt they bee offended withal; therefore Prieſts Apparel, which hath been uſed to a Superſtitious end, ought not to be worne. I anſwer, Now the *Minor* of the foreſaid Reaſon is changed, and made not ſo general, as the Concluſion is, and ſo the Reaſon is worſe then it was. For this now is the Reaſon, Apparel ought to be worne, as Meat, ought to be eaten: But by *Poule* Meat offered to Idols ought not to be eaten with the Offence of other. Therefore Prieſts Apparel, which hath been Superſtitiouſly uſed, ought not to be worne. So the Concluſion here is more general than the *Minor*, becauſe thees Wordes, *With the Offence of other*, be not put in the Concluſion to reſtrayne it withall, as they be put in the *Minor*. And ſo there is more in the Concluſion, then there is in the *Minor*. Therefore the Argument is not good; and it is a *Fallax a dicto ſecundum quid ad dictum ſimpliciter*. But be it, the *Minor* and the Concluſion be reſtrayned alike; and ſo the Reaſon is thus framed, *Apparel ought to be worne, as Meat ought to be eaten; but by* Poule *Meat offered to Idols ought not to be eaten with the Offence of other. Therefore Prieſts Apparel, which hath been Superſtitiouſly uſed, ought not to be worne with the Offence of other.* 1 *Cor.* 10.

Yet this Reaſon proveth not the Negative of the Queſtion; bycauſe the Negative therof is not put in the Concluſion. For the Negative of the Concluſion is not, that Prieſts Apparel, which hath been Superſtitiouſly uſed, ought not to be worne with the Offence of other, (as it is here put,) but it is, that Prieſts Apparel ought not to be worne, as it is at the beginning declared: And ſo this Reaſon is *Fallacia accidentis*. Bycauſe Prieſts Apparel may be worne, whether it hath been Superſtitiouſly uſed, or no, when and where none be offended withal, as it is before proved. And thoughe this Reaſon maketh not againſt the wearing of Prieſts Apparel; yet it maketh for it; and that for three Cauſes.

The firſt is, Bycauſe there is concluded thereby nothing elſe, but that we may not wear the Apparel of Prieſts with the Offence of other. And therfore it is to be preſuppoſed, and inferred therof, that when and where no Offence is given by the wearing of ſuch Apparel, wee may wear it, whether it hath been ſuperſtitiouſly uſed, or no. Or elſe theſe Words, *With the Offence of other*, were put in vaine; and it had been ſufficient, barely without the ſame Wordes, to have ſaid, Prieſts Apparel, which hath been ſuperſtitiouſly uſed, ought not to bee worne.

The

The ſecond Cauſe, Why the Reaſon aforeſaid maketh for the wearing of Prieſts Apparel, is, bycauſe, that as *Poule* calleth them that were offended
Rom. 14. with the eating of Idol-Meate, *Weak in Faith*, bycauſe they judged againſt the Libertie of the Goſpel therein: Even ſo it is to be ſaied of them, which be offended with the wearing of Prieſts Apparel, that they be *Weak in Faith*; for that they be not fully perſuaded of the Libertie of the Goſpel herein, which alloweth the wearing of the ſaied Apparel. And therfore they ought to ſuffer themſelves to be better taught and amended therein: as they did, or ought to have don, which thought it unlawful to eat of the Meat, that was offered to Idols.

The third Cauſe is, Bycauſe as they, that were offended with the eating of Idol Meate, were borne withal but for a time, until they were playnely taught in the Libertie thereof by the Goſpel; and if after that Knowledge, they wolde
1 *Cor.* 9. be ſtil offended with the eatinge of Idol Meate, then they were coumpted no more *Weak* in Faith, but *Wilful* and ſtubborne in there Opinion: and ſo the
Mat. 15. Offence that they took by eating of Idol Meate was not regarded; no more then *Chriſt* regarded the Offence of *Phariſees*: Right ſo it is to bee ſeyed of them that be offended with the wearing of Prieſts Apparel. At the firſt they were to be borne withal until further Knowledge; but now that they perfitly knowe, that we weare not this Apparel for Religion, but for Order and Obedience; and that they have been borne withal herein almoſt thees ſix Yeres; and yet they are rather more then leſs offended with the wearing of Prieſtly Apparel, they are not now weak in Faith herein for lack of Knowledge, but corrupt in Opinion for Wilfulnes, Stowtnes, and Singularitie. And therfore theire Offence herein is not to be regarded.

The Second REASON.

1 *Cor.* 10. WEE muſt not weare ſuch Apparel as offendeth our Bretherne: But by wearing of Prieſtis Apparel we offend our Bretherne. Therefore we muſt not weare Prieſtis Apparel.

The ANSWER.

IT is moſt playnely knowen, that is the Quenes Majeſties Injunction, and Commandment, that we Miniſters ſhuld weare Prieſtes Apparell. Which Commandment in things indifferent, (as the wearinge of Prieſtis Apparel is,)
Rom. 13. ought to be obeyed and fulfilled, even for Conſcience ſake, as *Poule* ſaith. And it is further knowen, (as I wold wiſhe it were in prynte ſo declared,) that almoſt the whole Realme, as wel Proteſtants as Catholikes, do allow the ſame Apparel to be worne not for Religion, but for Order and Obedience. Therefore they, that be offended with the wearinge of Prieſtis Apparel, take the Offence, and the Wearers give none. But they, that be offended withall, give the Offence, in that they openly refuſe to weare the ſaid Apparel, which is now commonly receaved and worne even of the Proteſtants; and ſay withal, that it cannot ſtand with the Libertie of the Goſpel to wear it. For ſo by the Goſpel they ſeeme to condemne the reaſt of the Proteſtantes, which doo allowe Prieſtes Apparel, or weare it. Whereby the People, and other alſo, thinke that we Proteſtants diſagree in our Religion. And therfore they refuſe to beleave it; as doubting of the Truth therof. And our Enymies ſlaunder and mocke it as falſe, for this our Variance (as it is thought) in Religion. And ſo the Trueth is hindered, the Majeſtie thereof defaced, and the Autoritie diſcredited. Wherefore thus maye we wel uſe theire own Reaſon againſt them. Miniſters muſt weare no Apparel, that offendeth other: But theire wearynge of other Apparel then prieſtly offendeth other. Therefore Miniſters muſt weare no other Apparel then is prieſtly.

The Third REASON.

DUrant, *Maurus*, and other write, That Prieſtis Apparel hath many Superſtitious Significations; and hath been, and ſhuld be ſanctified; and judgeth it ſo neceſſarye, that Miniſters cannot ſerve God wel in the Church without it. Therfore Prieſtis Apparel ought not to be worne.

The

The ANSWER.

WEE do not defend the wearing of Prieſtis Apparel, as it hath been ſuperſtitiouſly uſed, but as it is now commanded, and thought to make for good order. Therfore this Reaſon is not good, bycauſe there is more in the Conſequent, then is in the Antecedent. Yea, it is a *Fallax à dicto ſecundum quid ad ſimpliciter*; bycauſe it concludeth, that foraſmich as Prieſtis Apparel, which hath been ſuperſtitiouſly uſed, is not to be uſed, as it was uſed ſo; Therfore it ought not to be uſed and worn at al, without ſuch Abuſe. But to the foreſaied Reaſon, *Durant*, *Maurus*, and other write, *That Prieſtes Apparel hath many ſuperſtitious Significations, and hath been judged ſo neceſſarye, that Prieſtes could not ſerve God wel in the Church without it. Therefore Prieſtis Apparel ought not to bee worne.* If we wil make a Syllogiſme of this *Enthymeme*, we ſhal wel underſtand the Untrueth of this Reaſon. Whatſoever thing hath been ſuperſtitiouſly uſed, ought not to be uſed: But *Durant*, *Maurus* and other write, that Prieſtes Apparel hath been ſuperſtitiouſly uſed. Therefore Prieſtes Apparel ought not to be uſed. Now, who ſeeth not, that the *Major* is falſe? For Meat conſecrated to Idols might be eaten without Synne, thoughe by ſuch Conſecration it was idolatrouſly uſed. The difference of Meate and Dayes, which were commanded and kept for Religion, may be, for al that, ſtil kept for Policie and Order. Though God commanded, that there ſhuld be no Altar, but at *Hieruſalem*, to do Sacrifice upon; and if there were, it was Idolatrye: Yet the Children of *Reuben*, *Gad* and *Manaſſes* builded up an Altar out of *Hieruſalem*, in remembrance that they were Goddes People, and ſerved the ſame God, that the reaſt of the Children of *Iſrael* did; and it was allowed as lawfully doen. So may we uſe Prieſtis Apparel for Order and Obedience, however it hath been ſuperſtitiouſly uſed.

1 Cor. 10.

Joſue 22.

Agayne, if it were true, (as it is not) that we ought not to weare Prieſtes Apparel, that hath been uſed with Superſtition; yet ſuch Apparel of Prieſtes, that hath been made ſince true Religion hath been received, and is ſtil made, may bee worne. Therefore the foreſaied Reaſon is a *Fallax* (as I ſaied) *à dicto ſecundum quid ad dictum ſimpliciter.*

The Fourth REASON.

WEE ought by *Poule* to forbeare from al Appearance of Evil. But in Apparel, to go like a Papiſtical Prieſt, hath the Appearance of Evil. Therefore we ought not to go in Prieſtis Apparel.

1 Theſſ. 5.

The ANSWER.

THE *Minor* is not true. For no Apparel hath any Appearance of Evil; and no Man is to bee judged thereby to be Evil. For of al indifferent Things, as Meate, Drynke, Dayes and Apparel be, *Poule* ſaith, *Nemo vos judicet in cibo, in potu, aut in parte diei feſti.* For by the ſame *Poule*, neither Meat, Drink nor Apparel be the Kingdome of God: they be neither good nor bad. The Lawyer weareth a Typpit and a Gown, like a Papiſtical Prieſt; yet no man judgeth him to ſynne, or to be a Papiſt therefore. The Mourner weareth a Capp like a Prieſt; yet no Man reproveth him, or thinketh him to be a Papiſt for it. The Porter, the Horſekeeper, ſometyme weare a lynnin Garment, like a Surpleſſe, yet no Man judgeth them to do amiſſe, or to be Papiſts for it. Therefore, it is not the Faſhion of Prieſts Garments, that hath the Appearance of Evil.

Col. 2.

Rom. 14.

If it be ſaied, that Prieſtes Apparel hath the Appearance of Evil, bycauſe it ſhoweth, who is a Prieſt, andputteth difference betwixt a Prieſt, and another: I anſwer, that the Apparel of Prieſtes ought not to be judged to have the Show of Evil, for ſhowing and putting ſuch Difference. Bycauſe the Prieſt is of another Call and Office, than any other Man is: (and it is Reaſon, that he ſhuld be taken, as he is:) So it ſtandeth with good Order, that by difference of his Apparel, it ſhuld be declared; and ſo it is not to be diſallowed. For that both Scripture and Reaſon allow Order. Further, bycauſe

to be a Miniſter, as he is now, is not Evil: bycauſe his Miniſtery is now whole accordinge to the Worde of God. Therfore the Apparel, which is appoynted, and uſed to ſhow, that this Man or that Man is a Miniſter, is not Evil, but good. But if it be ſaied, that Prieſtes Apparel was invented, and uſed for Religion, and to ſhew forth a Papiſtical Prieſt, ſuch one as ſaith Maſſe, and mayntayneth Idolatrye and Superſtition; then I anſwer, that thoughe it was firſt ſo ordeyned, and for that Cauſe uſed; yet it is not now appoynted, nor uſed for any ſuch ſuperſtitious end. As I wold to God it were ſo taught by publike Doctrine in prynte, and then al this Strife wold be at an end. But the ſaied Apparel is worne and appoynted to put Difference betwixt a Prieſt, and another Man; and to ſhow who is a Prieſt, that he may be eſtemed as he
1 Cor. 4. is, even the Miniſter of Goddes Holy Worde and Sacraments. Therefore Prieſtes Apparel hath not the Appearance of Evil, but of Good. And ſo it is
1 Theſſ. 5. not forbidden by *Poule*, bycauſe he forbiddeth but that thinge, which ſemeth and ſhoweth to be ſynne indeed.

The Fift REASON.

WEE may not uſe indifferent Thinges, when they bee commanded; bycauſe then of Things indifferent, they be made not indifferent, but neceſſary. But Prieſtes Apparel, though it be indifferent, is commanded, and ſo it is made not indifferent, but neceſſary. Therefore we ought not to uſe Prieſtes Apparel, bycauſe it is commanded.

The ANSWER.

IF the Apparel of Prieſtes ought not to be uſed, when it is commanded, bycauſe then it is made, of indifferent, neceſſarye, why then make ye it neceſſarye without Commandment? For in that ye wil not uſe it, and teach that in Conſcience you ought not to weare it, you make it therby, of indifferent, neceſſarye: not neceſſarye for Policie, which is lawful; but neceſſarye for Religion, which is ungodly. If this were true, that we might not uſe indifferent Things when they be commanded, bycauſe then of Things indifferent, they be made not indifferent, but neceſſarye; then we ought not to obey and kepe any Lawe, that properly a Prince doth make, bycauſe properly he maketh no Lawe for Vertue, or againſt Vice. For that it is made already in the Worde of God: For there al Vertue is commanded, and al Synne forbidden. But the Lawes, that a Prince maketh, they be of Things indifferent, which before his Laws we might at our choiſe, have doen them, or left them. But after they be commanded or forbidden by his Lawe, we muſt nedes kepe the commanded, and ſhoyne the forbidden, even for Conſcience ſake, as it is in *Poule*. If this were true, that we might not uſe Thinges indif-
Rom. 13. ferent, when they be commanded, bycauſe then of Thinges indifferent, they be made not indifferent, but neceſſarye, then we ſhuld not obey
Rom. 14. *Poule*, in commanding us not to eate the Meate, nor to breake the Holy Daye, that our weake Brothers will be offended withall: bycauſe by this his Commandment, the abſteynynge from Meate, and the kepyng of holy Dayes, which be Thinges indifferent, be made not indifferent, but neceſſarye in the
Rom. 13. Caſe of Offence. But it is certen by *Poule*, that we muſt obey the Prince, when of Thinges indifferent, he maketh them by his Lawe neceſſarye: and we muſt not eate Meate, nor break the Holye Daye, (as indifferent Things as they be,) when and where thereby, we offend our Weake Bretherne.
Rom. 14.

Therefore we ought to weare Prieſtis Apparel, even when it is commanded, thoughe by the Commandement it is made, of indifferent, neceſſarye. Bycauſe it is commanded not for Religion, but for Order. To end this anſwer, *Neceſſarye* in this Reaſon is taken two wayes. In the *Major* for neceſſarye for Religion; in the *Minor* for neceſſarye for Policie. And ſo there be fower Termes in the Syllogiſme: and ſo the Reaſon is not good. For it is a *Fallax ab æquivocatione*.

The

The Sixth REASON.

IF we ſhuld graunt to weare Prieſtis Apparel, then it might, and wold be required at our Handes, to have Shawen Crownes, and to receive more Papiſtical Abuſes. Therefore it is beſt at the firſt not to graunt to weare Prieſtis Apparel.

The ANSWER.

WHAT wolde be requyred, if al Miniſters did weare Prieſtes Apparel, we knowe not. For thinges to come be out of our Knowledge. But it is our part to judge the beſt, and to praye for the beſt. And we ought not to fear the worſt, but to truſt for the beſt. Bycauſe we evidently ſee the Prince to ſet forth and to favour good Religion, both in Word and Dede. This Evil Suſpicion might be wel gathered, if the Prince were, (as God forbid) a Papiſt; but in no wiſe, ſhe being as ſhe is, (God be thanked) a Proteſtant. If we might thus reaſon of uncerten likelyhodes, then this might be ſaied: If they that be Miniſters wil not wear Prieſtes Apparel, as the Prince hath commanded, then it is to be feared, (which I pray God be not) that ſhe wil put them out of theire Lyvinges, and out of the Miniſterie alſo, as wel lerned, and as neceſſarye as they be, as diſobedient Perſons; as *Eulabius* a Biſhop ſerved his own Sonne, bycauſe he wold not weare Prieſtes Apparel, (as *Camerarius* in his Catechiſme writeth, *Cap. de Traditionibus*:) And that the Goſpel ſhal be ſlaundered, hindered, and leſſe loved for ſuch unruly Teachers therof. The which is a great deal worſe, than to have a ſhaven Crowne, which is worne without Superſtition. But bycauſe this kinde of reaſonynge is both hateful and uncerten, I wil leave to ſpeake more of the foreſaid Reaſon, for that it is uncerten, and ſo cannot prove that which is doubtful, nor diſprove that which is certen.

[NUMB. XXXII.]

The Univerſities Letter of Thanks to the Archbiſhop of Canterbury, *upon their obtaining a Licence to eat Fleſh on* Wedneſdays.

QUantis beneficiis à Dominatione tuâ, jam ſuperioribus ſæpe temporibus affecti ſimus, non agnoſcimus ſolum (Reverendiſs. Domine) ſed præ nobis etiam ferimus libentiſſimè. Et quanquam ſanè aut Virtus tua, aut etiam ad gratificandum propenſum ſtudium, te ad perpetuam quandam beneficentiam exſuſcitat, tamen hoc certè quicquid eſt commodi, quod per te ſumus conſecuti, tantâ præſertim celeritate, vix potuiſſe quidem confieri credidimus, petere à te certe non auſi ſimus. Quo tua eſt uberior Laus, ſive Conſilii, qui noſtris admonitionibus non egueris, ſive Benignitatis, qui tanto Beneficio Academiam diutius ſolicitè carere non paſſus ſis. Quare quod Academiæ rationibus tam opportunè proſpexerit Dominatio tua, cum in eo tibi omnes debemus plurimùm, tum Poſteri etiam noſtri hujus tuæ beneficentiæ Memoriam, Benevolentiâ proſequentur ſempiternâ.

Ex Regiſtro Literar. Orator Publici. Cantab.

Deus Opt. Max. Dominationem tuam quam diutiſſimè nobis Reíq; publicæ conſervet incolumem. Vale 15. Kal. Decemb. 1564.

Reverendiſs. in Chriſto Patri D. Archiepo. Cant. Patrono noſtro Colendiſſimo.

Tui Honoris & Dignitatis Studioſiſſimi Procancell. & Univerſus Sen. Cant.

NUMB. XXXII.

The Maner how the Church of England *is Adminiſtred and Governed. Drawn up by the Archbiſhop.*

Ex vet. libro impreſſo.

The CHURCH of *England* is divided into two Provinces, { *Canterbury*, And *York*.

The Province of *Canterbury* hath

The Archbiſhop of the ſame, who is Primate of al *England*, and Metroplitan,

The Biſhop of { *London*, *Winchester*, *Elye*, *Chicheſter*, *Hereford*, *Salisbury*, *Worceſter*, *Lincolne*, *Coventry* and *Litchfield*, *Bath* and *Wells*, *Norwich*, } { *Exeter*, *Rocheſter*, *Peterborough*, *S. Davids*, *S. Aſaph*, *Landaff*, *Bangor*, *Oxford*, *Gloceſter*, and *Briſtol*. }

The Province of *York* hath,

The Archbiſhop of the ſame, who is alſo Primate of *England*, and Metropolitan.

The Biſhop of { *Durham*, *Carliel*, and *Cheſter*.

Amongſt us here in *England*, no Man is called or preferred to be a Biſhop, except he have firſt received the Orders of Prieſthood, and be wel hable to inſtruct the People in the Holy Scriptures.

Cathedrals. Every one of the Archbiſhops and Biſhops have their ſeveral Cathedral Churches, wherin the Deans bear chief Rule, being Men ſpecially choſen, both for their Learning and Godlines, as neer as may be.

Theſe Cathedral Churches have alſo other Dignities and Canonries, whereunto be aſſigned no idle or unprofitable Perſons, but ſuch as either be Preachers or Profeſſors of the Sciences of good Learning.

In the ſaid Cathedral Churches, upon Sondays and Feſtival Days, the Canons make ordinarily ſpecial Sermons. Whereunto duely reſort the Head Officers of the Cities, and the Citizens. And upon the Worken Days, thrice in the Week, one of the Canons doth read and expound ſome piece of Holy Scripture.

Archdeacons. Alſo, the ſaid Archbiſhops and Biſhops have under them their Archdeacons, ſome two, ſome four, ſome Six, according to the largnes of the Dioces. The which Archdeacons keep Yearly two Viſitations, wherin they make diligent Inquiſition, and Search both of the Doctrin and Behaviour, as wel of the Miniſters as of the People. They puniſh th'Offenders. And if any Errors in Religion, and Hereſies fortune to ſpring, they bring thoſe and other weighty Matters before the Biſhops themſelves.

Scripture read. There is nothing read in our Churches, but the Canonical Scriptures, which is done in ſuch Order, as that the Pſalter is read over every Month; the New Teſtament four Times in the Year, and the Old Teſtament once every Year.

And

And if the Curate be judged of the Biſhop to be ſufficiently ſeen in the Holy Scriptures, he doth withal make ſome Expoſition and Exhortation unto Godlineſs.

Homilies. And forſomuch as our Churches and Univerſities have been wonderfully marred, and ſo foully brought out of al Faſhion in time of Papiſtry, as there cannot be had learned Paſtors for every Pariſh, there be preſcribed unto the Curats of meaner Underſtanding, certain Homilies deviſed by learned Men, which do comprehend the principal Points of Chriſtian Doctrin, as of Original Sin, of Juſtification, of Faith, of Charity and ſuch like, for to be read by them unto the People.

Common-Prayer. As for Common Prayer, the Leſſons taken out of the Scriptures, th'adminiſtring of the Sacraments, and the Reſidue of Service don in the Churches, are every whit don in the vulgar Tongue, which al may underſtand.

Touching the UNIVERSITIES.

Moreover this Realm of *England* hath two Univerſities { *Cambridge*, and *Oxford*.

And the Maner is not to live in theſe as within Houſes that be Inns, or a Receipt for common Gueſts, as is the Cuſtom of ſome Univerſities; but they live in Colleges under moſt grave and ſevere Diſciplin; even ſuch as the famous learned Man *Eraſmus* of *Roterodame*, being here amongſt us about fourtie Years paſt, was bold to preferre before the very Rules of the Monks.

In *Cambridge* be XIV. Colledges; theſe by name that follow:

Trinity Colledge, Founded by King *Henry* VIII.
The *King*'s Colledge.
S. *John*'s Colledge.
Chriſt's Colledge.
The *Queen*'s Colledge.
Jheſus Colledge.
Bennet Colledge.
Pembroke Colledge; or *Pembroke* Hall.
Peter Colledge, or *Peter* Houſe.
Gunwel and *Gaius* Colledge, or Hall.
One other *Trinity* Colledge, or *Trinity* Hall.
Clare Colledge, or *Clare* Hall.
S. *Katharin*'s Colledge, or *Katherin* Hall.
Magdalen Colledge.

In *Oxford* likwiſe there be Colledges, ſome greater, ſome ſmaller, to the Number of XXIV. The Names wherof be as followeth:

The Cathedral Church of *Chriſt*: Wherein alſo is a great Company of Students.

Magdalene Colledge.
New Colledge.
Marten Colledge.
All Sowles Colledge.
Corpus Chriſti Colledge.
Lincolne Colledge.
Auriel Colledge.
The *Queen*'s Colledge.
Baylie Colledge, or *Baliol* Colledge.
S. *John*'s Colledge.
Trinity Colledge.
Exceter Colledge.
Brazen-noſe Colledge.
Th'*Univerſity* Colledge.
Gloceſter Colledge.
Brodegate Hall.
Heart Hall.
Magdalene Hall.
Alborn Hall.
S. *Mary* Hall.
White Hall.
New Inne.
Edmond Hall.

And beſides theſe Colledges that be in the Univerſities, this Realm hath alſo certain Collegiate Churches, as *Weſtmynſter*, *Windeſour*, *Eaton*, and *Wynchеſter*. The two laſt wherof do bring up and find a great Number of yong Scholars; the which, after they be once perfect in the Rules of Grammar and

of

of Verſifying, and wel entred in the Principles of the Greek Tongue and of Rhetorick, are ſent from thence unto the Univerſities. As thus; Out of *Eaton* Colledge they be ſent unto the *King*'s Colledge at *Cambridge*; and out of *Wyncheſter* unto the *New* Colledge at *Oxford*.

The Colledges of both the Univerſities be not only very fair and goodly built thorough th'exceeding Liberality of the Kings in old Time, and of late Days, of Biſhops and of Noble Men; but they be alſo endowed with marvellous large Livings and Revenews.

In *Trinity* Colledge at *Cambridge*, and in *Chriſt*'s Colledge at *Oxford*, both which were Founded by King *Henry* th'Eighth, of moſt Famous Memory, are at he leaſt found four hundred Scholars. And the like Number wel neer is to be ſeen in certain other Colledges, as in the *King*'s Colledge, and S. *John*'s Colledge at *Cambridge*: In *Magdalen* Colledge and *New* Colledge of *Oxford*. Beſides the reſt which we now pas over.

Every one of the Colledges have their Profeſſors of the Tongues, and of the Liberal Sciences, (as they cal them) which do trade up Youth privately within their Halls; to th'end they may afterward be able to go furth thence into the Common Schools as to open Diſputation, as it were into plain Battail, there to try themſelfe.

In the Common Schools of both the Univerſities, there are found at the King's Charge, and that very largely, Five Profeſſors and Readers, that is to ſay,

The Reader of Divinity,	The Reader of the *Hebrew* Tongue,
The Reader of the Civil Law,	And
The Reader of Phyſick,	The Reader of the *Greek* Tongue.

And for the other Profeſſors; as of Philoſophy, of Logique, of Rhetorick, and of the Mathematicks, the Univerſities themſelves do allow Stipends unto them. And theſe Profeſſors have the Ruling of the Diſputations, and other School Exerciſes, which be daily uſed in the Common Schools. Amongſt whom, they that by the ſame Diſputations and Exerciſes are thought to be come to any Ripenes in Knowledg, are wont according to the Uſe in other Univerſities, ſolemply to take Degrees, every one in the ſame Science and Faculty which he profeſſeth.

The Ends of the Reformation.

We thought good to annex theſe Things, to th'end we might confute and confound thoſe that ſpread abroad Rumours, how that with us nothing is don in Order, and as ought to be don; that there is no Religion at al, no Eccleſiaſtical Diſcipline obſerved, no Regard had of the Salvation of Mennes Souls; but that al is don quite out of Ordre, and ſeditiouſly; that al Antiquity is deſpiſed; that Liberty is given to all Senſuality and leud Luſts of Folkes; that the Livings of the Church be converted to profane and worldly Uſes. Wheras in very Trouth we ſeek Nothing els but that that God, above al, moſt good, may have ſtil his Honour truly and purely reſerved unto him; that the Rule and Way to Everlaſting Salvation may be taken from out of his very Word, and not from Mens Fantaſies; that the Sacraments may be miniſtred not like a Maskary or a Stage-play, but religiouſly and reverently, according to the Rule preſcribed unto us by Chriſt, and after the Examples of the Holy Fathers, which flouriſhed in the Primitive Church; that that moſt holy and godly Fourm of Diſcipline, which was commonly uſed amongſt them, may be called home again: that the Goods of the Church may not be launched out amongſt Worldlings and Idle Perſons, but may be beſtowed upon the Godly Miniſters and Paſtors, which take Pain both in Preaching and Teaching: That there may from tyme to tyme ariſe up out of the Univerſities Learned and Good Miniſters, and others meet to ſerve the Commonwealth: And finally that al unclean and wicked Life may be utterly abandoned and baniſhed, as unworthy for the Name of any Chriſtian.

And albeit we are not yet able to obtain this, that we have ſaid, fully and perfitly (for this ſame Stable, as one may rightly cal it, of the *Romiſh Augias*, cannot ſo ſoon be thoroughly cleanſed, and rid from the long grown Filth and Muck) nevertheles this is it whereunto we have regard; hither do we tend;

to

to this Mark do we direct our Pain and Travail: And that hitherto (through God his gracious Favour) not without good Succeſs and plenteous Increaſe. Which thing may eaſily appear to every Body, if either we be compared with our own ſelves, in what maner of Caſe we have ben but few Years ſynce, or els be compared with our falſe Accuſers, or rather our malicious Slaunderors.

The Lord defend his Church; Govern it with his Holy Spirit, and Bleſs the ſame with al proſperous Felicity. *Amen.*

BOOK III.

[NUMB. XXXII.]

Thh Archbiſhop to the Biſhop of London; *Concerning Licences for Preachers.*

To the Right Reverend Father in God, and my Loving Brother, the Biſhop of London, *Give theſe:* Park. *Regiſt.*

AFter my Harty Commendation to your good Lordſhip: For that the Queens Majeſty is informed of divers indiſcreet Preachers, who be thought to be Licenced partly by my Letters, partly by other of our Brethren; Of which Preachers, divers have deceived our Expectation: Wherupon for the better Inſtruction of her Subjects, her Highnes Commanding the ſame, it is meet that we ſhould take for hereafter, a more diligent choiſe of ſuch as ſhal ſue for ſuch Licences. In the mean time, this is to pray and require your Lordſhip to ſignify to the reſt of our Brethren in my Province, that they charge their Curats to ſuffer none to Preach in their Cures, by Vertue of my Licences, bearing date before the firſt Day of April laſt paſt. Which Order I find to have been uſed in my Predeceſſors Days, as in Biſhop *Cranmer's* I have to ſhew: Who upon ſuch occaſion was compelled twice or thrice in his time to cal in Licences before granted with Addition partly of certain Clauſes, and partly Bands, not to Diſturb the State of Religion eſtabliſhed by public Authority: Notifying alſo, that ſuch as ſhal deſire to be admitted by my Licence or theirs, (being meet for the ſame) ſhal be received again without any Difficulty, or any great Charges for their Licences, bringing in their old.

Furthermore, this is alſo to require you in the Queens Majeſties Name, that the Officers of the Ordinaries give charge, that no Curat be admitted to ſerve, coming out of any other Dioceſs, except he bring the Letter Teſtimonial from the Ordinary where he did before ſerve: And alſo that they be advertiſed, that ſuch Miniſters as be not of grave and conſtant Abode, Let not out their Benefices without the Conſent of the Ordinary; to foreſee al unhoneſt Pacts; as divers have deceived the Queens Subjects in taking Summs of Mony for their Leaſes, and afterward diſhoneſtly departed from their Places, to a manifeſt Fraud of their ſaid Farmers.

From my Houſe at Lambeth, *this* XII. *Day of* May, 1565.

Your Loving Brother,

MATTH. Cant.

NUMB.

NUMB. XXXIII.

A DIETARY; being Ordinances for the Prices of VICTUALS and DIET of the Clergy: For the preventing of Dearths.

¶ *A Dietarie.*

Edwarde the Second

Writtes publiſhed after the Ordinaunce of Earles and Barons. Anno domini. 1315.

EDwarde by the grace of God kyng of Englande, &c. To Shiriffes, Maiors, Bailiffes of Fraunchiſes, greetyng. Forasmoch as we haue heard and underſtanded the greevous complayntes of Archbiſhops, Biſhops, Prelates, and Barons, touchyng great dearth of victuals in our Realme: We ordeyne from henceforth, that no Oxe ſtalled or corne-fedde, be ſolde for more then xxiiii. s. No other graſſe-fed Oxe for more then xhi. s. a fat ſtalled Cowe at xii. s. another Cowe leſſe wourth, at x. s. a fat Mutton-corne fed, or whoſe wool is well growen, at xx. d. another fat Mutton ſhorne at xiiii. d. a fat Hogge of two yeres olde at iii s. iiii. d. a fat Goole at ii. d. ob. in the city at iii. d. a fat Capon at ii. d. in the citie ii. d. ob. a fat Hen at i. d. in the citie at i. d. ob. Two Chickens at i d in the citie at i. d ob. Foure Pigions i. d. in the citie three Pigions i. d. Item xxiiii. Egges a peny. in the citie xx. Egges a peny. We ordeyne to all our Shiriffes and our other miniſters whatſoever they be, that yf any perſon buy or ſell any of the thynges above named, contrary to our ordinaunce aforeſayde, that the ware be forfaite, and due penaltie ſet vpon them according to their deſart. Yeuen at Weſtminſter vnder our great ſeale the xiiii. day of Marche, the viii. yere of our reigne.

This writte was publiſhed in the Shiriffes countie in Kent, in the feaſte of ſaint Agaperus the martyr.

EDwarde by the grace of God, &c. to Shiriffes of Kent, greetyng. Forasmuch as through to outragious and vnmeaſurable ſeruices of meaſſes and meates, the which great perſonages of our Realme at this tyme haue made and uſed to make, and yet do make and vſe in their houſes, and hereupon other meaner men of the ſame Realme, for whom it is not conuenient to take vpon them ſuch thynges, do endeuour and enforce themſelues to counterfaite the great eſtates in doyng ſuch outrages, farther than their ſtate requireth: And beſydes this, becauſe many idle perſons vnder colour of mynſtrelſie, and going in meſſages, and other faigned buſines, haue ben and yet be receaved in other mens houſes to meate and drynke, and be not therewith contented, yf they be not largely conſydered with gyftes of the Lordes of the houſes: many ylles are come to the ſayde Realme, both to the apayrynge of the good healthy of mens bodies, and alſo to the deſtruction of the goodes of the Realme, and to the great decay and impouerifhment of the ſayde Realme: We wyllyng to reſtrayne ſuche outragious enterpriſes and idlenes, and the ylles that myght chaunce therof, and to take them cleane awaye ſo farree as we may, by the aſſent and aduiſe of our counſell, Haue ordeyned, that the fourme which followeth be holden and kept touchyng the thynges aboue written. Firſt, that the great Lordes of the Realme cauſe not to be ſerued in their houſes aboue two courſes of fleſhe, of foure kyndes of fleſhe, that is to ſay, the one and the other courſe double, without any more, ſauyng that the Prelates, Earles, and Barons of the greater ſort of the lande, may haue one meaſſe betwene, of one ſort of fleſhe at their table yf they lyſt. And likewiſe that they make vpon the fyſhe day their ſeruice of two courſes in foure kindes of fyſhe without any more, or one meaſſe betwene of one kynde of fyſhe, yf they lyſte, and that whoſoeuer ſhall do otherwiſe be greuouſly puniſhed by our Officers. And lykewyſe that to the houſes of Prelates. Earles, and Barons, none reſort to meate and drynke, unleſſe he be a mynſtrel, and of theſe minſtrels, that there come none except it be three or foure minſtrels of honour at the moſt in one day, vnleſſe he be deſired

red of the lorde of the houſe. And to the houſes of meaner men, that none come, unleſſe he be deſired, and that ſuch as ſhall come ſo, holde them ſelues contented with meate and drynke, and with ſuch curteſie as the maiſter of the houſe wil ſhewe vnto them of his owne good wyll, without their askyng of any thyng. And yf any one do agaynſt this ordinaunce, at the firſte tyme he to loſe his minſtrelſie, and at the ſeconde tyme to forſweare his craft, and neuer to be receaued for a minſtrell in any houſe. Lykewiſe that no meſſenger, nor currour, come to any houſe to eate and drynke, yf he bryng not his maiſters maie, or haue ſome certaine meſſage to do to the maiſter of the houſe. And concernyng Archers and other idle men, that none come there vnleſſe he be deſired of the maiſter. And we forbid vnder payn of our greuous Forfaiture, that no man receaue them to meate and drynke, contrary to the fourme of this ordinaunce. And therefore we commaunde you, and earneſtly enioyne you, that you cauſe the thinges aboueſayde to be publiſhed, in Cities, Boroughes, market Townes, and other places within your Bayliwicke, where you ſhall ſee it meete to be done, and the ſame earneſtly to be kept vpon the paynes aforeſayde. Yeuen at Langley the vi. day of Auguſt, in the ix. yere of our reigne.

Chriſtus.

AS it was in the dayes of Noe, ſo ſhall it be in the dayes of the Sonne of man. They were eatyng and drynkyng, &c. even vnto the ſame day that Noe entred into the Arke, and the flood came, and deſtroyed them all. Lykewiſe in the dayes of Lot, they were eatyng and drynkyng, &c. But the ſame day that Lot went out of Sodome, it rayned with fire and brymſtone from heaven and deſtroyed them all: Even thus ſhall it be in the day when the Sonne of man ſhall appeare. Math. 24. Luk. 17.

Conſtitutio Thome Cranmeri Archiepiſcopi, & aliorum Fratrum ſuorum.

IN the yere of our Lord M. D. xli. it was agreed and condeſcended vpon, alwel by the common conſent of both Tharchbiſhops and moſt part of the Biſhops within this Realme of Englande, as alſo of diuers graue men at that tyme, both Deanes and Archedeacons, the fare at their tables to be thus moderated.

Firſt, That Tharchbiſhop ſhould neuer exceede vi: diuers kyndes of fleſhe, or vi. of fiſhe one the fiſhe dayes; the Biſhop not to exceede v. the Dean and Archdeacon not abobe iiii. and al other vnder that degree not abobe iii. Prouided alſo, that the Archbiſhop myght haue of ſecond diſhes iiii. the Biſhop iii. and al others vnder the degree of a Biſhop but ii. As Cuſtard, Tart, Fritter, Cheeſe, or Apples, Peares, or ii. of other kyndes of fruites. Prouided alſo, that if any of the inferiour degree dyd receaue at their table any Archbiſhop, Biſhop, Dean, or Archdeacon, or any of the laitie of lyke degree, vidz. Duke, Marques, Earle, Vicount, Baron, Lorde, Knyght, they myght haue ſuch proviſion as were meete and requiſite for their degrees.

Prouided alway, that no rate was limitted in the receauyng of any Ambaſſadour. It was alſo prouided, that of the greater kyndes of fowles, there ſhould be but one in a diſhe, as Crane, Swan, Turkeycocke, Hadocke, Pyke, Tench: and of leſſe ſortes but two, vidz. Capons two, Phealantes two, Conies two, Woodcockes two. Of leſſe ſortes, as of Partriches, the Archbiſhop iii. the Biſhop and other degrees vnder hym ii. Of Blackburdes the Archbiſhop vi. the Biſhop iiii. the other degrees iii. Of Larkes and Snytes, and of that ſort but xii. It was alſo prouided that whatſoeuer is ſpared by the cuttyng off of the olde ſuperfluitie, ſhoulde yet be prouided and ſpent in playne meates for the relieuyng of the poore. Memorandum, that this order was kept for two or three monethes, tyll by the diſuſyng of certaine wylful perſons, it came to the olde exceſſe.

Inter conſtitutiones legantinas, editas Londini, ſub Anno 1555. Preſidente Reginaldo Cardinali Polo, decret. 5.

THe example of lyfe is a certaine effectuous kynde of preachyng. Therfore all Biſhops, and all other prelates of the Church, be moniſhed and commaunded to lyue ſoberly, chaſtely, and godly, abſtaynyng not only from all euyll, but alſo from all ſhewe of euyll: that their perſons, houſes, families, tables, implementes of houſe,

may be worthyly called a Mirror of Modeſtie and Frugalitie. Whereupen the vſe of precious and ſylke Garments be forbydden them. At their Table whatſoever Gueſt there be, ſhall be ſet no more then three kyndes of Meate, or at the moſt foure, which is in the reſpect of the Qualitie of this tyme graunted by Pardon and Indulgence, rather than by Allowance, beſydes Fruite and banquettyng Diſhes. As for further furnyſhyng of their Table, let it be, readyng of holy Bookes, and godly Communication.

Cauete à crapula & ebrietate.

NUMB. XXXIV.

Cawſes of the Dearthe of Corne: and Remedies.

MSS. penes me.

1. FIrſt, wealthie Fermers, that ought by Statute to bring ſo much Corne to the Market as thei buie for Seede, do perhaps bring, for Coulours ſake, iij or iiij Buſhell, and bargain with him, of whom thei buie their iij or iiij Buſhell for ſeed, to deliver at a certain Place appointed a number of Quarters at the like Price; ſo that neither of theis ij Parties furniſhe the Market enie more, and ſpeciallie the Buier, althoughe he have perhaps C Quarters in his Barne to ſell.

2. *Item*, If perhaps Barnes be at enie time charged to ſerve the Market according to eche mans quantitie of Corne, ſome will keape a great Portion of Corne readie thresſhed hid within the Mowe of Corne in Sheaf.

3. *Item*, All maner Craftsmen, that are well able to live of their Occupation, yea and manie Batchelers, at the firſt comming in of Corne in Harveſt, do buie ſome XX Quarters, ſome C. ſome V or VI Hundreth of Barlie; which thei make into Malt, and lay up in back Roomes untill *Midſummer*, when they think to have beſt Utterance for it.

4. *Item*, The Victualers to the Citie by Water and Land, that dwell in the Countrey, have ſo much in Store, that manie times looking for a greater Dearthe, it is not conveied to the Citie, while it is good. And great Pitie it is, that thei ſhoulde have enie more in ſtore then wold loade a Barge or Cart, and aſmuche for the next Return from the Citie, and not more at once.

5. *Item*, Such Victualers as dwell within the Citie, when thei perceive a likelihood of Dearthe, thei ſtray abroade in the Countrey, and give a ſmall Portion of Money in Earneſt for manie Hundrethe Quarters at a Price agreed upon.

6. *Item*, Bakers and Brewars, perceaving a Dearth of Corne liklie to enſue, do engroſſe a great Somme againſt the Yeere following, which is a great Hindrance to the Cheapnes of Corne.

7. *Item*, In the Counties of *Oxford*, *Berks*, *Bucks*, *Cambridg*, *Hartford*, *Surrey*, *Eſſex*, *Kent*, *Norffolk*, *Suffolk* and *Southwark*, there be Licenſes to buie and ſell Graine, graunted by the Juſtices of the Peace, to ſuche Perſons as may in Lands diſpende yeerlie XXX or XL Pounds: And to ſuche Fermers as have let out their Ferms for XX *l.* yeerlie above the Rent: And alſo to a Number of Inhoulders.

8. *Item*, There are Licenſes graunted to divers Craftsmen, as Diers, Clothiers, Shoomakers, Weavers, *&c.* who give up their Occupation, and get them a Licenſe to ſell Graine. And ſome have Licenſe, and kepe ſtill their Occupation.

9. *Item*, The Badgers, that be licenſed, do moſt communelie buie their Graine in Barnes, and not in the Market, which Graine afterward thei kepe in great Quantitie in Lofts and Cellers, untill thei eſpie their Time to utter it.

10. *Item*, Such Juſtices of the Peace, that ſet forward the ſaid Licenſes in open Seſſions to Perſons of great Wealthe, are Men of great Tillage themſelves, and commune Sellers of Corne to Badgers ſecretlie in their Barnes.

Some

Some Remedies for the foreſaid Abuſes.

THAT it wold pleaſe the Quenes Majeſties Counſell, to pick out vii. or viii Juſtices of the Peace, that be no Cornſellers in the ſaid Shires, and admit ſpecial Truſt to them, to ſee the forſaid Abuſes redreſſed, aſwell in graunting of Licenſes in open Seſſions, as in ſeeing the Marketts well ſerved by ſuch as have it in their Barnes. But chieflie in the Countie of *Oxford*, with ſpeciall mention of *Henley* Towne, where at this preſent are all the Diſorders above mentioned. 1.

Item, To ſuch Juſtices, as will for the commune Weales ſake take ſome Paines in ſeing, that Fermers bring their Corne to Market, wheras indeed the Market is generallie ill ſerved, were it not for ſuch poore Men that ſell for verie Neceſſitie, either to make Rent, or otherwiſe to ſerve in their Houſe of Neceſſaries. 2.

Item, That the ſaid Juſtices of Peace, well waying the forſaid Abuſes, pik out in everie hundred iiii ſubſtantiall honeſt Men, to ſee ſuch good Ordres well kept, (who may be no Corne men as nighe as thei can,) and to make relation of their Doings in that Behalf to the ſaid Juſtices Monthelie. 3.

Item, To take Order as nigh as thei can, that whatſoever Corne is brought to the Market, it may there be bought, and not caried back again unſold. 4.

In com. *Oxon. Henry Norris, Robert Fines, Edmunde Aſhfield, Hercules Rainsford.*

In *Berks*, Sir *Henry Neuell, William Hide, Richard Warde, Jhon Winchcombe, Griffith Courteis, Edmunde Dockwray, Roger Yong.*

In *Bucks*, My Lord *Windeſor*, Sir *Robert Drurie* —— *Hautrey, Jhon Goodwine*, —— *Craiford, Thomas Fermer.*

NUMB. XXXV.

A Forme of Licence for Preaching of old Cuſtome uſed. Granted by Biſhop Fiſher, *Chancellor of the Univerſity of* Cambridge.

UNiverſis ſancte matris Eccleſiæ filiis, preſentes Literas inſpectur. vel audituris ; IOHANNES Dei gratia, alme Univerſitat. *Cantabrigie* Cancellarius, & ejuſdem Univerſitatis cetus unanimis Regentium & non Regentium, Salutem in Domino ſempiternam. Univerſitati veſtrî notum facimus per preſentes, Quod *Julianus* Epiſcopus *Oſtienſis* Miſeratione divinâ, pro divini Cultus & Fidei Catholice incremento, ac Chriſtiane Religionis augmentatione, ad Petitionem & Inſtanc. providi viri *Thome Cabolde* Domini Pape pro Natione *Anglie, Scotie, & Hibernie*, in *Romanâ* Curiâ minoris Penitentiarii, per quandam Bullam, que ſic incipit, JULIANUS *Epiſcopus, miſeratione Divinâ Oſtienſis*, &c. conceſſit nobis & Succeſſoribus noſtris, Authoritate Domini Pape ALEXANDRI Sexti apud Sanctum *Petrum* Sexto Nonas Maii, Pontificatûs ſui anno undecimo, de ejus habundante gra. & ſpeciali mandato ſuper hoc vive vocis oraculo illi facto, Licentiam & Liberam Facultatem imperpetuum, eligendi ſingulis annis duodecim Doctores ſeu Magiſtros & Graduatos, in Presbyteratus ordine Conſtitutos, & ad predicandi officium magis idoneos, qui ſub Univerſitatis ſigillo communi electi & deputati, ubíque per totum Regnum *Anglie, Scotie, & Hibernie*, populo & clero Uerbum Dei predicare & ſeminare poſſint; *Dummodo* predicti Doctores, ſeu Magiſtri & Graduati prefati, & hujuſmodi, ad predicandi officium ſic electi & deputati *non predicent in locis, ubi Ordinarii Locorum predicant, niſi de eorum conſenſu*, Conſtitutionibus & Ordinationibus Apoſtolicis; ac Statutis & Conſtitutionibus Provincialibus & Synodalibus, aut *Othonis* & *Octoboni*, ceteríſque contrariis quibuſcúnque in Regno *Anglie, Scotie, & Hibernie*, non obſtantibus, nec non locorum Ordinarioum Licentia ſuper hoc minimè requiſita; *Conſenſu tamen Rectorum Eccleſiarum interveniente.* Que omnia & ſingula plenius & evidentius in predicti *Oſtienſis* Epi. Bulla apparent. *MSS. penes me.*

NOS igitur JOHANNES *Roffenſis* Epiſcopus, Cancellarius antedict. cum cetu unanimi Regentium & non Regentium Univerſitatis predict. authoritate prefat. Bullæ nobis in hac parte conceſſa, ad officium predicandi hujuſmodi, Dilectum nobis in Chriſto *Chriſtophorum Bayley* Presbyterum, Artium Magiſtrum, *pro anno duntaxat poſt Dat. preſentium*, eligimus, preficimus, & deputamus. Vóſque in Domino oramus & obſecramus, quatenus quum prefatus *Chriſtophorus* ex Alumpnis noſtris unus, ad Vos, Ecclias, vel Capellas veſtras acceſſerit, ad officium predicationis hujuſmodi exercendum, ipſum cum omni favore, quo poteritis, admittatis. In cujus rei Teſtimonium ſigillum commune Univerſitatis predict. appoſuimus. Dat. *Cantabrigie* ultimo die menſis Maii anno Salutis humane Milleſimo Quingenteſimo Viceſimo Secundo.

NUMB. XXXVI.

A Forme of Licence for Preaching, now uſed.

MSS. penes me.

EDWARDUS HAWFORDE Sacræ Theologiæ Baccalaurius alme Univerſitatis *Cantabrigie* Procancellarius, Magiſtri & Scholares ejuſdem, Omnibus & Singulis præſentes Literas inſpecturis, viſuris vel audituris, ſalutem in Domino ſempiternam. Cum nuper Sereniſſima Regia Majeſtas per ſuas Literas patentes, gerentes Dat. apud *Weſtmonaſt.* viceſimo ſexto die Menſis Aprilis, Anno Regni ſui tertio, inter alia privilegia & Libertates Univerſitati *Cantabrigie* indulta, pro Divini Cultus, Fidei & Religionis Chriſtianæ incremento, etiam dederit & conceſſerit Nobis & Succeſſoribus noſtris Auctoritatem & Facultatem eligendi & emittendi ſingulis annis imperpetuum, duodecim Doctores, Magiſtros ſive Graduatos; qui ubicúnque in & per totum Regnum *Angliæ* & *Hiberniæ*, populo & clero, Verbum Dei prædicare & ſeminare poſſint, Licentiâ Ordinariorum locorum ſuper hoc minimè requiſitâ, prout ex earundem Literarum patentium inſpectione plenius liquet & apparet:

NOTUM vobis facimus, quod Nos antedicti, Procancellarius, Magiſtri & Scholares Univerſitatis predictæ, *Georgium Withers* in Artibus Magiſtrum, unum ex prædictis duodecim Prædicatoribus, hoc præſenti anno per nos emittendis, aſſignavimus & deputavimus, ac per preſentes aſſignamus & deputamus. Dantes & concedentes eidem *Georgio*, virtute & vigore dictarum Literarum patentium, Auctoritatem & Facultatem prædicandi & ſeminandi Verbum Dei, tam Clero quàm populo, in & per totum regnum *Angliæ* & *Hiberniæ*, *durante vita ſua Naturali*. Ac rogantes, & in Domino vos obſecrantes, quòd cum præfatus *Georgius Withers* ad vos, Eccleſias ſeu Capellas veſtras acceſſerit ad hujuſmodi officium prædicationis exercendum, ipſum cum omni favore recipiatis & tractetis, & officium ſuum prædict. exequi permittatis. In cujus rei Teſtimonium, ſigillum noſtrum commune præſentibus apponi fecimus. Dat. *Cantabrigiæ* quinto die menſis Novembris, Anno Regni ELIZABETHÆ Dei gratia *Angliæ*, *Franciæ*, & *Hiberniæ* Reginæ, Fidei Defenſor. &c. Quinto, 1563.

NUMB. XXXVII.

A CLAUSE of Privilege, for Licencing PREACHERS; ſued to be graunted of King EDWARD VI. *to the Univerſity: But not obteyned.*

MSS. penes me.

VOBIS preterea, de quorum erga Sacroſanctum Chriſti Evangelium Zelo, eitam ſecundum Scientiam, vitéq; & morum integritatem plenam in Domino fiduciam obtinemus, Ad nominand. eligend. approband. & Licentiand. quoſcúnq; duodecim probos & diſcretos Viros prefate Univerſitatis noſtre

noſtre in Ordinibus conſtitutis, quos ibidem in Sacra Theologia magis peritos, de tempore in tempus repeveritis, Verbum Dei juxta talentum eis a Deo creditum, in quibuſcúnque Eccleſiis & locis Eccleſiaſticis totius regni noſtri *Anglie*, ac Dominiorum ejuſdem, Sermone Latino vel vulgari predicaturos & propoſituros, plenum & integram tenore preſentium, concedimus auctoritatem & facultatem, quibuſcúnq; Legibus, ordinationib. juriſdictionibi Statutíſve hujus Regni noſtri *Anglie* in contrarium fact. ſive edit. aut imposterum faciendis in aliquo, non obſtantibus.

NUMB. XXXVIII.

Queen ELIZABETH's *Grant to the Univerſity, for Licencing Preachers.*

In Literis Patentibus Domine Regine Elizabethæ.

ET ulterius de Gra. noſtra ſpeciali, ac ex certâ Scientiâ, & mero motu noſtris, pro nobis, Heredibus & Succeſſoribus noſtris, damus & concedimus prefat. Cancellario, Magiſtris, & Scholaribus Unverſitatis noſtre Cantabr. predictis, & ſucceſſoribus ſuis; Quod ipſi & eorum ſucceſſores, *Juxta Conſuetudinem ſuam laudabilem ante hâc ibidem uſitat. ac privilegia in ea parte indult.* imperpetuum, Habeant auctoritatem & facultatem, Eligendi & emittendi ſingulis annis duodecim Doctores, Magiſtros ſive Gratuatos, ad predicandi officium idoneos. Qui ſic electi, & ſub Univerſitatis predict. Sigillo communi admiſſi, ubicúnq; in & per totum regnum noſtrum *Anglie* & *Hibernie*, populo & Clero Verbum Dei predicare & ſeminare poterint, Licentiâ Ordinariorum Locorum ſuper hoc minimè requiſitâ. *MSS.* penes me.

NUMB. XXXIX.

Dr. Beaumont, *and ſome other Heads of Colleges in* Cambridge, *to their Chancellor, to ſtay a Proclamation that was coming forth for the Univerſity to wear the Apparel.*

Clariſſimo ac Ornatiſſimo Viro D. Guil. Cecilio *Regiæ Majeſtatis Secretario, Digniſſimo Academiæ Cancellario, & Patrono noſtro Digniſſimo.*

CUM Voluntatem tuam, uti de reliqua Repub. ſic de Academia noſtra bene merendi, ſemper conſtantem eſſe intelligamus, facimus hoc tempore, Honoratiſſime Vir, ut in præſentis magnitudine difficultatis, cauſam noſtram non verborum flumine, ſed paucis admodum agentes, tuæ fidei commendemus. Eſt autem, quod te, hominem alioqui & in humana politia, & in ſumma religionis exercitatum penitus latere non poteſt, de Edicto rationis Veſtiariæ. Cujus jamdudum apud nos magnopere fama percrebuit; Fore ſcilicet, ut ad illius præſcriptum vetus omnes noſtræ Academiæ alumni, quadam neceſſitate impoſita, redigantur. Qua quidem in re, cum nobiſcum ipſi quotidie recordamur, quanta ſit apud nos & piorum & eruditorum multitudo, qui teſtimonio conſcientiæ uſum omnem ornatus hujuſmodi ſibi illegitimum ducant, & quorum diſceſſu (ſi vis edicti urgeat) omnino eſt periculum, ne Academia noſtra orba fuerit: Noſtri eſſe officii putamus imprimis, ut ea conditione fratrum ac noſtratium tibi patefacta, vehementer à tua Prudentia per literas contendamus, ut pro ea tum fide, tum gratia, quam apud Sereniſſimam regiam Majeſtatem obtines, ad remittendam promulgationem ejuſmodi, teipſum interceſſorem interponas. Nobis enim, quantum ipſi animadvertere poſſumus, habita preſertim ratione *MSS.* penes me.

ratione de præſenti ſtatu Academiæ, hæc quaſi oneris levatio nullum vel incommodum, vel periculum, videtur allatura. Contrà vero, impoſitio & prædicationi divini Evangelii, & bonis literis valde veremur, ne nimis adverſaria futura ſit. Quare de communi ſententia placuit ad tuum patrocinium in hac cauſa confugere; eam ſi tu ſolita prudentia & humanitate expediveris, non ſolum nobis, verum etiam Reipub. hoc dediſſe beneficium putabere. Dominus *Jeſus* honorem tuum nobis & patriæ quam diutiſſimé conſervet incolumen. 26 die Novemb. Anno. 1565.

Honori tuo deditiſſimi,

Robert. Beaumont.
Rogerus Kelk.
Matth. Hutten.
Ri. Longworth.
Jhon Whitgifte.

NUMB. XL.

For ORDERS in *Apparel*, and other *Things* at Oxford.

MSS. penes me.

Imprimis, EVery Hedde of College, Hal or Houſe of Study, ſhal goo appa-relled in ſuch ſorte as ys fitte to hes Vocation; that is to ſeye, Scholer lyke; to weare when they goo abrode longe Gownes or Hodes, or Typetts, and ſquare or four cornered Capps, as the lawdable Cuſtome hathe bene heretofore.

Item, Such Heddes as have taken degree of Schole ſhal prepare themſelfs to the takynge thereof, in ſuche ſorte, that hee or they bee Maſter of Arte, or Batchelor or Doctor of Divinitye, or Doctor of Phyſicke, or Lawe, within the ſpace of two Yeres.

Item, No Hedde, or other Graduate or Scholer, havinge anye Lyvinge in anye College, or anye other Spiritual Lyvinge, ſhal weare anye Shirte with a Ruffe at the Sleave, neyther with anye Ruffe at the Collar, aboue the bredethe of one Finger, and that without ony Work of Sylke.

Item, No Scholer, Graduate, Fellowe of onye College, or having onye other Spirituall Lyvinge, ſhal in onye of his Hoſe, weare aboue a Yarde and three quarters in the Outſide of the ſame; and without Slyppe, Cut, Pownce, Welte, or Sylke, ſavynge the ſtytchynge of the Stocks, or the Clocks of the ſame; neyther Lyne them with onye other Stuffe to make them ſwelle or puffe out, more then one Lyninge.

Item, That no Graduate go out of hes College or Halle in the Day-time into the Towne, but in hes Gowne and Hode, or Gowne and Typpet (if it bee lawful for him to weare a Typpet by the Lawes of the Realme,) and that no Scholer, Graduate, Fellowe, or Probationer; havynge onye Lyvynge of onye College, weare upon his Hedde in the ſeyd Univerſitye in the Time of hes Helthe, anye other Cappe then ſquare.

Item, That all Graduates cumynge to common Exerciſe or Diſputations in ther Faculties in the Scholes, common Prayers in Seynt *Maryes* Church, or Sermons *ad Clerum*, come in ther Habyts and Hodes, according to ther degrees in the Scholes.

Item, That everye one of them, that offendethe in onye of thes Premiſſes, ſhal paye, ſo often as he offendethe therin, vi s. viii d. The which ſeyd vi s. viii d. ſhal bee levyed by the Proctors for the Tyme beynge, to the uſe of the Univerſitye.

Item, That no Scholer under the degree of a Maſter of Arte, or Bachelor of Lawe or Phyſycke, comme at the Seſſions, without ſpecial leave of the Vice-chancellor, upon the Peyne of x s. to bee levyed by the Proctors or ther Deputies, to the uſe of the Univerſitye.

Item,

Item, That all Heddes, and all other Scholers, of what degree ſoever they bee, ſhal weare in ther Cherches or Chappels, at the Tyme of Common-Preyer, Surpleſſes and Hodes, according to ther degree.

Item, That on the next Workynge-daye, before the firſt Day of everye Terme, ther be had a Solempne Communion, and Common-Preyer in Seynt *Maryes* Cherche at ix of the Clock, wherat the whole Univerſitye ſhalbee bounde to bee preſent.

Item, Wheras the old Statutes do grawnte to everye Maſter of Art Regent, a negative Voice in Graces, it is decreed, that what Tyme anye Grace ſhal chance to be denyed three Tymes in the whole, by anye one or more, at the third Tyme the cauſe of that Grace ſo denyed, ſhal bee given to the Commiſſarye and Proctors; and then that Cauſe, without onye mention or Signification of the Partye or Partyes denying, that ſhal bee ſignifyed the next Congregation; and if then it ſhal bee thought ſufficient by the Commiſſarye, Proctors, and the more part of the Regents preſent, then that Grace ſo denyed before, to remayne as denyed ſtill: Yf not, then to bee taken as grawnted, and ſo to bee pronounced. And if no cauſe bee ſhewed, then if it paſs by the more part, to bee taken as grawnted.

NUMB. XLI.

The Chancellor of Cambridg, *to the Vicechancellor; Directing him how to procede againſt certain Preachers, and many others in* S. John's *and other Colleges, that had in a tumultuous manner Preached againſt and caſt off the Orders Eſtabliſhed.*

AFter my very harty Commendations. Wher at the Tyme of the Wryting of my former Letters to yow, I was much perplexed with the Inſolency of the raſh Attempts of ſo great a Nombre, as was reported to have manifeſtly invaded the Authority of the Prynce, by wilful breaking of common Orders in that Univerſite; Now uppon more Certenty receaved, as wel by your Letters, as by others of Credit ther, I am recomforted, in that I ſee the Elders and Fathers of that Univerſitie, with others of approved Lerning and Godlynes, remayne untouched with this leud Leproſy of Libertines; and moſt of al to underſtand, that among ſo many Societies in Colleges, none, that have bene ſtabliſhed in Orders, have thus riotouſly ſhaken off the Yoke of Obedience and Ordre, but onely one. And yet in that, I perceave an untrew or unadviſed Wryting of the Maſter, (for yet I wil uſe no worſe Word) alledgyng, that al his Company, accompting them three Hundred in Nombre, had throwen off Surpliſes: This amazed me more then, now that I underſtand the Truth, I neded. Now therfore, conſideryng I underſtand upon how light Occaſions this Diſorder hath begon, and how eaſy and nedeful it is in Tyme to ſtaye and reform it, I have thought mete to gyve to yow, as to the Principal Officer in that Univerſitie in my Abſence, Knowledg; that though I thynk myn own Authoritie in that Univerſitie, as Chancellor, or otherwiſe, as I am called into the Service of the Prynce, though unworthy, in any part of the Realme, wold ſerve me to direct a Reformation of diſordered and diſobedient Perſons; yet, I have, for diſcharge of my Duty, imparted to the Quenes moſt excellent Majeſty ſome part of this late Diſorder, in Violation of hir Ordonances, grounded upon the Lawes of the Realme. Whoſe Majeſty, beyng indede therwith much provoked to Offence, charged me to uſe al Severitie expedient to puniſh the Authors and Maintainers hereof; and offered to me ſuch ſurder Ayde of hir Pryncely Authoritie, to chaſtiſe the ſame, for Example, as I ſhuld thynk requiſite. But my regard to the good Fame of that Univerſite was ſuch, as I wold nether expreſs to hir Majeſty the Greatneſs of the Offence, nor ſeme to have nede of furder Authorite, than alreddy, as Chancellor, I had; Meaning indede to cover the Greatnes of the Fault, as I might

MSS. Guil. Petyt. *Armig.*

might, and to heal it with the help of you, and other the grave Men of that Universite as I ought.

And I require yow to cal together al the Heads of Colledges, and other the grave Graduates of that Universite, whom this leprose Infection hath not touched, and to recommend my most harty and earnest desyre to every of them, that as they intend the Honor of God, the Preservation of Christian Unity, the good Name of that honourable and famose Universite, the Favor of our Soveraine Lady the Quenes Majesty towards the same; and lastly, which is of lest Estimation, as they regard my poor Good-wil towards the whole Body, and every good Member of the same; wherof I have gyven some Testimony; So they wil persist and continew in the Observation of uniform Order in these external Thyngs; which of themselves are of no other valew, but to make a Demonstration of Obedience, and to render a Testimony of Unite; and being broken and neglected, argue a manifest Disobedience, and gyve occasion of no smal Offence to many good and godly Men; to the Decaye of the Estymation of the Ministery. As it is dayly seene in what sort the Estymation of the Ministers of the Church doth decaye.

And to thyntent ther may insew by al your Concurrency, a playn way to withstand these Fanatical Devises, I thynk it good, under your Correctons, that such as of late have, in place of Preaching, ryotosely rayled ageinst these Orders, were playnely inhibited, for some convenient Tyme, by good Authorite, to preach or to read publickly. And that also such as have bene *Vantcurrors* in private Colleges, to enter into this Apostacy, shuld have some reasonable Tyme to reform themselves, upon payne to be excommunicat out of the Universite. Which two means, if they shall seme to yow and your Associates over Dulce, then I allow very wel of any sharpar meane, whatsoever ye shall devise. For beside the Offence committed against the Law, and against hir Majesty, I thynk sondry of them may be manifestly convinced of Perjury, in breaking the peculiar Statutes of ther Colleges. And thirdly, I thynk it good, that as many as wil, voluntarily, or upon gentle Admonition, reform themselves, ought to be gently used, and born withal. For that I think many were carried with the Course of the Stream of a hasty Company. And this I am bold to shew yow my Opinion for the present concerning the publick Procedyng.

As for S. *John*'s College, of whose Infelicite I have conceaved a particular inward Sorrow, I have sent for the Master, and do now also send a special Commandment to a yong Prechar, called *Fulkes*. With which two I meane so to procede, as I dout not but such in that College, as upon a general warning, to be gyven by yow to the President, (to whom also I have wrytten,) wil not reform themselves, shal fynd no Comfort to persist in ther Wantonnes.

And if ye shal thynk mete, that any other shal come upp and appeare here before me to this end, I require you to enjoyne them in my Name so to do. For besyde the Attestation of myne own Conscience, moving me to take upp this Audacite in the begynnying; I am straitly commanded by the Quenes Majesty, in no wise to permitt hir Authorite to be in this sort violated. Which the Cyvilians wold term, in ther usual Words, *Crimen Læsæ Majestatis.*

NUMB. XLII.

A Copy of a Writing from Sir William Cecyl, *Chancellor of the Universsity, for the Master of S.* John's *College to Transcribe and Subscribe.*

MSS. penes me.

I *Rychard Longworth*, Master of the College of S. *John*'s in the Universsity of *Cambridg*, being called before Sir *William Cecyl*, Knight, Chancellor of the same Universsity, and one of the Quenes Majesties Privy Councel, and charged by him, in hir Majesties Name, with the breaking of certen Ordonances and

Injunctions, given by his Majeſty to the ſaid Univerſity and College, amongſt other Things for certen external Rites and Cuſtomes to be reteyned in certen Eccleſiaſtical Actions, for Prayers and Miniſtration of Sacraments; and with *the Maintenance* and Sufferance of the Fellows and Scholars of the ſaid College of St. *John*'s, in the manifeſt breaking of the ſame; Do deny for mine own part, to have wilfully, or of ſet purpoſe broken any like Ordonance or Injunction. But I do confeſs, that where in my Abſence from the ſaid College, diverſe, and the more part, of the Company of the ſaid College, had broken and changed certen Ordonances and Uſages, of coming into the Chapel on Feſtival Dayes, with their Surpleſes and Hoodes, according to their ſeveral Degrees in Scholes; and had alſo uſed ſome Diverſity and Innovation in the manner of the Adminiſtration of the Communion; I did therin, though not of any evil intent, ſuffer them to continue, without ether compelling * of them † to returne to the ancient Uſage commanded, and eſtabliſhed by the Quenes Majeſties Laws and Injunctions, or without complaining to any Superior Magiſtrate, for the Reformation thereof, *as in Duty I now know I ought. And therefore, I do acknowledge my ſelf in that behalf the more faulty.* And being hereupon, after my Anſwer made, charged and ſtraitly commanded, in her Majeſties Name, by the ſaid Sir *William Cecyl*, as Chancellor of the ſaid Univerſity, and one of her Majeſties Privy Council, to do my Duty for Reformation of the foreſaid Diſorders, and *to* permit *none* || within the ſaid College, either to continue in the former Offence of breach of the Ordonances and Injunctions, or to attempt any Innovation, contrary to the Laws of the Realme, Injunctions of her Majeſty, *or the Statutes or Orders of the Univerſity*, or the foreſaid College: I do faithfully and voluntarily promiſe, that I wil from henceforth, *in al mine own Actions publick and private*, do my uttermoſt to obſerve and kepe, within the ſaid College and Univerſity, al manner of Laws, Statutes and Ordonances, to the which I am by any means bound, as Maſter of that College, *or Graduate in the Univerſity*, as other Maſters, *and Graduates*, have uſually done, ſince the laſt Viſitation of the ſaid Univerſity, in the firſt Yere of the Reign of the Quenes Majeſty. And furdermore I will do my uttermoſt *to compel* * al manner of Fellowes, || Scholars, *and Students*, within the ſaid College, to obſerve and kepe ſuch Ordonances, Injunctions and Uſages in the ſame College, without Alteration, or Innovation, as of late Time, before the Violation of the ſame, (wherewith I have been charged) they have and were bound to do; until by publick Authority other Order ſhal be given. Or ells I wil and promiſe *to do myne uttermoſt*, to puniſh them according as ſhalbe appointed; *and if ther Deſert ſhal ſo require, to expel them out of the ſaid Houſe.* All which Things I do voluntarily determine and promiſe to do and perform, and wil ſincerely and directly make Declaration of the Premiſſes, immediately upon my return to the College, in the open Preſence of the whole Company of the ſaid College. In witnes wherof I have written al this, and ſubſcribed the ſame with my own Hand, the xiiii of *December* 1565.

† *Or reprehending.*

† *(for I had not Authority ſo to do.)*

† *Neither Fellow, nor Scholar.*

† *Cauſe*

* *And*

RI. LONGWORTH.

This Form was drawn up by Sir William Cecyl, *to be tranſcribed and ſubſcribed by Mr.* Longworth. *But in his own Tranſcription ſome Words and Sentences are added, and ſome wholly omitted. Thoſe added are in the Margin; thoſe omitted are in* Italic *in the Text.*

NUMB. XLIII.

Clerk's *Letter to the Chancellor of* Cambridge; *Concerning ſuch as diſturbed the Univerſity for Matters of Apparel.*

MSS. penes me. DEdi ad te literas, (Honoratiſſime *Ciceli*) in quibus, quæ fuerit Academiæ noſtræ conditio, quis tuorum Curialium ſenſus, quæ Sententia in noviſſimis Procuratorum Comitiis, oſtendi; ut & noſtros in Te animos perſpiceres, & quorundam hominum ingenia, (qui tua forſan humanitate Authoritatéq; ad aliorum præjudicium abuti ſperabant) ex paucis illis, tanquam ex unguibus Leones, cognoſceres. Idem quoq; nuper feciſſem de fanaticis noſtris *Superpellicianis* & *Galerianis*, niſi is eſſet rerum ſtatus, ut apud ſummum Mæcenatem (quod nollem) delatorio potius nomine, quam pio & officioſo, agere viderer. Illi mehercule homines, non ita meo judicio ſapientes, (quorum ineptias, aut potius φιλαυτίαν, gaudeo tibi ab aliis nunciata) adeo ſuis conſiliis omnia perturbarunt; ut quod temporis antehac artibus & ſcientiis ſolet attribui, id nunc futiliſſimis de lana Caprina altercationibus fallitur & conſumitur. Qui prima iſtorum Seminaria ad nos invexerunt, licet alioqui ſint homines boni & religioſi, in hoc tamen ſunt partim obſcurius iniqui, partim non diſſimulanter ingrati. Nam & Cancellarii nobiliſſimi temere Voluntati reſiſtunt, & inauditas conſcientiæ leges ipſi ſibi affingunt, & multos ſuo veneno, non dicam *Anabaptiſmate*, inficiunt. Difficile enim eſt in tanta adoleſcentium turba (qui in errorem cærei & flexiles ſunt) delirare aliquos, ut non plures in idem ſecum delirium trahant. Certè quàm gravem Reip. noſtræ notam inuſſerint, pluribus dicerem, niſi urgere jacentes, aut præcipitantes impellere, nimis eſſet inhumanum. Unum illud, (licet honori tuo indignum eſt, tamen quoniam ridiculum) præterire non poſſum. Venit forte fortuna in cujuſdam Collegii chorum homunculus quidam, vix adhuc Sophiſta, & cum reliqui Superpelliceis induti eſſent, is ex omnibus unus (ſi Diis placet) exutus eſſe vult; aſſidet ſociis, ingerit ſe confertiſſimis, ſumma confidentia, ſumma inverecundia: mirati omnes, nonnulli indignati. Res ad Cenſores delata: habita quæſtio eſt; interrogatur an *haſta poſita* (ut quidam) proſcripſiſſet: reſpondet modeſtè, negat demiſſe. Conſcientiam deinde criminatur, quæ liberas illi his rebus utendi habenas non conceſſiſſet. Comperta demum veritate, exploratum fit, religioſum Adoleſcentem hunc Superpellicium ſuum Coco cuidam propter magnam farciminum vim oppignoraſſe. Ridere tum alii, alii riſum diſſimulare. Hic Tu, Ornatiſſime *Ciceli*, quem Academiæ noſtræ tanquam divinitus illapſum ſuſpicimus, quod te diligenter parare audivimus, quodque in cæteris ſoles, craſſiſſimis noſtris ineptiis medere: Effice, ut quæ jam diu inaniſſimis paradoxis, obſtrepuerint Roſtra & Theatra, eadem viciſſim, puriſſimis Evangelii fontibus abundent: Controverſiis deniq; noſtris, aut potius inſanis hallucinationibus, manum impone, &, ſi fieri poſſit, etiam extremam. Néq; vero magnopere te commoveat, quod quidam ſint tam inſigniter ingrati, nec voluntatem in univerſos tuam comminuat, quod horum ſingularis amentia tuum conſilium, patrocinium, humanitatem non agnoſcat. Qui & numero multo plures ſumus, & forſitan mente ſaniores, te Reipub. noſtræ natum credimus, & non eſſe Academicos malumus, quàm Te non eſſe Cancellarium. Sed deſinam honori tuo pluribus moleſtus eſſe, Téq; Deo Opt. Max. relinquo. De rebus deinceps noſtris
Anno 1565. certiorem te faciam, ſi tibi quoque gratum fore intellexero. *Cantabrigiæ*, pridie idus Decemb.

Honori tuo Devinctiſſimus,

Bartholomeus Clercke.

NUMB. XLIV.

A LIST of the Lenten *Preachers.*

Concionatores, *coram* REGIA MAJESTATE, *in Quadrageſima, Anno* 1565.

		DIES.		CONCIONES 21. *Concianatores.*
Februarii	27	Feria 4.	Ciner'	Epiſcopus *London.*
Martii	1	Feria 6.		Epiſcopus *Winton.*
	3		Dominica Prima 40. *Invocavit.*	Epiſcopus *Roffen'*
		Feria 4.		Epiſcopus *Pet'burg'*
	6			
	8	Feria 6.		Decanus *Pauli.*
	10		Dominica Secun. 40. *Reminiſcere.*	Decanus *Oxon.*
		Feria 4.		Decanus *Weſtm'*
	13	Feria 6.		Propoſit. de Eaton.
	15			
	17		Dominica Tertia *Oculi.*	Doctor *Bemond.*
				Doctor *Hutton.*
	20	Feria 4.		Doctor *Percie.*
	22	Feria 6.		Doctor *Maie.*
	24		Dominica 4ta *Lætare.*	Mr. *Freke.*
	27	Feria 4.		Mr. *Robinſon.*
				Mr. *Bickleie.*
	29	Feria 6.		Mr. *Whitgift.*
	31		Dominica quinta *Judica.*	Mr. *Ailemer,*
				Mr. *Brasbrige.*
Apriis	3	Feria 4.		Mr. *Latimer.*
	5	Feria 6,		Mr. *Thompſon.*
	7		Dominica *ante Paſcha.*	Mr. *Rive.*
				Mr. *Treman.*
	10	Feria 4.		Mr. *Becon.*
	12	Feria 6.	Paraſcheue	Mr. *Calfhill.*
				Mr. *Mullins.*
	14		Dominica *Sanctæ Paſchæ.*	Mr. *Harward.*
				Five Supernumeraries.

NUMB. XLV.

HERLE, *Warden of* Mancheſter, *to the Lord-Treaſurer; Concerning ſome Injuries offered ſome of the College there, by Papiſts.*

Almyghty God preſerve your good Lordſchyp in myche Felycyte.

PLeſyth your honorable Lordeſchyp to underſtand, that wher of late my Lordes Grace of *Yorke,* and the Commiſſyoners there at the Queenes Majeſtyes Commondement have ſtablyſhyd and orderyd the College of *Mancheſter,* and placyd both honeſt and lernyd Men ther. And the Landes and Revenuys they have ſo orderyd, as ys moſt neſſyſary for the Hoſpitalyte and relyvyng the powr ther. Which doyng of thers of lykelyhod hath diſpleſyd ſome Men: For on *Mydlent* Sunday laſt, as our Precher (who ys a Bacheler of Divynyte) was rydyng to preche at one of the Chappels of the Paryſhe, beyng diſtant from the Paryſche Churche iiii Mylys, one *Wyllyem Smygth,* of the Paryſche of *Mancheſter,* met hym by the Way, and takyng hys Horſe by the Brydell, drew hys Dagger, and bet and woundyd hym with iii Wondes; and iff hys Horſe had not brokyn owte of the Hand of the ſayd *Smygth,* of lykelyhode he had ſclayne hym. Deſyryng therfore your Lordſchyp to help us, that

MSS. penes. me.

quyetly we may ther doo our Funcſyon and Offyce: Or elſe if we ſchal be thys betyn, as before this Tyme, and now our Precher ys, we ſchal never be able to lyve with them, excepte they mey be ponyſhyd to the Terrowre of wother.

They have alſo cauſyd one *Thomas Staunton*, Atourney of the Dewchy of *Lancaſter*, to enter in to certayn Landes of the Collage, callyd *Obyte Landes*, and wold have hyt conſelydLands; and hyt ys contaynyd withyn our Letters Patentes of our Foundacion. And yf the Landes be takyn from us, we be not able to meyntayne the Cumpany. They have alſo takyn away al our Evydences and Letters Patentes; and of Ornamentes and Plate as myche as ys worthe five hundred Markes. WychePlate ys the Quenes Majeſtys. And althoughe we have prove, to whoſe Handes hyt cam after the Deprivation of my Prediſeſſour, yet ys hyt kepte from us. Wherfore we requeſt your Honour to helpe our powr Collage, as before this Tyme ye have holpyn us (Almyghty God reward yow for hyt) Or elſe the Collage had byn utterly dyſtroyde and ſpoylyd. Wheras now hyt woldbe able to mayntayne Lernyd Men to the helpe of that Cuntrye. And this ye bynd us to be your daily Oratowrs, and alſo of al thoſe that helpe to
Apr. 24. 1574 the Ayde therof. Thys levyng your Honowr to Almighty God,

By your Lordſchypps ever to Commond,

Thomas Herle, *Wardyn of* Mancheſter.

NUMB. XLVI.

The Earl of Derby *and others to the Lord Treaſurer, and Secretary* Walſingham: *In behalf of* Mancheſter *College.*

MSS. penes me.

OUR humble Duty remembred unto your Honors. Wheras we received your Honors Letters, to deal with the Tenants of the College of *Mancheſter*, to reduce them to ſome favourable Conſideration, or other yearly Augmentation of Rent Corn, towards the Maintenance of Preaching and Hoſpitality (two things moſt needful in this Country,) It may pleaſe your Honour to underſtand, that in reſpect of your Honors Letters, and of the good Mind we bear towards the State of that College, we have taken ſome Pains with the ſaid Tenants; and have found the moſt part of the common ſort, ſomething reaſonable. As for ſome of the Gentlemen, and *Randal Hurleſton*, (who claimeth a Leaſe of the *Eaſter*-Book, Oblations, Mortuaries, Churchings, Weddings, Burials, ſmal Tiths, as Pig, gooſe, and ſuch like, and that by xxiii *l.* xiii *s.* iiii *d.* les then the old Rent, which hath been yearly anſwered heretofore, by ſuch Tenants as have occupied the ſame, ever ſithence the Diſſolution of the College in K. *Edwards* Dayes; as ſhal appear unto your Honor, by the Records of the Court of Augmentations, and by a general Survey, ſubſcribed with the Hand of the Right Honorable Sir *Walter Mildmay*, Knight, one of her Majeſties moſt honorable Privy Council) We cannot deal with them ſo conveniently, as we deſire. And therfore have thought good to refer them over: that either your Honor may order them, according to your Wiſdomes, and Diſcretions; or otherwiſe to let the Reverend Father
† Dr. *William Chadert on.* in God, the Biſhop of *Cheſter* †, now Warden of the ſaid College, and the Fellowes there, further deal with them, as they may by Law and Conſcience, if they ſhal in private Conference refuſe to yield unto that which is reaſonable. And ſo humbly praying your Honor (foraſmuch as the Tith Corn, and other the ſmal Tiths, are moſt convenient and needful, for the Warden and Fellowes to maintain Hoſpitality, and relieve the Poor, who are exceeding many in that Town, and Pariſh) to ſtand favorable to the State of that College: which without your Help, is like to become very poor: We commend you both

both to the Almighty, who long preſerve and keep you in Health and Honor.

Weegan, *this* xx*th of* Auguſt, 1581.

Your Lordſhips to uſe,
H. DERBY.
Ryc. Shyrburn.
John Radeclyff. E. Fyton.

POSTSCRIPT. We do hartilie pray your Honor to have Conſideration of the Premiſſes; for that it (in ſome Reſpects) doth greatly concern the State of this Country.

NUMB. XLVII.

Mr. Lever's *Letter to the Earl of* Leiceſter *and Sir* William Cecyl, *Secretary; In Favour of thoſe that refuſed the Habits.*

GRace and Peace in *Chriſt*. For that God hath placed you in Authoritie, and Faver with the Quenes Majeſtie, ſo as heretofore I and mani others have bi your meanes had Quietnes, Libertie and Comfort to preach the Goſpel of *Chriſt*: Therefore of Chriſtian Charitie, and bonden Dewtie, muſt we daili prai, and uſe al godli indevor for the Continuance of the ſame. *MSS. penes me.*

And ſo now as more willing, then able to render dwe Thankfulnes unto God, the Quenes Majeſtie, and unto your Honors, I have here noted ſumme ſuch things, as make mich to the Subverſion, or Preſervation of godli Honor. *Gen.* 34. The *Sichemites*, receiving Circumciſion, partli for Voluptuouſnes, and partli for Coviteouſnes, were al utterli deſtroied. Which is a terrible Threatning to *England*; whereas mani even ſo farre receive and refuſe Religion, as ſeemeth to be for Pleaſure, or Gaine worldli. And *Joſu.* 7. The Armie of the *Iſraelits*, polluted with the Coviteous ſpoile of *Achan*, cold neither uſe ſufficient Power, nor good policie againſt thar and Gods Ennemies, until that Offence was confeſſed, and ſuch Corruption utterlie aboliſhed from among Gods People. And then did God give unto his People, the uſe of Power and Police, to prevaile againſt their Ennemies. So *England*, being polluted with mich Coviteous Spoil, eſpecialli of Impropriations, Grammer Scoles, and other Proviſion for the Pore, cannot uſe Power and Policie, to prevaile againſt the Ennemies of God and godli Religion, if it ſink ſtil into ſuch Corruption, as cauſeth more Sclander, and Danger daili to increſſe unto the cheife Profeſſors, and Promoters of good Religion.

And certenli the neceſſari Revenwes of the Prince, the Biſhops, other Eſtates, and the Univerſities, do as yet rather ſinke into the Corruption, then ſtand upon the Profets, of Improperations.

Wherefore in the Univerſities, and els where no ſtanding, but ſinking doth appere; when as the Office and Living of a Miniſter ſhalbe taken from him, that, once lawfulli admitted, hath ever ſince diligentli preached, bicauſe he now refuſeth Preſcription of Man in Apparell: and the Name, Living and Office of a Miniſter of Gods Worde allowed unto him, that neither can nor wil preach, except it be *pro forma tantum*, to kepe Gods Commandments ſumme times *per alium*, ever obſerving the Preſcription of Man in wairing Apparell, and reding *per ſe*.

Alſo *Ezech.* 14. When as, bi plaines of the Prophets, notable Idolatrie was reproved in *Iſrael*, and at the ſame time, the Elders of *Iſrael* keping their Idols in their Harts, and ſetting their ſtombling Blockes afore their Faces, wold yet, bi hearing the Prophet, and Word of God, ſeme to be godli: then ſuch Elders and Prophetts, hearing and anſwaring according to the Uncleines of their own Hartes, were both juſtly deceived, and deſtroied of God. Likewiſe now is notable Papiſtry in *England* and *Scotland* proved and proclaimed, bi preach-

preaching of the Goſpel, to be Idolatrie and Treaſon: and how ſuch Idolatrie and Treaſon is yet norriſhed in the Hartes of mani, God knoweth; and how the old ſtombling Blockes be ſet openli of mani Things in mani Places, and eſpecialli of the Crucifix in *England*, and of the Maſſe in *Scotland*, afore the Faces of the hiegheſt, is daili to be ſeen of Idolators and Traitors with rejoiecing, and hoping of a dai; and of Chriſtian faithful obedient Subjects with Sorrow of Harte, and Feare of the State.

And if in the Miniſtre and Miniſters of Gods Worde, the ſharpnes of Salt bi Doctrine, to mortifie Affections, be rejected, and Ceremonial Service with Flatteri, to fede Affections, reteined; then doth *Chriſt* threaten ſuch treding under fote, as no Power or Policie can withſtand or abide.

Furthermore, under *Aſſuerus*, the moſt faithful People of God, and obedient Subjects were then falſeli accuſed to be Breakers of the Kings Lawes, and ſo brought into extreme Danger, and Deſtreſſe. Then *Eſter* the Quene, advertiſed by *Mardochæ* what occaſion God had offered unto her to help his People, did take and uſe the ſame Occaſion, unto the mooſt comfortable Deliverance of them, and the greatteſt Increſſe and Stai of her Honor and State.

Contrariwiſe, *Ezech.* 29. *Egipt*, as a Staf of Rede, failing, breaking, and hurting Gods People, in their Deſtreſſe, leaning and truſting unto it, did bi the juſt Judgment of God looſe Honor and Power, Man and Beaſt; and ſo was with Diſhonour brought to Deſolation.

The moſt godli and faithful Subjects be mani times worſt ſuſpected and reported, and ſo brought into greatteſt Deſtreſſe and Danger; that bi Gods Providence, wonderfulli to God's Glorie, thei mai be preſerved and proſper, ſeing their Ennemies and counterfeited Frends, tried & deſtroied bi God's juſt Judgments.

Now therefore my Praier unto God, and writing to your Honors is, that Authorite in *England*, and eſpecialli you, mai for ſincere Religion refuſe Pleaſure and Gaine worldli; and not for worldli Praiſe, Profet, or Pleaſure receive, refuſe or abuſe Religion corruptli: not to allow any ſuch Corruption amongſt *Proteſtants*, being Gods Servants, as ſholde make *Papiſts* to joie and hope for a dai, being Gods Ennemies; but rather cauſe ſuch aboliſhing of inward Papiſtrie, and outward Monuments of the ſame, as ſhold cauſe Idolatrous Traitors to greve, and faithful Subjects to be glad: Such caſting forth of the unſaveri Miniſtre and Miniſters of Gods Worde, as might make onli ſuch as have the Saverines of Doctrine and Edification to be allowed to that Office. Seing ſuch Miniſtre onli mai preſerve Princes and Preſtes and People from caſting and treading under Fote; and ſo not deceiving and leaving the Godli in Deſtreſſe, to periſh with the Ungodli thrugh Ungodlines, but ever traveling to deliver, defend and help the Godli, be bi Gods Providence and Promiſe, delivered and preſerved from al Danger, into Continuance and Increſſe of Godli Honor. Which God for his Mercies in *Chriſt* grant, unto the Quenes Majeſtie, unto you, and al other of her honorable Counſel. *Amen.*

Anno. 1565. *Scriblet at* Sherborn *Houſe, bi* Dureſme, *the* 24*th of* Februarii.

By yours at Commandment

Faithfulli in Chriſt,

THOMSA LEVER.

NUMB. XLVIII.

The Archbiſhop to the Biſhop of London: *Upon ſending him the Book of Orders, and upon Suſpenſion of ſome Non-Compliers in his Dioces.*

RIght Wel-beloved Brother, After my Harty Commendations in owr Savi- *Archbiſhop* Park. *Regiſt.*
our Chriſt. Wheras you do wel know what Offence is taken, for that divers and ſundry of the State Eccleſiaſtical be ſo hardly induced to Conformity in Adminiſtration of Public Prayers and Sacraments, and in other Apparel, agreable in regard of Order for them to wear, notwithſtanding eſtabliſhed, and other Orders and Ordinances preſcribed in the ſame: In which Diſorder appeareth, as is commonly interpreted, a manifeſt Violation and Contempt of the Queens Majeſties Authority, and Abuſing her Princely Clemency in ſo long bearing with the ſame without Execution of condigne Severity for their due Correction, if the Laws were extended upon them: And wheras the whole State of the Realm by Act of Parlament openly publiſhed doth moſt earneſtly in Gods Name require us al to endeavour our ſelves, to the uttermoſt of our Knowledg duely and truly to execute the ſaid Laws, as we wil anſwer before God: By the which We have alſo ful Power and Authority to Reform and Puniſh by Cenſures of the Church, al and ſingular Perſons which ſhal offend: And wheras alſo the Queens moſt Excellent Majeſty, now a Year paſt and more, addreſt her Highnes Letters, inforcing the ſame Charge, the Contents wherof I ſent unto your Lordſhip in her Name and Authority, to admoniſh them to Obedience; And ſo I doubt not but your Lordſhip have diſtributed the ſame unto others of our Brethren within this Province of *Canterbury*: Wherupon hath enſued in the moſt part of the Realm an humble and obedient Conformity: And yet ſome few Perſons, I fear, more ſcrupulous than godly Prudent, have not Conformed themſelves; peradventure ſome of them, for lack of particular Deſcription of Orders to be followed, which as your Lordſhip doth know, were agreed upon among us long ago, and yet in certain Reſpects not publiſhed:

NOW for the ſpeedy Reformation of the ſame, as the Queens Highnes hath expreſly charged both you and me of late, being therfore called to her Preſence, to ſe her Laws executed, and good Orders decreed and obſerved; I can no les do of my Obedience to Almighty God, and of my Allegiance to her Princely State, and of ſincere Zeal to the Church, and Promotion of Chriſtian Religion now eſtabliſhed, but require and charge you, as you will anſwer to God and her Majeſty, to ſe her Majeſties Laws and Injunctions performed within your Dioces, and alſo theſe our convenient Orders, deſcribed in theſe Books, at this preſent ſent unto your Lordſhip. And furthermore, to tranſmit the ſame Books with your Letters, according as hath been heretofore uſed, unto al other our Brethren within this Province: to cauſe the ſame to be performed in their ſeveral Juriſdictions and Charges.

And where we have of late, the 26th Day of this preſent Month of March, called before us, according to the Queens Majeſties Command in this Behalf ſignified, al maner of Parſons, Vicars and Curats, ſerving within the City of *London*, and have Commanded divers of them in their Obedience, who have conſidered their Duties in this Behalf; ſo have we alſo from this Day forth ſuſpended al Miniſters, expreſly refuſing Conformity, from their public Miniſtrations whatſoever; and have alſo denounced Sequeſtration of al the Fruits of their Livings, ſo long time as they ſhal remain in this Diſobedience. Signifying further, that if within the ſpace of three Months, from thence next enſuing this Advertiſement, either any of them do attempt to offend in the like Diſobedience, and be therfore Convicted by the notorious Evidence of the Fact, or ſhal continue without reconciling of themſelves, and promiſing and ſubſcribing their Conformity to the Laws and Orders agreable, to be then deprived *ipſo facto* of al their Spiritual Promotions. In which Caſe it may be

lawful

lawful in due Order of Law, to al Patrons and Donors of al and ſingular the ſame Spiritual Promotions, or any of them, to Preſent or Collate to the ſame, as tho' the Perſon or Perſons ſo offending were dead.

After which like ſort al other Ordinaries, after notice given unto al Perſons within their Juriſdictions of the Laws, Injunctions and other Orders eſtabliſhed for the ſame Conformity, I think will follow in Order the ſame Example. Wherby we truſt al Contention and juſt Offence among the Queens Subjects, may at the laſt be ſuppreſt; Peace and Quietnes in Unity of Doctrin, and Uniformity of extern Behaviour, recovered, the Queens Majeſties Authority reverenced, her Laws obediently regarded; to the Promotion of the Truth of the Goſpel, and to the Glory of Almighty God. To whom for this time I commit you in al Grace and Vertue, as my ſelf. From my Houſe at *Lambeth* the XXVIII Day of *March*, 1566.

Your Loving Brother,
MATTHUE Cant.

NUMB. XLIX.

A Brief and Lamentable Conſideration of the Apparel now uſed by the Clergy of England : *Set out by a Faithful Servant of God, for the Inſtruction of the Weak.*

I Biblioth. Rev. P. D. Joh. *Epiſco.* Elien.

HAving, Gentle Reader, now of late peruſed certain Books, and the ſame ſet forth to ſhew, that the Apparel at this preſent Time uſed by the Clergy of *England* is contrary unto the Word of God; And therewithal perceiving what Diſſenſions, what Murmurings, and in a maner what Hatred the Authors, the Books or both, have procured in this Church of God againſt Godlines: I thought it not to be inconvenient, if, until a further Diſcourſe were hereof made, this Pamphlet ſhould be put forth. Eſpecially for that I ſee, that in ſo ſmal a Matter the Hearts of the People are diverſly bent. For ſome judge in the ſame an Holines; an Opinion al wholly to be refuſed: Some other affirm it to be wicked and intolerable; an Aſſertion in that Caſe no Way to be tolerated: And ſome do take it as indifferent, and ſo ſerving by a Commandment for Decency and Comlines; a Judgment, as I think, not to be miſliked, but of the Wiſe, Godly and Learned to be harkned unto and approved. And that this may not only appear, but alſo be proved ſo to be, let us at this Time conſider two ſpecial Things.

Firſt, Of thoſe Books, let that which carrieth moſt Shew of Learning and Probability be laid forth: And then let Reaſons be conſidered; that is, Whether they make for the retaining of the ſaid Attyre or not. Many Words are many times of ſmal Force; And few Reaſons cannot but at al Times be of much Strength.

Touching the chiefeſt of thoſe Books, I find therin the Shew of Reaſons: Wherof ſome are general, and ſome particular. The General do ſeem firſt to prove, that the Attyre doth not Edify. Wherof they ſet three Shadows of Reaſon down. Firſt, That they hinder the Simple. Secondly, That they make obſtinate the Papiſts. And Thirdly, that they are Monuments of Idolatry.

Herein let them tel me, Who are the Simple. Be they the Preachers? Be they the Miniſters? Be they thoſe that claim a Knowledg, and that do vindicate unto themſelves a Perfection above their Paſtors? Let them take heed what they Anſwer.

As for the making obſtinate the Papiſts, two things of them by Experience I conſider. For either they ſeek by theſe Controverſies to ſet us at Strife; or els they endeavour, that we ſhould not uſe the Ornaments. For if we agree, and do wear them, that doth not a little grieve them.

And in that they are ſaid to be Monuments of Idolatry, that cannot be. For if ſome of the Attyre wherewith the Mumbling Maſs hath been ſaid, be put away and aboliſhed, why term they the like Form, and that which never ſerved the like Uſe to be Monuments of Idolatry? They would reaſon again, and ſay, the Precepts of Men are not to be received. If they ſpeak generally, it is an untrue Propoſition; If particularly, it may in ſome Things be true, but not in this. Further, they ſay, that theſe Orders offend. Let them ſhew whom they do offend, as before is ſaid: and then the Offence can never be proved. Yea, but they are contrary, wil they ſay, unto the Scriptures. That I deny, and wil put them to prove anon. In the mean time ſhal we View their particular Reaſons, if we ſhal, they be theſe:

The Miniſtring Garments, ſay they, ought not to be admitted. And why? Becauſe they were taken from the *Jews* or *Gentiles*. And ſhal al Things taken from the *Jews* or *Gentiles* be aboliſhed? If not, why then theſe? Wel, they add, they have been abuſed. And ſhal al Things abuſed be caſt away? What Scriptures, and al? God forbid. What then further? Forſooth, as it is alledged, Men have an ill Opinion of them. And ſo have the *Jews* of Chriſt, and Chriſt the Son of God. So have the Papiſts of the Proteſtants, and yet the Proteſtants in a good way, and godly. Away therfore, not with Reaſon, but with reaſonleſs Aſſertions.

Yea, but *Samuel*, ſay you, was not known by *Saul*; And therfore no Difference ought to be in Apparel. Alas! if I never ſaw neither Mr. *Bolinger*, nor yet Mr. *Muſculus*, how can I know which is the one, and which is the other; and yet peradventure both do wear the like Attyre. Go you at this Day unto the *Jews*, and except it be told you, you ſhal not know the People from the Prieſts, when yet the Prieſts have a Difference in their Attyre and ſeem diſtinct from the People. What have you more? Among others even this; *Peter* was known by his Speech, and therefore we may not be known by our Attyre: As tho' that there were but one way to know a man; And is it ſo? May I not know ſome by Going; ſome by ſpeaking, ſome by Apparel, ſome by their Hands, ſome by their Faces, and ſome not by a few Means beſide?

Thus have yee a View of your General Reaſons. And ſuch a View, tho' brief, as no Reaſon can defend them. You have alſo a Taſt of your Particular Reaſons; and can any Reaſon approve them? But you have brought them into a Shew of Form. What then? Be they notwithſtanding Faultes? And ſhal no Day come think you, wherin you ſhal render an Account of this Raſhneſs? Wil you refuſe to confer with your Brethren? Wil you be ſingular? Wil you not weigh the amazed State of the ſimple? Shal the Flock of Chriſt thus ſtray? Shal Diſſenſions through you be ſtirred up? And ſhal they by you be thus obſtinatly maintained? Wil you be the Cauſe of this Offence? The Fal of your Brethren, and the Overthrow of Chriſtian Concord and Evangelical Amity?

Wherfore, that neither you be ſuch, nor that the People may have Cauſe any further to murmur, (of a few People I ſpeak) let us conſider now with Indifferency theſe Reaſons following, and let us ſe whether they be reaſonable, or not. Shew me out of the Word of God, that any Form of Apparell (except it be Pompous, *&c.*) is manifeſtly forbidden. If you cannot, account it not wicked to wear this Form or that Form, eſpecially if your Soveraign for good Cauſes command you. I.

Prove that Uniformity in Attyre among Spiritual Men is not meet. If you cannot, be then Conformable. II.

And let us like Brethren, apply our Travail to the common Edifying of the Church of God. III.

Declare by unwreſted Places of Scripture, that a King or a Queen in their Realms may not enjoyn the Clergy a certain Form to be appointed in their Apparel. If this cannot be done, amaze not the People, beguile not your ſelves, offend not God. IV.

Again, if this Form or that be once abuſed, ſhew me where it is forbidden, that the like Form ſhould never thenceforth be uſed. If hereof ye have no Proofs but Proteſtations, no good Surety but naked Sayings, if no Warrant but Wilfulnes, if no Reaſon but Raſhnes, if no Scriptures but ſcrambling Excuſes and Delays; then reform your ſelves, inform your Brethren, deform not the Church of Chriſt. V.

Now further, what if theſe Apparells had

been offered unto Devils, were I then absolutely forbidden to wear them? You cannot say so. For so I persuade the Weak, I need not to refuse them. Why then do you that would seem perfect, altogether condemn them? Why consider you not the Circumstances? Why weigh you not in every thing the Time, the Person, and the Place? But let us procede touching the Informing of my
VI. Brother. What if he be obstinate? What if no Time of Conference wil serve him? What if nothing can persuade him? Shal I then utterly lose my Liberty? And so by a continual Restraint, shal I cause the Thing to seem to be evil, which of it self is indifferent and good?

Good Christian Reader, consider these Reasons; Ponder their Grounds; Examine therof the Force; Suffer not Satan to endarken your Consciences; Let Brawlings cease, and let Unity be seen; Let Singularity pas, and let Simplicity procede: Be not afraid of the People; Be not ashamed to Repent. We are commanded to Travail into *Nineveh*, and there to declare of their Destruction; and now like *Jonas* we lurk in the Bottome of the Ship. It is true, and thence it is that al this Storm ariseth; wherby the Ship of the Christians is so miserably tost, that except *Jonas* repent him, she is like to perish. Have you Churches, and yet wil you Flock into the Fields? Have you Places appointed for Prayers, and yet wil you appoint you private Assemblies? You have the Gospel of Christ sincerely preached unto you: why are you then offended? Have you the Sacred Scriptures read unto you, and at your Wil to be perused; Why are you displeased? Idolatry is reproved; why are you not contented. Papistry is overthrown; why are you moved? Concerning such as do wear the Apparel, were they not Banished for the Profession of the Gospel? Lost they not therfore their Goods, and that willingly? If for Preaching, who hath done it more painfully? If for Writing, who did it more effectually? And that the Gospel may have his Course, who do watch more dutifully than they? You talke of Reformation; they do it indeed. But some thing, say you, is amiss. And I say some things ever wil be amiss. But yet the Church by this Discord is shaken. Let us cease; our Friends do mourn. Be at Unity; our Enemies do inwardly rejoice. Away with these Contentions. Wherfore, dear Brethren, join Hands; help forward the Lord's Building: Let us be faithful Labourers; for we have of proud Loiterers too many. To Work, to Work, the Harvest is great, and the Workmen are few. Love you Christ? Feed his Sheep. Love your selves: Brawl not in his Vineyard. Love your Brethren; Disturb not their Quietnes. Let every one of us help the others Burthens. Let us bewail our Lives; Let us fal to earnest Prayers: And let us procede in al good Works. And so shal our Enemies quail, Satan shalbe resisted, and Sects prevented. So shal our Friends be glad, the whole Church shal joy, and true Godlines shal encrease. So shal we and you, so shal al good Men, receive an incorruptible Crown, not of Gold but of Glory; and that when the chief Shepherd shal appear. Whose coming, as to al good Protestants, shal be comfortable, so shal it unto al Hypocrites and Papists be miserable.

NUMB. L.

Mr. John Fox's *Letter to the Commissioners Ecclesiastical; Concerning the present Controversies in the Church.*

MSS. Foxii. WESTUS noster quam Causam apud Vos habeat, ignoro. Non optimam habere vel hinc conjicio, quod in Carcerem conjectus sit. Nam quid minus dubitandum, quam a Curia hac vestra tam sancta & integra, quicquam posse proficisci, quod non cum summa ratione atque æquitate sit conjunctissimum? Quæ res majorem mihi suspicionem injicit atque metum, ne quid admissum ab illo sit, quod nollem. Siquidem ita huc perlatum est, Concionanti dicta quædam illi excidisse in superiores Potestates acerbiora, quam convenire quibusdam

quibuſdam videbantur. Quod ſi verum ſit, ut factum ipſum non laudo, nec tueor, ita hominis tamen cauſâ doleo, ob mutuam inter nos ejuſdem & Academiæ, & Scholæ, & Colegii *Magdalenenſis*, in quo educti atque educati ſumus, conjunctionem. Quanquam neque illius adeo vicem doleo, quin multo magis publicæ Eccleſiæ cauſâ commoveor. Cujus Paci atque Tranquillitati quo faveam impenſius, hoc magis animum diſcruciant inteſtina hæc diffluentium Opinionum & Controverſiarum inter nos diſſidia, neſcio unde primum conflata atque invecta. Quæ tamen ipſa ſi ex neceſſariis Cauſis ſuſciperentur, minus me perturbarent. Nunc dum de rebus non graviſſimis, graviſſimas inter nos Contentiones tanquam funem diſcordiæ trahimus, & quæſtiones exagitamus non neceſſarias, perit non modo fructus inter nos fraternæ Communionis, ſed invaleſcunt etiam Adverſariorum contra nos Phalanges, quibus ipſi lætiſſimum hac noſtra concertatione Spectaculum exhibemus.

At quanto præſtiterat nos, junctis ſimul umbonibus, Chriſti negotium agere, illius fidémq; latiſſimè in animis Piorum dilatare, contráque juratos Salutis noſtræ hoſtes, potius quam Fidei amicos, conflictari.

Scio ac Fateor, multa adhuc, ſi perfectam quærimus Eccleſiam, apud nos deſiderari. Sed prudentes hic tamen Medici imitandi erant, quorum prima eſſe cura ſolet, ut vivat Corpus, deinde ut floreat quam optimè. Nos præpoſtera neſcio qua ſolicitudine rem adgredientes, dum ad perfectiſſimam illam Reformationis amuſſim Eccleſiam revocare contendimus tam acriter, id fere contendendo efficimus, ut vix ullam modo, aut certè deformiſſimam, videamus. Quæ enim illic Eccleſia videri poteſt, ubi Pacem nec cum amicis habemus, nec cum inimicis? quam autem cum Deo Pacem habemus, quid dicam non habeo, quum res ipſa plus ſatis loquatur. Regnat paſſim Atheiſmus, impunè volitat Libido, graſſatur Avaritia, emuntur, venduntur Sacerdotia, Sacerdotes ipſi frigent: Atque utinam frigerent. Nunc neque frigent, neque calent multi. Muteſcunt Pulpita. Chriſti deglubuntur, non paſcuntur Ovilia, Meſſis contemnitur. Quod vel hinc conſtare poſſit, ex Operariis, quos aut paucos videmus, aut ejuſmodi certè pleroſque, qui quæ ſua ſunt captant ſedulò, quæ Chriſti vix quiſquam cogitat ſeriò. Superbia, ἀχολασία, ἀσωτία, luxus, Adulteria, Divortia, ingluvies; denique, ut dicam ſemel, omne in præcipiti vitium ſtetit. Spectat hæc omnia Papiſmus, & in ſinu ridet ſuaviter, pulchram ſibi ex noſtris malis Victoriam pollicens. Hæc ſi non ita ſint quæ dico, nihil eſt quod malim, quàm vaniſſimum hic me reperiri. Sin vera ſint, quod nobis igitur conſultius agendum quam ut in his, quæ interna ſunt, καὶ τὰ βαρύτερα τῆς χριστιανικῆς παιδείας primum procurandis, ſtrenuos nos præſtemus Theologos. Quibus ſic conſtitutis, tum demùm ut cætera illa ſuperſtruamus, quæ externæ ſunt Reformationis, ſi licet. Si non licebit, ſchiſma tamen nullum moveamus.

NUMB. LI.

The Miniſters and Elders of the Churches within the Realm of Scotland, *to their Brethren the Biſhops and Paſtors of* England; *Who have renounced the* Roman *Antichriſt, and do profeſs with them the Lord Jeſus in Sincerity, deſire the perpetual Encreaſe of his Holy Spirit.*

BY Word and Writ it is come to our Knowledg, (Reverend Paſtors) that diVers of our deareſt Brethren, amongſt whom are ſome of the beſt Learned within that Realm, are deprived from Eccleſiaſtical Function, and forbidden to Preach, and ſay, that by you they are ſtayed to promote the Kingdom of Jeſus Chriſt; becauſe their Conſcience will not ſuffer them to take upon them at the Commandment of the Authority ſuch Garments, as Idolaters, in time of Blindneſs, have uſed in their Idolatry. Which Brute cannot but be dolorous to our Hearts, mindful of the Sentence of the Apoſtle, ſaying, *If ye bite and devour* *Part of a Regiſt.*

vour one another, take heed leſt ye be conſumed one of another. We purpoſe not at this time to enter into the ground of that Queſtion, which we hear of either part to be followed with greater Violence, then wel liked us, to wit, Whether ſuch Apparel is to be counted among Things that are ſimply indifferent, or not.

But in the Bowels of Chriſt Jeſus we crave, that Chriſtian Charity may ſo prevaile in you, in You, we ſay, the Paſtors and Leaders of the Flock within that Realm, that ye do not unto others, that which ye would not, that others ſhould do unto you. Yee cannot be ignorant, how tender a thing the Conſcience of man is. Al that have Knowledge, are not alike perſuaded. Your Conſciences reclayme not the wearing of ſuch Garments. But many Thouſands, both Godly and Learned, are otherwiſe perſuaded; Whoſe Conſciences are continually ſtricken with theſe Sentences: *What hath Chriſt Jeſus to do with Belial? What Fellowſhip is their betwixt Darknes and Light?*

If Surpleſs, Corner-Cap and Tippet, have been Badges of Idolatries, in the very act of Idolatry, what hath the Preacher of Chriſtian Liberty, and the open Rebuker of al Superſtition, to do with the Dreggs of the *Romiſh* Beaſt? Our Brethren, that of Conſcience refuſe that unprofitable Apparel, do neither damne nor moleſt you, which uſe ſuch vain Trifles. If ye ſhould do the like to them, we doubt not but therin ye ſhal pleaſe God, and comfort the Hearts of many, which are wounded with the Extremity, that is uſed againſt the Godly, and our beloved Brethren. Colours of Rhetoric or humane Perſuaſions, wil we uſe none, but charitably we deſire you to cal that Sentence of *Peter* to Mind: *Feed the Flock of God, which is committed to your Charge; caring for it not by Conſtraint, but willingly; not as though ye were Lords over God's Heritage, but that ye may be Examples to the Flock.* And further alſo, we deſire you to meditate that Sentence of the Apoſtle, ſaying, *Give no Offence, neyther to the* Jew, *nor to the* Grecian, *nor to the Church of God.* In what condition of Time ye and we both travayl in, for the promoting of Chriſt's Kingdom, we ſuppoſe ye not to be ignorant. And therefore we are made bold to exhort ye to walk more circumſpectly, then that for ſuch Vanities the godly ſhould be troubled. For all things that may ſeem lawful, edify not.

If the Commaundment of Authority urge the Conſciences of yours, and our Brethren, further then they can bear, we unfeignedly crave of you, that ye remember, that ye are called *The Light of the World*, and *The Salt of the Earth.* Al called to Authority have not the Light of God always ſhining before their Eyes; but their Affections oftentimes ſavor over much of the Earth, and of Worldly Wiſdome. And therefore, we think, ye ſhould boldly oppoſe your ſelves to al Power, that wil, or dare extol it ſelf, not only againſt God, but againſt al ſuch, as dare burthen the Conſciences of the Faithful, further then God hath burthened them by his own Word.

But herein we confes our Offence, in that we have entred further in reaſoning, then we promiſed at the Beginning; and therefore we ſhortly return to our former humble Supplication. Which is, that our Brethren, who among you refuſe the *Romiſh* Raggs, may find of you, the Prelates, ſuch favor as your Head and Maſter commaundeth every one of his Members to ſhew to other. Which we look to receive of your Gentlenes; not onely, for that ye fear to offend God's Majeſty in troubling your Brethren for ſuch vain Trifles; but alſo becauſe you wil not refuſe the humble Requeſt of us your Brethren, and fellow Preachers of Jeſus Chriſt. In whom albeit there appear no great worldly Pomp, yet, we ſuppoſe, ye wil not ſo far deſpiſe us, but that ye wil eſteem us to be of the Number of them, that fight againſt the *Romiſh* Antichriſt, and travail, that the Kingdom of Jeſus Chriſt univerſally may be advanced.

The Dayes are evil, Iniquity aboundeth, Chriſtian Charity is waxen cold. And therefore we ought more diligently to Watch. For the Howre is uncertain, when the Lord Jeſus ſhal appear. Yea, you, Brethren and we, muſt give Accounts of our Adminiſtration. And thus in Concluſion, we once again crave Favour for our Brethren. Which graunted, ye in the Lord ſhal command us in Things of double more Importance.

The

The Lord Jeſus rule your Hearts in true Fear to the end; and give unto you, and unto us, Victory over that *Romiſh* Antichriſt, whoſe wounded Head Satan by al means Laboureth to cure again. But to Deſtruction ſhal he and his Maintainers go, by the Power of the Lord Jeſus. To whoſe mighty Protection We heartily commit you. From *Edenborough*, out of our general Aſſembly and Seſſion there. The 27th of *December*, *Anno*. 1566.

Your Loving Brethren
And Fellow-Preachers in Chriſt Jeſus,

John Davidſon, *for* JAMES NICOLDSON,
Writer and Clarke of the Church of Edenborough.

NUMB. LII.

A Draught of a Pardon for the firſt Fruits of certain Miniſters deprived, Anno 1566.

ELIZABETH by the Grace of God, Queen of *England*, *France* and *Ireland*, Defender of the Faith, *&c.* To our Right Truſty and Right Beloved, the Treaſurer and Barons of our Exchequer, Greeting. Foraſmuch as we are credibly enformed, and have perfect Knowledg, that divers and ſundry Specialties and Writings obligatory, lately made to us by divers and ſundry Perſons lately compounding with us for the Payment of the Firſt Fruits of divers and ſundry Promotions, Dignities and Offices Eccleſiaſtical, in divers and ſeveral Sums of Money, only for the Aſſurance of the Firſt Fruits of their ſaid Promotions, and for none other Cauſe; as by the ſaid Specialties and Writings Obligatory remaining before you, our ſaid Treaſurer and Barons, more plainly doth appear: Whereof We be not yet ſatisfied, as We ought to have been, according to the Tenor of the ſaid Writings Obligatory; for that the Incumbents of the ſaid Promotions and Dignities Spiritual, cannot, nor do not, as we be advertiſed, enjoy the ſaid Promotions or Dignities, for the which they, or their Friends, did compound, and were bound to pay the Firſt Fruits as aforeſaid: by Reaſon that divers the ſaid Incumbents ſo lately compounding, for not obſerving and obeying certain Eccleſiaſtical Rites and Ceremonies by our Laws and Injunctions appointed, *and for refuſing to wear ſuch diſtinct and decent Apparel as by publick Order is commanded*; by due Order of Law already are deprived and removed: And that divers others for the ſame Cauſes are like to be deprived and removed from their ſaid Promotions and Dignities Spiritual: KNOW ye, that We in Conſideration therof, altho' we by our Law might recover againſt the aforeſaid Perſons and their Sureties, the ſaid Sums in their Writings Obligatory ſpecified, yet we of our Grace ſpecial and mere Motion, have, for Us, our Heirs and Succeſſors, clearly releaſed, forgiven, remitted and acquitted, and by theſe Preſents do clearly releaſe, remit, forgive and acquit unto the ſaid Perſons ſo preſently deprived and amoved, or hereafter to be deprived and amoved, within the ſpace of one whole Year next enſuing the Date of theſe Preſents, from their Promotions and Benefices, and to every of them, and to al other Perſons with them and for them, in their ſaid Writings Obligatory named or ſpecified, and the Heirs, Executors and Adminiſtrators of them and every of them; al ſuch Sum or Summs of Mony, wherof the Days of Payment were, or ſhal not be come, nor expired, at the Time of the Deprivation of ſuch Perſons from their ſaid Promotions and Dignities.

Paper Office.

A Line drawn under this Clauſe in the MSS.

WHEREFORE We Wil and Command you, our ſaid Treaſurer and Barons, and other our Officers there, to whom it ſhal appertain, That ye immediatly upon the ſight hereof, after due Proof had of the Deprivation or Avoidance of the ſaid Perſons, or any of them, by Certificate of their Ordinary or Ordinaries, under their Hands and Seals, to you directed, or by any other

other due, ordinary and juſt Means, Cancell and make void the ſaid Specialties and Writings Obligatory of every of the ſaid Perſon or Perſons, proved, as aforeſaid, to be deprived; And alſo the Bands or Writings Obligatory of al other Perſon or Perſons for them, or any of them, for the Premiſſes in Form aforeſaid bounden: And that upon the Requeſt of them or any of them, or any of their Sureties, ye deliver, or cauſe to be delivered unto them, and every of them, ſo ſeverally bounden, his ſaid ſeveral Writings Obligatory, in Form aforeſaid Cancelled without any maner of Pleading, or Charge, or other Warrant in this behalf to be had, any thing in the ſaid Specialties or Writings Obligatory, or any Order or Courſe of our ſaid Exchequer had or made to the contrary, in any wiſe notwithſtanding. And theſe our Letters ſhal be unto you at al times againſt us ſufficient Warrant and Diſcharge in this behalf. Given under our Privy-Seal, *&c.*

NUMB. LIII.

ARTICLES *to be enquired of, in the Metropolitical Viſitation of the moſt Reverend Father in God* MATTHEW *by the Providence of God, Archbiſhop of* Canterbury, *Primate of al* England, *and Metropolitan, in al and ſingular Cathedral and Collegiate Churches within his Province of* Canterbury.

MSS. D. Tho. Baker *Col.* D. Joh. Cantab. *Soc.*

I. FIrſt, Whether your Dean, Archdeacons and other Dignities of your Church be Reſydent or not; Whether they be [Graduats]; what other Promotions or Livings every one of them hath; Whether every one of them be Miniſters or not: whether they uſe ſemely or prieſtly Garments, according as they are commanded by the Queens Majeſties Injunctions to doe?

II. *Item*, Whether your Prebendaryes be Reſydent, or how many of them: Where every one of the reſt be? What be their Names? What Livings they have? What Orders they be in? How, or in what Apparel they do commonly goe? Whether they do preach in their Courſe; Or how often? And in what time of the Yere they do reſort to your Cathedral Church?

III. *Item*, Whether your Divine Service be uſed, and your Sacraments miniſtred in Maner and Forme preſcribed by the Quenes Majeſties Injunctions; and none other way? Whether it be ſaid and ſonge in due tyme? Whether in al Points according to the Statuts of your Church, not being repugnant to any of the Quenes Majeſties Laws or Injunctions? Whether al that were wonte, be bound, or ought to come to yt, do ſo ſtyl? And whether every one of your Church openly communicate in the ſaid Cathedral Church at the leaſt Thrice in the Yere?

IV. *Item*, Whether your Grammar School be wel ordered? Whether the Number of the Children therof be furniſhed; How many wanteth; And by whoſe Default? Whether they be diligently and godly brought up in the fear of God, and wholeſome Doctrine? Whether any of them have ben receyved for Money, or Rewards; And by whom? Whether the Statuts, Foundations and other Ordinances touching the ſame Grammar School, and School-maſter, and the Scholars therof, or any other having Doing or Intereſt therin, be kept: By whom it is not obſerved; Or by whoſe Fault. And the like in al Points you ſhal inquire and preſent, of your Choriſters and their Maſter.

V. *Item*, Whether al Officers and Miniſters of your Church, as wel within as without, do their Duties in al Points obediently and faithfully: And whether your Dean, Stewards, Treaſurers, Burſers, Receyvers, or any Officer having any Charge, or any ways being accomptant to the ſaid Church, do make a plain, faithful and true Accompt, at ſuch Days and Tymes as be limytted and appointed by the Statuts, or Cuſtome of the ſaid Church: making full Payment

ment reallie of al Arrearages. Whether any Mony or Goods of the Church do remaine in any Mans hands: Who they be; And what Sum remayneth?

Item, You ſhal inquyre of the Doctrine and Judgment of al and ſingular, Hedd and Members of your Church; as your Dean, Archdeacons, Prebendaries, Readers of Divine Service, Schoolmaſters, Vicars, Petti-canons, Deacons, Conducts, Singing Men, Choriſters, Scholars in Grammar Schools: and al other Officers and Miniſters, as wel within your Church as without; Whether any of them do eyther privilie or openly preach or teach any unwholeſome, erroneous, ſeditious Doctrine, or diſcourage any Man from the reading of the holy Scriptures ſoberly for his Edifying; or in any other Point do perſuade, or move any, not to conform themſelves to the Order of Religion reformed, reſtored, and receyved by publick Authority in this Church of *England*. As for Example, to affirm and maintain, that the Quenes Majeſty that now is, and her Succeſſors, Kings and Quenes of this Realm of *England*, is not, or ought not to be Head and Chief Governour of this her People, or Church of *England*, as wel in Eccleſiaſtical Laws, Cauſes or Matters, as Temporal: Or that it is not lawful for any particular Church or Province to alter the Rites and Ceremonies publickly uſed, to better Edification; or that any man may or ought by his private Authority do the ſame; or that any man is to be borne with, which do extol any ſuperſtitious Religion; as Reliques, Pilgrimages, Lightings of Candles; Kiſſing, Kneeling or Ducking to Images; or praying in a Tongue not known, rather than Engliſh, or to put truſt to a certain number of *Pater-noſters*, or uſe any Beads for the ſame; or ſuch other Things, or to maintain Purgatory, private Maſſes, Trentalls, or any other fond Fantaſy invented by man, without ground of Gods Word; Or to ſay, teach, or maintain that Children being Infants, ſhould not be baptized; Or that every Article in our Crede, commonly received and uſed in the Church, is not to be believed of Neceſſity: Or that mortal or voluntary Sins committed after Baptiſm be not remiſſible by Penance: Or that a Man, after that he have receyved the Holy Ghoſt cannot Syn; or that afterwards he cannot ryſe again by Grace to Repentance; Or that any man lyveth without Syn; or that it is not lawful to ſwear for certain Cauſes; or that Civil Magiſtrats cannot puniſh, for certain Crimes, a man with Death; Or that it is Lawful for any man without outward Calling of the Magiſtrates appointed, to take upon him any Miniſtry of Chriſts Church; Or that the Word of God doth condemne the Regiment of Women; Or that the Word of God doth command ſole Lyfe, or Abſtinence from Mariage to any Miniſter of the Church of Chriſt, not having the Gift of God to live ſole: Or any other Errors or falſe Doctrine, contrary to the Faith of Chriſt and Holy Scriptures. VI.

Item, You ſhall enquire of the Names and Surnames, of al and ſingular the above-named Members, Officers, Miniſter of this your ſaid Church, whether you know, or ſuſpect any of them to attaine his Room, or Lyving by Simonie, that is, by Mony, unlawful Covenant, Gyft, or Reward. Who preſented him? whether his Lyving be in Leaſe? and by whom it is Leaſed? to whom? upon what Rent? whether he doth pay any Penſion for it? for what Cauſe? what Summ? and to whom? Whether any of them be known, or ſuſpected to be, a Swearer, an Adulterer, a Fornicator, or ſuſpected of any other Uncleanlines? Whether any of them do uſe any ſuſpect Houſe, or ſuſpected Company of any ſuch Faults, any Taverne, Ale-houſe, or Tippling-houſes, at any unconvenient Seaſons. Whether any of them be ſuſpected to be a Drunkard, a Dicer, a Carder, a Brawler, Fighter, Quarreller, or unquiet Perſon, a Carier of Tales, a Backbyter, Slaunderer, Bate-maker, or any other ways a Breaker of Charity or Unity, or cauſe of Unquietnes by any means. VII.

Item, Whether you have neceſſary Ornaments and Books of your Church? whether your Church be ſufficiently repaired in al Parts? what Stock, or Annual Rent is appointed toward the Reparation of the Cathedral Church? In whoſe Hands or Cuſtody doth it remain? VIII.

Item, Finally, you ſhal preſent what you think neceſſary, or profitable for the Church, to be Reformed, or of new to be appointed and ordained in the ſame. IX.

NUMB. LIV.

RESPONSIONES Perſonales Magiſtri Georgii Gardyner *Fact. Articulis Miniſtratis in Viſitatione Metropolitica Reverendiſſimi* D. MATTHEI *Cant. Archiepiſcopi.*

MSS. ubi ſupra.

Ad primum reſpondet, That the Dean, and two of the Archdeacons, *Viz.* Mr. Dr *Spencer*, and Mr. *Underwood*, my Lord his Graces Almoner, are Reſident. And that Dr. *Spencer* is Prebendary of the ſaid Church: And ſaith, That the other two Archdeacons are not reſident, *Viz.* Mr. Dr. *Carew*, and Mr. *Wendon*. Which Mr. *Wendon* is alſo a Prebendary of the ſaid Church: And ſaith, that neither Mr. Dr. *Carew*, nor Mr. *Wendon* are Miniſters. And they go al in ſemely and Prieſtly Apparel, ſaving Mr. *Wendon*, whom he ſaw two Years ſince go in a Cloke with a *Spaniſh* Cape, and a Rapier by his ſide.

To the Second, this Reſpondent ſaith, That there are but Three Prebendaries Reſident, *Viz.* Mr. Dr. *Spencer*, Mr. *Manuel*, and this Reſpondent. And ſaith, That one Mr. *Fowle*, one of the Prebendaries, is in *Suffolk*, at his Benefice at *Redgrave*, and there dwelleth; and Mr. *Wendon* at *Louvain*, and no Prieſt. One Mr. *Smith*, one other of the Prebendaries, keepeth at *Swyneshead* in *Lincolnſhire*; And is neither Prieſt, nor Preacher, as he ſaith. And that al go in Prieſtly Apparel, ſaving Mr. *Wendon*, as he ſaith. And ſaith, that none preacheth, but my L. Dean, [Biſhop] and this Reſpondent, ſaving that Mr. Dr. *Spencer* findeth one that preacheth in his Courſe. And ſaith, That Mr. *Wendon*, Mr. *Smith*, and Mr. *Fowle*, never come at their Cathedral Church, unles it be to fetch their Mony.

To the Third, this Reſpondent ſaith, That their Divine Service is duely ſonge in Maner and Forme, according to the Queen's Injunctions: ſaving that the Communion, as he ſaith, is miniſtred in a Chalice, contrary, as he ſaith, to the *Advertiſments* of the Quene: And except the Prebendaries which be abſent, as afore, he ſaith, he knoweth none, but that al come that ſhould come. And to the latter part thereof, he ſaith, he doth not know what to anſwer.

To the Fourth, This Reſpondent ſaith, That there is no Grammar-School at al within their Houſe; ſaving, that, as he ſaith, they allow xx Marks by Yere, to one Mr. *Byrde*, who teacheth a Grammar School in the City, and receiveth ſuch Scholars as they ſend him, of which he knoweth not one, as he ſaith. And the whole Order of the School is left to Mr. *Byrde's* Diſcretion, which he thinketh to be wel done, as he ſaith; and beleveth, that he bringeth up them that are under hym in the fear of God. And ſaith, That none of them have been receyved for Mony. And no Foundations there are, as he ſaith, touching the ſaid Grammar School. And ſaith, that Mr. *Byrde* hath Wages, as afore, and no other Perſon. And to the laſt part he ſaith, that it is reported, that they had a Foundation for xx Scholars, but preſently he knoweth, that there lack Revenues to ſuſteyne them withal. Further ſaying, that there is a Maſter of their Choriſters, but that the Choriſters are very evil ordered, as he ſaith.

To the Fifth he ſaith, He cannot anſwer to the firſt part. And to the ſecond Part he ſaith, that their Officers do, and doth beleve, They will make a trew and perfect Accompte in due Tyme and Tymes, as be appointed by Dean and Chapter, and not by any Statute or Cuſtome. And ſaith, that as for Arrearages about *Michaelmas* come next ſhal be three Years, there was loſt by Mr. *Mannewell*, to the Sum of 200 *l.* or thereabouts, and the laſt Year there did remaine in Mony in the general Receyver his Hands, who is one Mr. *Stanton*, 260 *l.* upon this Accompte; and, as far as he knoweth, or beleveth, doth ſtil remaine in his Hands; And further touching this Article he cannot ſay.

To

To the Sixth he ſaith, he knoweth no Offenders, becauſe he knoweth no Man's Conſcience; and openly he can accuſe no Man, as he ſaith, touching the meaning of any part of the Contents of this Article.

To the Seventh he ſaith, That the Offices of the Verger, the Sextons, the Butler, the Cooks, the Cater, the Porter, have commonly bene ſold, of thoſe that have had it freely given by the Dean and Chapyter, and other like Offices, which he cannot reherſe. But for the Deanes, Prebendaries, and ſinging mens Offices, he ſaith, he knoweth none that came by any of them by Mony. But that he that is now Cater, whoſe Name is *Lennard Palmer*, giveth 3 *l.* by Yere to him that occupieth his room: And the two Sextons 40 *s.* a Yere a piece to one *Alexander Auger*, who ſerveth for them both: And he that is Verger 40 *s.* a Yere to one *John Fox*. And further ſaith, that one Sir *John Toller*, Canon of the Houſe, is ſuſpected for keeping of one of my Lady *Surrye* her mens Wife, who dwelleth at the Py in *Homeſtrete* in *Norwich*. Which he beleveth to be trew. And further ſaith, that *Edmond England*, Maſter of the Choriſters is ſuſpected for bearing and carying Tales betwixt Gentlemen; and by that means cauſeth Unquietneſs. And that Sir *John Toller* aforeſaid is a great Brawler.

To the Eighth he ſaith, they have both Ornaments and Books, as appears by their ſeveral Inventories: And their Church in better Reparation than it was theſe 40 Yeres. Neither is there any Stock appointed by the Church for Reparations, but only they are borne out of the whole Stock of the Church.

To the Ninth he ſaith, He wold have Service ſonge more deliberately, with Pſalmes at the beginning and ending of Service, as is appointed by the Injunctions: And their Chalice turned into a decent Communion Cupp: And a Divinity Lecture, according to their Foundation; And their Prebendaries to be al Prieſts, and reſident at Home; ſome *Proviſo* to be made to ſave their Woods from ſpoiling, which are now ſo much ſpoiled. And further he cannot ſay.

To the Tenth he ſaith, That ſince he, this Reſpondent, came to be a Prebendary in the Houſe, there was no Miſordre, or any that did offer in any part of this Article; and further he ſaith, he cannot anſwer.

Per me Georgium Gardiner.

NUMB. LV.

Dr. John Caius *to the Archbiſhop; When he ſent him his Book of* The Hiſtory of *Cambridge.*

IN moſt humble maner my Duty conſidered; Of late I ſent your Grace your Book of *Oxford*, by Mr. *Dethick*, (a Fellow of *Keys* College) together with a Letter, ſhewing ſuch Duties as Mr. *Dethick* received here, and did pay Now I ſend you by Dr. *Pory* the Anſwer to the ſaid *Oxford* Book, deſiring your Grace moſt hartily not to let it be copied at any Mans Hand, for that it is not yet ſo placed, as I would have it, and therof more matter at your Graces Hand. Your Graces Judgment I much deſire, and Mr. *Haddons* and Mr. Secretary *Cecyls*, who be Men of Wit and Skil, and cloſe alſo, if your Grace ſo require them. Your Man Mr. *Joſcelyn*, I fear wil ſhew it to every Body, and give out Copies *ante maturitatem*, and do little good in it himſelf. I beſeech your Grace remember what I writ to you in that matter heretofore. I am ſory that the Book is no better written for your Grace. I have ſo much Buſineſs, that I my ſelf cannot write, nor ſcantly have Leiſure to confer it with the Original, and yong Men now a Days be ſo negligent, that they care for nothing. I beſeech your Grace therfore to pardon it, and to think that my deſire is, that it ſhould be much better than it is; if wel it could be brought to pas *in tantis negotiis*: truſting to give your Grace

MSS. C.C.C.C. Vol. Epiſt.

one in Print, if upon the reading therof your Grace ſhal think it worthy the Printing. For, as your Grace ſaid, it is troubleſome Writing out Copies, and commonly they be depraved in Writing.

I wholly commit it to your Grace's Pleaſure, and truſt no Man ſhal ſe it, til I hear further of your Graces Pleaſure. View it again I wold, before it be Printed; for that many Things be roughly left for want of Leiſure, and haſt to ſatisfy your Grace. In the Order of the Prelates I ſubmit my ſelf unto your Grace, as well as in other Things. The Names of the Noblemen I know not, which were requiſite to be known, as hereafter at more Leiſure I mind to do. Becauſe al Things ſhould be readier to your Grace, I have put to every *Pagina* the Number. If any thing your Grace would note, the Number is ready to tel the Place. If any thing your Grace wil have altered, note it *Seorſim*, for avoiding the Diverſity of Stiles. Some things that your Grace thought beſt ſhould be put out, were by the Writer put in before I was aware, and therfore remaine. But ſo, that what your Grace would have done with them, ſhal be done. I would have put them out again, but for blotting the Book, and diſgracing the ſame to the Ey. I have not bound it as it is meet for your Grace; becauſe I would your Grace by the Rudenes therof ſhould have no Pleſure to ſhew it to others, but thoſe who I deſire ſhould ſe it. I ſhal deſire your Grace to ſave it wel, and that I may have it again, when your Grace have done. For that the Original is not ſo good as it, nor ſo plain, *&c.* And thus ſubmitting, not only my Book, but my ſelf alſo unto your Grace, I ſhal pray God for your Proſperity, and long Health, to your Pleſure. From *Cambridg*, this 8. *April*, 1567.

By your Graces own CAIUS.

NUMB. LVI.

The Archbiſhop to the Lady Bacon: *Vindicating himſelf upon ſome Diſpleſure taken againſt him by the Lord-Keeper.*

MADAM,

MSS. G. Petyt *Armig.*

MY harty Salutations to your Ladyſhip preſuppoſed, *in Chriſto Servatore & Judice.* I underſtand, that ye uſe otherwhiles to be a good Solicitor to my Lord your Husband in the Cauſes of the Poor for Juſtice, and I doubt not ye remember the Chriſtian Duty ye bear to him, as wel in reſpect of Conſcience to Almighty God, as for his honorable Eſtimation and Fame to the World. *Et hoc eſt eſſe juxta divinam Ordinationem verè Adjutorium Salutare coram Adam datum a Deo tempore vanitatis noſtræ.* Upon which ground I thought fit, now in the end of the Term, after my Lords angry Buſines ny defrayed, to write a few Words to you. To my Lord I perceive I may not write, except they be *Placentiſſima*, and therfore I ſhal ſtay my Hand. My Lord, as by his few Lines written to me, in anſwer to my friendly Letters, doth ſay he hath conceived, that he thought not to have heard at my Hands, before I had ſpoken with himſelf: And not ſo contented, but ſent me a hard Anſwer in Words by my Man, yet extern to us both, whom I wiſhed not to have known any inkling of our private Dealings; ſo privately, I ſay, written on my part, that I tel you the Truth, *Coram Deo Servatore meo*, the Talk not opened nor conferred with, in any Signification, to my Yoke-fellow, tho' yet, I truſt not, ſo great a Day-Body, and without God's Fear, but can conſider both Reaſon and Godlines. Yet I have kept my Grief within my ſelf from her: Not as to have you think, that ſuch a matter were to be much regarded, however it be taken of ſuch two, as we may be eſteemed; But that I have uſed Friendſhip toward my Lord in all Points, whatſoever he conceiveth. But I am ſory he can ſo ſoon conceive diſpleaſantly againſt me, not deſerved, I ſay, and to abide thereby, not deſerved. For I mean not only prudently, but Chriſtianly, Godly and Friendly. Howſoever it be taken, the Teſtimony of my Conſcience ſhal make

make me take this his Storm quietly to Godward, rather offering him in my Prayers to God, than careful of any Submiſſion, as having offended, which I intended not, as faulty [as I am] in his conceiving, as he writeth, for to have ſuſpended my ſuch Writing, til I had heard from him, or ſpoken with him, *&c.*

Ye ſhal underſtand, that the Party who came up with the Duke's Grace's Letters, reforted to me a little before Dinner, and ſhewed me in his Talk, that he was appointed to come again that Afternoon to have received his Letters to the Duke's Grace in Anſwer, *&c.* Whereupon I thought the Time preſent ſuch, as that before he ſhould write to his Grace, to put to his Wiſdom and Conſideration ſo much as I did write. For after that time it had been too late to ſpeak with himſelf, who at that Afternoon had no Leiſure, if I had come to him; and yet ſending my Letter by that Meſſenger, nor making him privy of the ſending, *&c.*

But concerning the Mattter it ſelf, forſooth, I am ſure I did ſo reaſonably write, that if he had been the Prince of the Realm, or I but his Chaplain, I might have written privately, as I did, (And where he findeth lack in me, that I did ſo write, yea much more than I did write) both in Conſcience, and in good Love of Friendſhip. Madam, Be not offended with my Plainneſs, as tho' I wold make Compariſon with him, I know his Office; I know his Gifts of God, and his Place: And yet may *Matthew Parker* write privately to *Nicolas Bacon* in Matters of good Friedſhip without Offence. In al Humility of Heart I wil not ſtick to ſubmit my ſelf to his Page of his Chamber, and wil be admoniſhed by him in Reaſon, tho' he were mine Enemy. And again, in doing mine Office to God, and my Duty of Friendſhip to them, whom I will ſincerely love and honour, I will not be abaſhed to ſay to my Prince, that I think in Conſcience, in anſwering to my Charging. As this other Day, I was wel chidden at my Prince's Hand; but with one Ear I heard her hard Words, and with the other, and in my Conſcience and Heart I heard God. And yet her Highnes being never ſo much incenſed to be offended with me, the next Day coming by *Lambeth*-Bridge into the Fields, and I according to my Duty meeting her on the Bridge, ſhe gave me her very good Looks, and ſpake ſecretly in mine Ear, That ſhe muſt needs continue mine Authority before the People, to the Credit of my Service. Wherat divers of my *Arches* then being with me, peradventure marvailed, *&c.* Where peradventure ſome Body would have looked over the Shoulders, and ſlily ſlipt away, to have abaſhed me before the World.

If my Lord be angry with my buſy Plainnes, I fear not, (if) Almighty God, *Deus Ultionum Deus*, wil be content: If not, he will ask account of me, if I hold my Peace, when both my Lord and I, ſhal ſtand dreadfully before his Chancery. And therfore I wil not ſo covet the Favour of Men to diſpleaſe God.

And ſurely Madam, I could no leſs do of tender Heart to his Eſtimation. And loth would I be that the Example ſhould be alledged for divers Spoilers in that Country, of the Miniſtry, that Office of Mens Salvation, that Office of Chriſt's Crucified Myſteries; howſoever the Carnal Princes of the World do deride God, *Et omnia Sacra. Sed qui habitat in cœlis irridebit eos.* For God's Love, Madam, help your *Tanquam una Caro cum Viro tuo*; *Sed ambo Chriſti Membra Chariſſima*, to help to eliminate out of his Houſe this Offendicle, *Ut ne ponat macalam in gloria Senectutis ſuæ. Labi & falli, humanum, ſed Perſeverare, durum.* I will not write what I hear reported, nor wil credit al Tales. Fy! on the World, to cary God's good, elect and principal Members of his Kingdom, ſo to be drowned in the Dregs of this Mortality, not to regard theſe ſo chief Cauſes. What ſhal be hoped for in Friendſhip, if the Advertiſing of one another in true faithful Friendſhip, and to Godwards, ſhal ſtir up Enmity and Diſliking. Let the blind World ſay, *Suaviora ſunt fraudulenta Oſcula odientis, quam vulnera diligentis.* Let the Wiſe Man ſay contrary, *Quàm meliora ſunt vulnera diligentis, quam fraudulenta Oſcula odientis.* I am jealous over my Lord's Conſcience, and over his Honorable Name. It may become my Office to himward, tho' he be great in Office, to hear the Voice of a poor Paſtor. For there is

one which ſaith, *Qui vos audit, me audit. Qui Vos ſpernit, me ſpernit. Qui vos tangit, tangit pupillam oculi mei*; as contemptible ſoever the vain World eſteemeth us. I have alway joyed in my Lord, alway honorably reported him: I have in good Places, and before the moſt Honorable, compared him with *More* and *Audley*, for their Eloquence, Wit and Learning in Law: which Biſhop *Goodrick* for his Sincerity towards Juſtice. Altho' they al had their Faults, which God keept from my Lord and me. The firſt imbrued with Papiſtry; the ſecond *Omnia paſſim, & ab Omnibus.* The Third a Diſſembler in Friendſhip, who uſed to entertain his Il-willers very courteouſly, and his very Friends very imperiouſly, thinking therby to have the Rule of both, wherby he loſt both. For while his Il-willers ſpread, how he would ſhake up his Acquaintance, they gathered therby the Nature of his Friendſhip towards his old Friends: And therfore joyed not much of his glorious Entertaining. And his Friends indeed joyed les in him, for ſuch his Diſcouragement that they felt at his Hands. *Expertus loquor, &c.*

Now what wil be judged of many of the World, which peradventure love neither of us; if it may be heard, how we two in that Place that we be in by God's Providence, and the Queen's Favour, both Profeſſing God's Verity, as we do, ſo long conjoyned as we have been, now to fal at ſquares, ſo nigh to fal into our earthly Pit? He to contemn me, I to be dulled in my Contentation toward him; What wil this work in the Commonwealth, and eſpecially, if it ſhould break out, upon what Ground this Grief is conceived and taken? I would be loth to break Friendſhip with any mean Body, much les with my Lord; and yet either King or Ceſar, contrary to my Duty to God, I wil not, nor intend not, God being my good Lord. It is not the Solemnity, or Commodity of mine Office, that I ſo much eſteem: I was ſory to be ſo accumbred, but Neceſſity drave me, and what Fate ſhal thruſt me out, *Suſq; deq; fero.* I am now grown into a better Conſideration by mine Age, than to be afeard or diſmayed with ſuch vain Terriculaments of the World. I am not now to learn, how to fawn upon Man, *Cujus Spiritus in Naribus ejus*; or that I have to learn how to repoſe my ſelf quietly under God's Protection againſt al Diſpleſure of Friends, and againſt al Malignity of the Enemy. I have oft ſaid and expended, *Cadent a Latere tuo mille, &c.* In this mind I truſt to live and dy. Here I wil not anſwer, as a *Painim* did to a *Painim, Cur habeam eum pro Principe, qui me non habet pro Senatore.* But while I live, I wil pray for my Lord, that all Grace and good Fortune may aſſiſt him, in himſelf, and in his Poſterity; and ſhal be as glad and ready to the Duty of godly Friendſhip to him, if it may be reaſonably taken, as any one whatſoever with whom he is beſt pleaſed, and leſt provoked with, as any one that fawneth moſt upon him for his Officeſake, or for his Vertue, to my Power.

And thus repoſing my ſelf *in bona & conſtante Conſcientia* in this brittle Time, I commit your Ladyſhip to God, as my ſelf. Becauſe ye be *Alter Ipſe* to him, *Unus Spiritus, Una Caro*, I make you Judge. And therefore I tranſmit the very Copy of my Letter ſent to him, to expend the rather, of my Writing, whereby ye may take occaſion to work, as God ſhal move you. And thus I leave you. From my Houſe at *Lambeth*, this 6th. of *February* 1567.

Your Friend unfeigned in Chriſt,

MATTH. CANT.

NUMB.

NUMB. LVII.

The Queen's Majeſties Letter to the Archbiſhop, for Viſitation to be made within his Province, concerning Strangers lately come into the Realm.

By the QUEEN.

MOST Reverend, *&c.* Wee grete you wel. For as much as we do underſtand, that there do daily repayr into this our Realm, great Numbres of Strangers, from the Partyes beyond the Seas, otherwiſe then hath ben accuſtomed, and the moſt part therof, pretendyng the cauſe of their commyng to be for to lyve in this our Realm with Satisfaction of their Conſcience in Chriſtian Religion, according to the Order allowed in this our Realm, and doubting leaſt that amonges ſuch Nombres divers may alſo reſort into our Realm, that are infected with dangerous Opinions, contrary to the Faith of Chriſtian Church; as *Anabaptiſts*, and ſuch other Sectarys, or that be gilty of ſum other horrible Crymes, of Rebellion, Murder, Robberys, or ſuch like, committed by them in the parts, from whence they do cum: To which kynde of People we do no wyſe mean to permit any Refuge within our Dominions: THEREFORE we do wil and require youe to gyve ſpedy order and Commaundement to the Reverend Father in God, the Biſhop of *London*, and al other Ordynarys of any Places, where you ſhal think any ſuch confluence of Strangers to be, within your Province, that without Delay, ſpecial and particular Viſitation and Inquiſition be made in every Pariſh, for this purpoſe requiſite, of al manner of Perſons, being Strangers born, of what Countrey, Qualite, Condition, and Eſtate ſoever they be, with the probable Cauſes of their cummyng into this our Realm, and the tyme of their contynuance, and in what ſort they do lyue, and to what Churches they do reſort for Exerciſe of their Religion; with ſuch other Thinges, requiſit in this caſe to be underſtand, for the Worthines of their Continuance in this our Realm. And therupon to cauſe perfect Regiſters to be made, and ſo to contiue; and to give Advertiſement to our Juſtices, and Mynifters of our Lay-power, to procede ſpedily to the tryal of ſuch as ſhal be founde ſuſpected of the foreſayd Crymes, or otherwayes, that ſhal not be conformable to ſuch Ordre of Religion, as is agreeable with our Lawes, or as is permitted to Places ſpecially appoynted for the Reſort of Straungers to the exerciſe of Religion, in the uſe of Commun Prayer and the Sacraments. And in al other Things we wil and require you, to uſe al good Diligence and Proviſion, by the means of the Biſhops and Ordynarys under youe, as wel in Places exempt, as otherwiſe; that no maner of Straungers be ſuffered to remayn within any part of our Dominions in your Province, but ſuch as ſhal be known, or commonly reputed to be of Chriſtian Converſation, and mete to lyve under our Protection, according to the Treaties of Entercourſe betwixt us, and other Princes our Neighbors.

Archbiſhop Park. Regiſt.

NUMB. LVIII.

Archbiſhop Parker's *STATUTES, or the Hoſpital of* Eaſtbridge *in* Canterbury.

UNIVERSIS Sanctæ Matris Eccleſiæ filiis præſentes Literas inſpect' viſuris vel audituris, *MATTHÆUS*, providentia divina *Cantuarien'* Archiepiſcopus totius *Angliæ* Primas & Metropolitanus, verus & indubitatns patronus Hoſpitalis Pauperum de *Eaſtbridge* Civitatis *Cantuariæ*, Salutem in Domino ſempiternam. Paſtoralis officii debitum merito nos ſolicitat, ut locorum piorum nobis potiſſimè ſubditorum commoditatibus, his præſertim quæ ad divini cultus augmentum

mentum ac miſerabilium Perſonarum ſuſtentationem pertinent, quantum ut Deo poſſumus opportunæ proviſionis remedio ſubveniamus, ut ea quæ ab initio piè fundata & ſtabilita, vel temporum mutatione & diuturnitate, vel rectorum negligentia in abuſum vergere dignoſcuntur, vel in priſtinum ſtatum & decorem (quantum convenit) reſtituantur & reſtaurentur, vel pro tempore ac præſentis rerum ſtatus ratione, in melius convertantur & reformentur. Inter alia autem dicti Hoſpitalis patronatus cura nos ſolicitos reddit, eò quod Hoſpitale prædict' per quoſdam prædeceſſores noſtros pro receptione nocturna ac aliqua ſuſtentatione pauperum peregrinantium ad dictam civitatem confluentium fundatum ac dotatum extitit, ac nonnullis legibus, ſtatutis & ordinationibus ſtabilitum & confirmatum, quorum aliqua præſentibus temporibus minimè conveniunt, alia vetuſtate & mutatione temporis a priore inſtituto fiunt aliena, nonnulla rectorum ſive Magiſtrorum dicti Hoſpitalis incuria, fraude ſive negligentia in deſuetudinem abierunt: Bona etiam, (ſicut accepimus) nemora, poſſeſſiones ac alia jura dicti Hoſpitalis de veriſimile dilapidationi & diſſipationi ſubjiciuntur; & quod miſerrimum eſt, pauperes juſtis eleemoſynis ibidem defraudantur; NOS igitur debit' officii noſtri excitati, Zeloque Charitatis accenſi ſuper ſtatus dicti Hoſpital' ac ad reformationem dictorum defectuum procedere intendentes, fundationes, ordinationes, dotationes, ſtatuta ac munimenta dicti Hoſpitalis, & præſertim quaſdam ordinationes *Johannis Stratford* quondam *Cantuar'* Archiepiſcopi prædeceſſoris noſtri ſub dat' xxiii die menſ. ſeptemb. Anno Domini 1342, & tranſlat' dicti patris Anno nono, in medium proferri juſſimus, eiſque diligenter ac maturè inſpectis, penſatis & intellectis, ac cum præſentium rerum ſtatu collatis, interponentes eam autoritatem addendi & detrahendi dict' ordinationibus, eaſque mutandi & corrigendi, quæ nobis & ſucceſſoribus noſtris Archiepiſcopis *Cant.* in libris dictarum ordinationum reſervata eſt, habito primitus ſup. Hoſpital. prædict' diligenti tractatu, communicatione ac maturâ deliberatione, ſervatiſque per nos omnibus de jure in hâc parte ſervand. ad honorem Dei, perpetuam rei memoriam. ac dict' Hoſpital. commodum & utilitatem, ſic duximus ordinand. & ordinamus in hunc, qui ſequitur, modum.

Imprimis, viz. quod per nos & Succeſſores noſtros *Cantuar.* Archiepiſcopos talis vir nominetur & præficiatur futurus Magiſter Hoſpital. præd. qui pro tempore hujuſmodi admiſſionis fuerit Commiſſarius generalis in Civitate *Cantuarien'* per dictum Archiepiſcopum, qui pro tempore fuerit nominandus, qui etiam in ſacro presbiteratusordine conſtitutus fuerit (niſi aliter ſecum diſpenſatum fuerit) & non diutius ibidem Magiſter Hoſpit. præd' ſit, niſi quamdiu fuerit commiſſarius Archiepiſcopi præd. Et quod intra unum menſem poſtquam dict. Hoſpit. adeptus fuerit de ſingulis ipſius Hoſpitalis Bonis ſigillatim & ſpecificè plenum conficiet inventorium; cujus veram copiam nobis & Succeſſoribus noſtris, quàm cito commode poterit, exhibebit, atque ſingulis annis inter feſtum Sancti *Michael.* Archangeli & duodecimum diem Menſ. Novembr' prox' ſequend' de adminiſtratione bonorum, fructuum, proventionum, Jurium & Reddit' dict' Hoſpit' pro anno finito in feſto Sancti *Michael*, antedicto, nobis & Succeſſoribus noſtris, ſive alicui alteri ad hoc per nos deputato plenam & diſtinctam rationem reddat, cum requiſitus fuerit.

VOLUMUS præterea quod ad dicti Magiſtri diſpoſitionem & curam ſolicitam fructus, redditus, & proventus dictique totius Hoſpitalis regimen, quamdiu ibid. Magiſter præd' fuerit, cum moderamine pertineant infra ſcripto. *viz.* quod ad placitum Domini Archiepiſcopi tempore exiſtentis, manebit & reſidens erit in domo manſionali Hoſpitalis præd. vel in manerio ſuo de *Bleen* & *Hothcourte*, ut de reddit. & proventionibus terr' & poſſeſſionum Hoſpital. præd. percipiet & habebit ſingulis annis ſex libras, treſdecim ſolid, & iiiid. & xii Carectat. boſci de Nemoribus pertinent' manerio ſuæ firmæ de *Hothcourte*, & quamdiu in pace vivitur ſine bello, ſingulis diebus Veneris non feriatis horâ nona, & ſi feriati fu erint hora duodecima, per totum Anni circulum abſque aliqua omiſſione, ibidem præd. Magiſter Hoſpitalis præd. per ſe, vel per legitimum deputatum ſuum, triginta pauperibus, & maximè indigentibus de Civitate *Cantuar'* oriundis, vel ibidem diu habitantibus, in aliquo loco convenienti intra limites Hoſpitii pauperum præd. Congregat' ad oſtium, ſive in domo Hoſpitii noſtri *Cantuarienſis*, omni carnali

carnali affectione ſemota, ſuper quo ejus conſcientiam oneramus, triginta denarios dabit, partim habendo reſpectum ad commendationem pretoris oppidi *Cantuariens'* pro tempore exiſtent'. Hoc tamen obſervatum volumus, quod nullus dictorum triginta pauperum eo tempore ſit in alterutro noſtrum Hoſpitalium de *Harbaldown* vel St. *Johannis* extra *Northgate* in Civitate præd. Illos enim (quoniam alias noſtræ eleemoſynæ participes ſunt) ab iſta diſtributione penitus excludemus. Verum ſi tempus inciderit quando bellum gerendum eſt, ità quod milites per civitat' *Cantuar'* tranſire contigerit, quàm primum hujuſmodi bellum publicè fuerit denunciatum, dicta diſtributio triginta denarior' quolibet die Veneris protenus ceſſabit, quamdiu hujuſmodi bellum duraverit, & ad tres menſes poſt, & ad ſublevandos milites valetudinarios bellóve læſos per dict' Civitat' proficiſcentes & redeuntes in dicto hoſpitali quotidiè ad ſummam quatuor denariorum pro numero ſingulorum dierum in anno de exitibus, reddit', proventionibus & bonis Hoſpitalis præd' volumus expendi. Sani verò illuc accedentes, non habentes de ſuo, per noctem unam recipiantur, Valetudinarios autem (modò ne leproſi ſint) cum ſanis confluentes, tam ad moram quàm ad vitæ ſubſidia, juxta æſtimationem præd' percipiend' ſanis volumus anteferri.

QUOD ſi dierum aliquo in uſus præd' pauperum militùm de exitibus, redditibus, proventionibus & bonis Hoſpitalis ipſius, quia nullos vel paucos hujuſmodi illic contigerit declinare, ad æſtimationem præd' expendatur, Ordinamus & Volumus quod diebus aliis, ſeu temporibus copioſioris adventus pauperum præd' ibidem quod minus diebus præcedentibus eſt expenſum, in ampliori receptione ſubſidiorumque neceſſariorum, & miniſtratione pauperum hujuſmodi juxta modum ſuperius annotatum, ſuppleatur taliter cum effectu: & quotannis tam pacis quam belli temporibus in uſu tam pio & laudabili de exitibus, redditibus, proventionibus & bonis Hoſpital' præd' ad ſummam quatuor denariorum pro quolibet anni die diſcretione prævia integraliter, & fideliter erogetur. Qui in fata ibidem decedent in Cœmiterio noſtræ *Cantuar'* Eccleſiæ ſepeliantur, loco ad hoc antiquitus aſſignato. Cautum inſuper eſto, ne dictum Hoſpital' quod ſolummodo in pauperum peregrinorum uſum primitùs fundatum eſt, oneretur aliquando, quod habitationem pauperibus in Civitate *Cantuar'* vel ſuburbijs ejuſdem degentibus, aut illis qui per aliquod tempus proximè præteritum in eiſdem aut intra ſeptem milliaria à dicta civitate habitaſſe comprobentur.

In Hoſpitali etiam præd. 12 lectos competentes cum ſuis pertinentibus ordinamus debere perpetuo conſiſtere, ad uſum confluentium pauperum militum hujuſmodi, ac mulierem aliquam honeſtæ vitæ quæ 40 annorum ætatem ad minus exceſſerit, miniſterio hujuſmodi pauperum pro eo tempore tam in lectis quàm vitæ neceſſarijs, ut præmittitur, miniſtraturam eſſe volumus. Cui mulieri miniſtretur de exitibus, redditibus, provent' & bonis dicti Hoſpitalis, prout Magiſtro videbitur opportunum. SINT præterea in dicto Hoſpitali Duo libri; quorum alter ſit inſtar Kalendarij, in quo numerus pauperum ibidem pernoctantium, eorum valitudo & pecuniæ illis erogatæ aſſiduè annotentur. Quem librum Magiſter exhibebit annis ſingulis nobis & Succeſſoribus noſtris, unà cum computo ſuo de Terris, Tenementis & aliis proficuis dict' hoſpital' pertinent' tempore ſuperius expreſſo & limitato. In altero Dies, Menſis, Annus & nomina in hoſpitali præd' morientium, diligenter inſcribantur.

VOLUMUS inſuper & ordinamus quod in domo aliquo dicto Hoſpit. ſpectant' cuſtodietur ſchola per Magiſtrum Hoſpit. præd' pro tempore exiſten' vel aliquem alium ſubſtituendum per eum ad hoc officium idoneum. In qua ipſe libere & gratis docebit & inſtruet, ſeu doceri vel inſtrui faciet, de tempore in tempus pueros ſupra ætatem ſeptem annorum, & infra ætatem octodecim annorum, ad legendum, cantandum, & pulchrè ſcribend' & præſertim in cantando & ſcribendo, dummodo quilibet hjuſmodi puer in ſchola præd' ultra 4 annos non manebit, & quod in ſchola præd' non inſtruatur ſive doceatur ſimul ultra numer' vigint' puerorum, & hoc liberè ac gratis, prout dictus Magiſter præd' Hoſpitalis placuerit & cum ſubſtituto ſuo concordatum fuerit. Volumus etiam, quod in diebus ferialibus ter qualibet Hebdomada omnes pueri præd' precationes in capella hoſpitalis præd' altâ voce canend' diſcent vel Letaniam vel alias ſolemnes orationes breves juxta ordinationem, Magiſtri, qui pro tempore fuerit. VOLUMUS etiam, quod poſtquam

poſtquam ſolutio decem librar' per annum *Willielmi Swerder* nuper Magiſtri Hoſpital' prædict', quam jam ex conceſſione quadam occupat, legitimè ceſſabit ſeu determinata fuerit, ex tunc in perpetuum dict' Magiſter prædict' Hoſpital' dabit & ſolvet ſupradict' pueris ſufficientia papyrum, calamos & atramentum & alios libros maximè congruentes pro eorum uſu in ſacello. Proviſo, quod inſtructor puerorum tam in ſcribendo, legendo & cantando per Magiſtrum ſemper deputandus ſit collector reddituum dict' Hoſpital', qui pro tempore ſuo pro hujuſmodi collectione ſingulis annis recipiet xxvi s. viii d. cum una liberatura per Magiſtrum illi quotannis donand' tali qualem aliis ſervis ſuis in futurum daturus eſt, & quod recipiet pro labore inſtructionis ſuæ præd' quatuor libras annuatim ſibi ſolvendas. Proviſo etiam, quod præd' Magiſter Hoſpit' præd' ſi ipſe in ædibus Hoſpit' præd' habitare vel noluerit vel non poſſit, quod tunc Rector Eccleſiæ Sti *Andreæ* in civitate *Cantuar'* vel ſubſtitutus ſuus præferatur ad habitationem in eiſdem domibus pro annali redditu xxvi s. viii d. & non amplius, modo idoneus ad idem officium inſtructionis puerorum fuerit per Magiſtrum Hoſpit' & Decanum Eccleſiæ *Cantuar'*, qui pro tempore fuerit, ſemper examinand' & approbandus.

Volumus præterea, quod ex redditibus annuis Hoſpit' præd' ſolvatur duobus Scholaſticis ex Collegio *Corporis Chriſti* & beatæ *Mariæ* in *Cantabrigia* inſtruendis juxta eam formam quæ in Indenturis quibuſdam convenit inter Magiſtrum Hoſpit' prædict', & Magiſtrum & ſocios Collegii prædict', quamdiu terminus annorum hujuſmodi Indenturæ durabit, & eo modo eligantur & præficiantur quomodo in prædict. Indenturis exponitur& declaratur.

ET NE HÆC noſtra ordinatio poſthac veniat in oblivionem aut negligatur, quin ſemper temporibus futuris ſumma ſex librarum ac decem ſolidorum ad uſus pauperum tam pacis quàm belli tempore, quotannis expendatur, & quod omnibus Expenſis & Receptis ritè computatis, tam pro oneribus ſupradictis, quam pro reparationibus dict. Hoſpital. & aliis rebus eidem pertinentibus, quod reſiduum fuerit ſemper inter Pauperes diſtribuatur: ita ut Diſtributio eorum vel augeri vel diminui poſſit juxta æſtimationem Bonorum provenientium Hoſpital' prædict. VOLUMUS etiam quod Magiſter dict. Hoſpital. qui pro tempore fuerit, per ſe, vel per alium, ſingulis Annis uno aliquo Die Dominico inter Feſtum Omnium Sanctorum & Feſtum Natalis Domini, ante diſtributionem Pauperibus erogandam, clarè & diſtinctè pronuntiabit *Anglicè* hanc noſtram Ordinationem, Incipiendo ab eo loco, VOLUMUS præterea quod ad dict. Magiſtri Diſpoſitionem & Curam ſolicitam fructus, &c. legendo uſq; ad iſtam Clauſulam, VOLUMUS etiam quod Magiſter, &c.

ET ad Ordinationem præſentem in ſingulis ſuis Articulis, prout eſt poſſibile, fideliter obſervandam, &, quatenus in eo eſt facere, fieri obſervandam, necnon de Corrodiis, Penſionibus, Terris, Poſſeſſionibus, Nemoribus, aut Bonis mobilibus, immobilibus ſeu juribus ipſius Hoſpitalis non vendendis, concedendis imperpetuum, vel ad Tempus donandis, vel ad Firmam dimittendis & locandis, vel alio quovis Alienationis Titulo, non alienandis, nobis & Succeſſoribus noſtris Archiepiſ. *Cantuar.* inconſultis & non conſentientibus, ad hoc expreſſè per ſcriptum noſtrum hoc teſtand. per quoſcunque Magiſtros Hoſpital. prædict. quibus ejus Regimen committetur impoſterum, VOLUMUS & Ordinamus in Commiſſionibus ſingulis de ipſo faciend. eidem corporal' ad Sanctum Dei Evangelium præſtari juramentum. PROVISO ſemper, quod ſi magis expediens videbitur Archiepiſcopo, qui pro tempore fuerit, ut Suffraganeus ejus ad idem Hoſpitale promoveatur, quod tunc in eo caſu ipſe Suffraganeus præferatur omnibus aliis ad ejuſdem hoſpitalis Præfecturam cum conditionibus Supradictis, etiamſi Commiſſarius ejus, qui pro tempore fuerit, habeat Firmam Manerii de *Blene* & *Hothecourt* ad Commodum & uſum ſuum. Commiſſionem autem Hoſpitalis prædict. ſi facta fuerit alteri quam Suffraganeo, vel Commiſſario, qui pro tempore fuerit, vel prædicto non exacto ſeu præſtito Juramento, fore VOLUMUS ipſo jure irritam & inanem. RESERVATA nobis & ſucceſſoribus noſtris Archiepiſcopis *Cantuar.* hujuſmodi Ordinationis noſtræ addendi, detrahendi, eamque mutandi & corrigendi, prout expedire videbitur, plenaria Poteſtate. ACTUM & DATUM in Manerio noſtro de *Lambith* viceſimo

Menſis

Menſis Maij, Anno Domini Milleſimo Quingenteſimo Sexageſimo nono, & noſtræ Conſecrationis anno Decimo.

Excerpt. ex Original.

Copia vera per me NIC. BATTELY.

MATTHÆUS CANTUAR.
His Seal is annex'd.

BOOK IV.

NUMB. LIX.

Dr. Bomelius *to the Archbiſhop; Portending ſome great Danger impending over the Nation.*

Reverendiſſ. Antiſtiti Matthæo Cantuarienſi *Archiepiſcopo, Domino ſuo plurimùm Colendo.*

REverendiſſime Antiſtes; Cum boni Clientis officium ſit præmonere Patronum de impendentibus malis, quo aſſidua Dei Invocatione, diligenti præparatione, moderatiſq; conſilijs, imminentia pericula vel effugiat, aut certe mitiget, mei quoq; muneris eſſe duxi hoc turbulento tempore intrepidè ea aperire, quæ longa obſervatione & quotidiana experientia hactenus veriſſima comprobata ſunt. Quæ ſi poſt præmonitionem meam *Anglicæ* Reipub. Moderatores prudenter conſiderabunt, multorum malorum cauſas & occaſiones jam impendentes declinabunt, Patriæq; ſuæ optimè conſulant. Ea ut tuæ Paternitati (cujus ſingularem Prudentiam, circumſpectam Modeſtiam, & ſynceram in Patriam σοφιαν, non *Angli* ſolum, ſed & exteri omnes admirantur & ſuſpiciunt) coram oſtendere, atq; in ſinum tuum liberè effundere, non ſine magno totius *Britanniæ* emolumento, multorúmq; Saluti, poſſim, obnixè oro, ut liceat mihi à prandio, ſi ſeria tua Negotia id patiantur, tuam Paternitatem convenire, quo ſine mora Regia Majeſtas per te mentem meam intelligat: Hoc ut facias, Patria tua, Reginæ tam nobilis & piæ Salus, Officium quod illi debes, & Providentia illa, quæ in Te tantopere elucet, quodam jure exigunt & ſuadent. Valeat tua Paternitas. Ex Regio Carcere, à Muſis alieno. 3 Nonas Aprilis, Anno 1570. Cecilian. MSS.

Tuæ Paternitati ad nutum paratus,
ELISEUS BOMELIUS,
Medicus Phyſicus.

NUMB. LX.

Dr. Yales *COLLECTIONS out of the Regiſters of the Archbiſhops of* Canterbury : *Concerning their antient Cuſtoms and Privileges.*

The Power and Privileges of the Archbiſhops of Canterbury *in former Times.*

ROger, Biſhop of *Coventry* and *Litchfield* being old, *John Peckham*, Archbp. of *Canterbury* deputed a Coadjutor to him. Cleopatra F. 1.

Deputavit Coadjutorem Rogero Covent. & Litch. *tunc Epiſcopo, Officium ſuum propter debilitatem ſui Corporis adimplere non valenti, ſicut in Viſitatione dicti Archiep. Metropolitica ibm. facta extitit tum compertum. Et commiſit Coadjutori ſuo omnem poteſtatem Epiſcopalem in dict. Dioc. exercendam.* Ex Regiſtro Dom. *Joan. de Peckham.*

The ſame Archbiſhop *Peckham*, in the firſt Year of his Conſecration, which was *Anno* 1279. committed to the Dean of *Pauls*, and the Treaſurer of the ſaid Church, the Power of conferring Prebends, and other Eccleſiaſtical Benefices with or without Cure of Souls, belonging to the Collation or Preſentation of the Biſhop of *London*. *Qui nequibat propter debilitatem ſui corporis ea quæ incumbebant paſtorali officio, adimplere.* He committed to them alſo to Inſtitute ſuch as were preſented; and to grant *Commendams* and other Things which belonged to the Paſtoral Office to perform. Ex Reg. *Peckham*.

When any Biſhops in their Province grew aged, that they could not manage their Dioces, the Archbiſhop did Conſtitute whom he pleaſed, to perform the Offices of the Biſhopric.

He preſented to ſuch Benefices as were in the Right of ſuch Monaſteries to Preſent, as were in him to preſent, if they fel, while the ſaid Monaſtery was vacant of a Superior. Thus *Peckham*, 1286, the 3d of the Ides of *December*, Collated the Vicarage of *Colreede* in the Dioces of *Canterbury*, to *Stephen de Wycomb*, Prieſt, by reaſon of the Vacation of the Priory of *Dover*, of his Patronage, then vacant, and remaining in his Hand. Ex Reg. *Peckham*.

He Admitted and Inſtituted ſuch as were preſented to Livings in thoſe Dioceſſes that were vacant of Biſhops. In 1286. he Inſtituted many in the Dioces of *Landaff* and *Norwich* vacant.

Upon any Biſhops Abſence from their Dioces, he might Depute Vicars General to take care of the Affairs of the Dioces. *Abſente Epiſcopo* Aſaphenſi *à Dioc. propter* Walenſes, *in ejus locum deputavit Epiſcopum* Bathenſ. *&* Wellenſ. *Vicarium Generalem.*

Metropolitical VISITATIONS.

In their Metropolitical Viſitations they could Cite diſtinctly any of their Province before them, whereſoever they were in the City, Dioces or Province of *Canterbury*, not only by way of Appele, or Complaint, but alſo *Ex Officio.*

They could, in their Metropolitical Viſitations, turn out the Heads of Religious Houſes out of their Priories, Abbies and Monaſteries; and put others in their Rooms. And Dignitaries and Officers of Churches he removed, and put others in their Places, when he ſaw Cauſe for it.

Archbiſhop *Robert Winchelſey*, in his Metropolitical Viſitation made in the Dioces of *Norwich*, *Priorem amovit de* Heveringlond, *ſuper diverſis Criminibus ad amotionem ſuam tendentibus, convictum; & præfecit alium jure ſuo. Et eodem modo in Dioceſ.* Wigorn. In his Metropolitical Viſitation he removed Friar *Nicholum de Norton, ſuper dilapidationem Bonorum Sacriſtariæ Eccleſiæ* Wigorn. *convictum. Et ob negligentiam Prioris & Capituli* Wigorn. *præfecit* G. de Maddesly *Sacriſtam, jure ſuo.*

In theſe Viſitations the Archbiſhops Power was ſo great, and the Biſhops were ſo ſuſpended al Juriſdiction, during theſe Viſitations; that in *Peckhams* time, al the Suffragan Biſhops of the Province of *Canterbury* drew up One and Twenty Articles of Complaint to the Archbiſhop to be redreſt. To which the Archbiſhop gave his diſtinct Anſwers. They begin *p.* 289. intitled, *Articuli propoſiti coram* Johannem *Archiep.* Cant. *per Epiſcopos Suffraganeos ſuæ* Cant. *Provinciæ; & Reſponſiones & Declarationes dictorum Articulorum.*

The firſt is, That when he Viſits any Dioces of any of his Suffragan Biſhops, he himſelf Inſtitutes and hears al the Cauſes of the Dioces; and actually *Correctiones facit.*

Secondly, That he draws to himſelf wherſoever he be, Cauſes *de facto*, begun in the Viſitations, and corrected, and compleated. Wherby the Subjects of the Suffragans are grieved, and their Juriſdiction weakned.

Thirdly, In the Dioceſſes Viſited, after he is gon out of the Bounds of the Dioces, he ſendeth ſome Clerks *De Latere ſuo*, to exerciſe thoſe Things that by right belong to the Suffragan of that Place.

Fourthly, In ſome Dioceſſes not Viſited by him, ſome cary themſelves for the Officials of the Archbiſhop, or his Commiſſaries general, which may be called *Officiales Foranei*, contrary to the Form and Prohibitions of the Council of *Lyons.*

Fiftly,

Fiftly, They pray that no Subject of the Suffragans be commanded to be cited by the Court of *Cant.* unles in the Warrant *Citatorio* a lawful Cauſe may be inſerted: *And ſo on in divers other Articles.*

The Anſwers of the Archbiſhop were as followeth.

To the Firſt Article of the Biſhops, the Archbiſhop anſwereth and Declareth, That he may do this juſtly: *Duplici Auctoritate connexa munitur, & roboratur Conſuetudine diutius obſervata.*

To the Second Article he anſwereth, That ſince he is not only Metropolitan in the Dioces Viſited, but alſo in other Dioceſſes of his Province, he may by his Authority determine Cauſes, begun in one Dioces, in another. And this he hath by Cuſtome long obſerved.

To the Third, It is not believed that he doth ſuch Things, unles as far as Right and Cuſtome alloweth him, and the Cuſtome of the Court of *Cant. Suffragatur.*

To the Fourth Article he anſwereth, That he made no *Officiales foraneos*, nor ever doth ſuch Things, unles it be granted him *de juris Conſuetudine.*

To the Fift he anſwereth, That it is not of the Neceſſity of Law, *Quod libellus ponatur in Citatorio, aut Cauſa agendi, ſed eſt Cautela juris pro Actore, ut reo deliberato, & ulterior deliberatio denegetur. And ſo he went on bearing himſelf out by Right and Cuſtom, and giving ſhort Anſwers, but little complying with the Biſhops Complaints.*

More COLLECTIONS.

The Archbiſhop of *Canterbury* in the Dioces of S. *Aſaph*, vacant, hath by Privilege the Collation of the Benefices there. Ex Reg. *Walt. Reynolds.* And more plainly out of the Regiſter of *Iſlip* in the eight Years of his Biſhopric. And ſo always obſerved, until the 32 Year of *Henry* VIII.

The Suffragans of the Province of *Cant. non poſſum præſcribere contra Archiepiſ-Cant.*

The Archbiſhop may end Cauſes begun in the time of the Vacation of any Dioces, *licet Epiſcopus ibi ſit inthroniz.atus.* He may compel Suffragans to Reſidence in their Cathedral Churches. He may *revocare geſta per ſuos Suffraganeos etiam legitima.* The Juriſdiction of the Archbiſhop of *Cant. non nudi Metropolitani finibus coercetur.*

The Subject of the Province of *York* did appeal *tuitoriè ad Curiam de Arcubus.*

The Scholars of *Oxon* ſubmit themſelves to the Archbiſhop of *Cant. & nequeunt ſeſe exceptos*, Ex Reg. *Arund.*

William Courtney, Biſhop of *Hereford*, profeſſed in a Synod, that neither he nor his Clergy would give one Peny Subſidy to the King, unles the Lord King ſhould do Juſtice to him and his Men. Ex Reg. *Witelſey.*

John Warren. Earl of *Surrey* and *Suſſex* was Cited to the Councel of the Province, to be puniſhed for Adultery continued in. Ex Reg. *Reynold.*

In the third Year of the Tranſlation of *Chicheley* Archbiſhop, the Lord *Le Strange* and his Wife did public Penance after the maner of Penitents, from *Paul's* Church to S. *Dunſtans* in the *Eaſt*, becauſe they gave a Cauſe of Murder in the ſaid Church, and polluted it. Ex Reg. *Chichely.*

Penance enjoyned to the Tenants of *Wingham*, for that they did ridiculouſly and contemptuouſly their Service: Which was to cary Straw to the Archbiſhops Stable. Ex Reg. *Courtney.*

And ſo Penance was enjoyned to the Men of *Topſam* for Contempt. And that was a hard Penance, namely, to do Penance in the Churches of *Pauls, London*, of *Canterbury* and *Exeter*: To procure a Prieſt to Celebrate the Anniverſaries of the Earl of *Devonſhire*; and Each to pay 20 *d.* to the Repairs of the Walls of *Exon.* Ex Reg. *Courtney.*

Penance enjoyned to the Men of *Romney* Marſh.

The Conſtitution of paying Tith in the City of *London* was put forth by *Simon Niger*, Biſhop of *London.* Which was thus, That every Man, according to the Rate of the Rent of his Houſe, ſhould take from every Ten Shillings

one Farthing every Lords Day, and every Holy Day, whoſe Vigil was appointey for Faſting. Se the Record of *Arundel de Anno* 1°.

Archbiſhop *Peckham* would not Conſecrate *Richard More* Profeſſor of Divinity, tho' provided by the Pope for Biſhop of *Wincheſter*; but wholly rejected him from the ſaid Biſhoprick for Plurality of Benefices. Reg. *Peckham.*

Some Petitions were put up to the King by the Clergy *Ann.* 9°. *Hen'* V. And they were three. The firſt was, that the *Ordinationes* againſt the Proviſors of Victuals ſhould be diligently obſerved. The Kings Anſwer was, that the King would have the Cauſes proclaimed and obſerved. To omit the Second, the Third Petition was, *Ut omnes qui Presbyteros caſtraverunt, acriter puniantur.* [They uſed it ſeems to be too free with the Laities Wives, and they dealt too roughly with them, when they met with them.] The Kings Anſwer was, *Vult eos puniri ut Felones.* Vid. Reg. *Chechely.*

PROHIBITIONES.

This an old Eye-ſore to the Clergy. *Robert,* Archbp. *Winchelſey* did vehemently move the King *Edward* II. that a Remedy might be provided againſt frequent Prohibitions. To which Petition the King gave this threefold Anſwer. I. That Faithful Sworn Clerks ſhould be deputed, who ſhould diligently examine the Cauſes of Prohibitions. II. That thoſe that obtain injurious Prohibitions be ſeverely puniſhed by a Pecuniary Puniſhment, or by Priſon. III. That thoſe aforenamed bring with them to the Parlament al the abuſive Prohibitions, to ſhew them to the King and Council. Reg. *Winchelſey.*

NUMB. LXI.

The Form of the Excommunication of the Biſhop of Glouceſter, *pronounced by the Archbiſhop in the Synod,* Anno 1571.

MSS. G. Petyt, Armig.

IN Dei Nomine *Amen.* Cum Nos MATTHÆUS Providentia Divina *Cantuarien.* Archiepiſcopus, totius *Angliæ* Primas & Metropolitanus, ritè & legitimè procedens, Reverendum in Chriſto Patrem Dom. *Richardum Gloceſtren.* Epiſcopum, ac Commendatarium Epiſcopatus *Briſtolien.* alias propter ſuam Contumaciam & manifeſtum Contemptum in non comparendo coram nobis, neq; per ſe neq; per Procuratorem ſuum, in hac præſenti Convocatione ſive ſacra Synodo Provinciali in Domo Capitulari Eccleſiæ Cathedralis D. *Pauli London.* tertio die præſentis Menſis *April.* inchoata & celebrata, ac de die in diem uſq; ad hos diem & locum continuata & prorogata, juxta Citationem & monitionem ultimam & peremptoriam alias ſibi ex parte noſtra fact' : Pronuntiaverimus Contumacem, pœnam Contumaciæ, ſive humoi. ad Arbitrium noſtrum reſervando; Nos MATTHÆUS Archiepiſcopus antedict. pœnam Contumaciæ dicti Epiſcopi & Commendatarij nunc declarando, eundem Epiſcopum & Commendatarium de Conſenſu Confratrum noſtrorum nobiſcum in hac præſenti Convocatione aſſidentium, Excommunicamus in hiis Scriptis.

Lect. per præfatum Reverendiſſ. patrem D. Matthæum *Archiepiſcopum* Cant. *in Capella Regis* Henrici VII. *infra Eccleſiam Collegiatam D.* Petri Weſtmon. xx° *die menſis* April. *Anno Dom.* 1571.

Concordat cum Regiſtro,

INCENT, Regiſtrarius.

NUMB.

NUMB. LXII.

The Commiſſioners Eccleſiaſtical to all Church-Wardens; Concerning the Puritan Miniſters.

To all and every the Queen's Majeſty's Officers, Church-Wardens, Sidemen Sworn, and others having any Government, or Overſight for the time being, of or in any Church or Chappel, or Pariſh within the Province of Canterbury.

WHERAS the Queen's Majeſty, being very careful for the good Government of her Realms and Dominions in al godly and wholſome Religion, agreable to the Word of God, and being very deſirous to have both her Laws and Orders wel and faithfully obſerved, and her Loving Subjects repoſed in godly Quiet, Concord and Unity, and eſpecially in matters of Religion; We undernamed of her Majeſties Commiſſion Eccleſiaſtical, with other our Aſſociats, as our Duty is, adviſedly conſidering her good Zeal worthy to take Place, to the Honour of God, and the godly Quiet of her Subjects, have thought good to ſignify thus much; And alſo to charge you, and every of you whom it may concern: And therefore we wil and require you, and in the Queen's Majeſties Name ſtraitly Charge and Command you, and every of you; That in no wiſe ye ſuffer any Perſon or Miniſter to miniſter any Sacrament, or ſay any publick Prayers, in any your Churches, Chappels, or other Places appointed for Common Prayers, in any other Order, Maner or Sort, than only according to the Preſcription in the Book of Common Prayer, and the Queen's Majeſties Law publiſhed in that behalf. And that in no wiſe you ſuffer any Perſon publicly or privatly to teach, read, or preach in any the ſaid Churches, Pariſhes, Chappels, private Houſes, or other Places, unles ſuch be Licenced to Preach, Read, or Teach, by the Queen's Highnes Authority, the Archbiſhop of *Canterbury* his Licence, or by the Licence of the Biſhop of the Dioces: And that he be ſuch a Miniſter as is Licenſed to Preach after the Firſt of *May* laſt, and not removed from the Miniſtry by us, or any other Lawful Authority: And that you have a diligent Care in the Accompliſhment of this her Hignes Service and Pleſure, by us thus to you declared, as you and every of you wil anſwer to the contrary. Yeven at *Lambeth* in the County of *Surry*, the 7th. of *June*, in the Year of the Reign of our Sovereign Lady *Elizabeth*, by the Grace of God, of *England*, *France*, and *Ireland*, Queen, Defendor of the Faith, *&c.* the 13th. MSS. C.C.C.C.

Matthew Cantuar.	*Nicolas Wigorn.*	*Geo. Bromely.*
Edwin London.	*Rich. Ciceſtren.*	*Pet. Osborn.*
Rob. Winton.	*Gabriel Goodman.*	*Tho. Tale.*
Rich. Ely.	*Tho. Wilſon.*	*Rich. Wendeſley.*
	Tho. Bromeley.	*Joh. Merſhe.*
		With other Aſſiſtants.

NUMB. LXIII.

A Letter to the Biſhop of Norwich, *from the Maior his Commiſſioner; Concerning ſome Controverſies ariſen in the* Dutch *Church there.*

MY Duty to your Honour remmembred. Wheras from time to time, I have ſignified to your Honor, as wel of our Procedings, as the Cauſes thereof, chiefly conſiſting the Regard to maintain your honorable Eſtate, having E MSS. R. P. Joh. Ep. Elien.

ving Jurisdiction, and being the Principal to rule that Government which your Lordship had given unto them, the Strangers, concerning the Consistory: And to which End you sent to me and the rest to procede in your Name. Who took upon us but the first part of your Commission, tending to move them to Quiet. Which was altogether a Temporal Cause, and was Published, that who did refuse the same should not only incurr such Punishment as was thought expedient, but also Banishment; Which the Offenders must look for. But because the whole Consistory stood therin for their Ministers sake, we did desire your Lordship's Aid. Who in your last Decree, under your Hand, ordered the Effect of the first, specially to *Antonius* and *Theophilus*, who not only before us, but also before your Lordship, protested rather to depart the City, than to agree therto. And wherupon, besides the first Decree, they are within two Months to depart the City. Although your Lordship have written to the contrary, yet we think wel of our Doings; that after our first Decree, they shal not tary here, upon whom the whole Company hangeth and dependeth.

But because I tender your Honour, and am very loth that the same should be defaced by them, for any thing by us don, as *Theophilus* only protested, that the Decree by us past with your Authority, should seem to be so unconsonant to a Truth, that *Theophilus* offered to dispute it to be against the Word of God, and against a good Conscience, and against a Christian Reformed Church: Wherin then, both your Lordship and our Doings are most shamely disteined, and which as we utterly deny, do pray your Lordship, that now that your Preachers, Mr. Dr. *Walker*, Dr. *Gardiner*, and Dr. *Nevyson* are in the City; that as you can do no les, so you wil put *Theophilus* therunto, tho' not for our sakes, yet for saving your Lordship's Honour, who we thought would have stand by us. But where I desired of Mr. Dr. *Walker* to confer with your Honour in those Cases, and he hath signified by mine Officer, your Lordship wil meddle no more therein, it much abasheth me. Therfore, tho' I know how to deal with them wel enough in Temporal Affairs, yet because I would be glad they should not Triumph over your Honour, that they offered to dispute against you and our Doings, and you not able to do it, I thought good to put your Lordship in Remembrance yet once again, not so willing to leave them, as they to pas with Victory; and most especially, seeing most of the People hang of them. I have therfore thus boldly written to your Honour of special Goodwill I bear to your Lordship's Authority. And so leaving that matter to your Lordship's Discretion, I humbly take my Leave. From *Norwich*, this 2d. of *Aug.* 1571.

Your Honours Loving Friend,

THO. GRENE, Mayor.

NUMB. LXIV.

The Bishop of Peterburgh *to the Queen: To Confirm the Statutes of their Church, for the better redressing of the Non-Residency of the Prebendaries.*

MSS. penes me.

MOst Gracious, and my most dread Sovereign Ladye. I know not whither I should beginne to crave Pardon of my Boldnes, in presuming after my simple manner, to write to your most excellent Majestie, or to make my Excuse, that I deferred untill this Daye to signifie unto yowe a matter of so great necessitye, as this that nowe I am to declare. Wherefore touching both those Pointes, determining to rest upon your accustomed Favour, and Royal Vertue, I procede to my Purpose. Your good and gracious Father of famous Memorye, King *Henry* the Eighth, erected in *Peterborrowe*, a Cathedral Churche. And that kind of Foundation implieth alwaye a Societye of Learned Men, staied

ſtaied and grounded in al Parts of Religion, apt to preach the Goſpel, and convince Errors and Hereſies, which in the Singlenes of Opinions, where particular Men over particular Churches, as Paſtors, are ſet within the Dioces, where it is chefe, maye happen to ariſe. And further, to aſſiſt the Biſhop, the Head of the Dioces, in al godlye and wholeſome Conſultations. Inſomuch, that the Cathedral Church ought to be as it were, the Oracle of the whole Dioceſs, and a Light unto al Places lieinge neare it.

After this Howſe was erected, there came to the ſame, certen Statuts for the Governement therof, under his Majeſties Name; and ſo have continued not without regarde, the rather throughe a Confirmation made of them by your Majeſties Viſitors, appointed for that Place, and Countries adjacent, *anno primo* of your moſt happy Reygn. Inſomuch, that a longe time after my comminge to this Biſhoprick, I did (as wel I might) conteyne the Prebendaryes of the ſeyd Church in the Duties of Reſidence, Hoſpitalitie, and Preaching the Word, indifferentlye wel. But of late Yeres thoſe good Offices are diminiſhed; and at the laſt in a manner, I ſpeak it not without deep Sighes, almoſt cleane vaniſhed. Inſomuche, that I dare not expreſſe unto yowe, I howe litle Reſidence here is. Being loth in any wiſe to have troubled your Majeſtie herewith, if I had ben able to refourme it of my ſelfe. I have extended my Authoritye and Force of Juriſdiction to the uttermoſt, and folowed the Severitye of Lawes in higher Courts, pretermitting no means, under your Majeſty, to redreſſe that which was, aud is amiſſe, and have not found either verye good Succeſſe, or meane Charges, Expences and Trouble.

One chefe and ſole Cauſe in a manner of al this matter, beſide the Perverſenes of Mens Natures, being the Uncertentye of the Authoritye of the Statutes of the ſeyd Church; the froward and diſobedient alwayes pretending for their Defence, that the ſame were and are of no *Force*; and that they ſtand at Liberty to do, or not to do, the Premiſſes, at ther Pleaſure; becauſe they are not extant under the great Seale, and indented.

Wherefore I, your Majeſties moſt faithful poore Subject, appoynted under yowe to this Churche and Governement, moſt humbly proſtrate my ſelf before yowe in this matter, as of great Importance, both in reſpect of God's Glorye, and of your Fathers, and your own Renowne. For this his Majeſties moſt famous Worke, of erecting Cathedral Churches, inſtead of Monkiſh and Superſtitious Howſes, was and is the Beautie of his Reformation of Religion, and the greateſt Benefite, next to the Doctrine of the Goſpel it ſelf, that the Church of God in his Realme receyved at his moſt Royal Hands; far excedinge al other Acts, that were don by eny of his Progenitors before him, and ſurmountinge al that is like to be don in any Time to come: If that which is wel founded, may likewiſe be wel governed. Let not then, I moſt humblie beſeche yowe, the matter of Governement of theſe Howſes, (for they, al that are of your Father's Foundation, be in like Uncertentye of the Authoritye of ther Statutes, and eſpecially this Church where I am) ſtand eny longer doubtful; but let it be by your moſt Sacred Majeſtie decided and determined, under what Rules and Orders they ſhal live. And ſo ſhal the Holy Plant of your Father's Hands, be by yowe wel nouriſhed, and cheriſhed; and yowe ſhal be rightly Heire as wel of his Glory, as yowe are of his Imperial Crown and Dignity. And the Lord ſhal bleſs, proſper, and multiply your Dayes and Years, to the great Comfort of his Church, and al your moſt faithful Subjects. Which thing, until it be perfectly finiſhed, being a matter that needeth no long delaye for the Difficultye, nor would not be deferred for the great Utilitye, al Celeritye wil ſeem little to me, being an old Man, deſirous to leave my Churche in good Order, before I dye. And knowing that it is now more then Ten Yeares ſince it was moved by me, and others, to our Archbiſhop, that is dead, and by him to your Majeſtie, as he ſaid, to be refourmed, I that was loth to begin to write, find Difficultie to make an end, becauſe of that Weight of this matter, that I am entred into. But becauſe I am grown to more length then I purpoſed, I muſt of Neceſſitye make an end, moſt humblie beſeching your Majeſtie to pardon me, in that I dare preſent, after my rude manner, this, or eny Cauſe unto yowe. *Peterborrowe*, this Ninetenth of *June* 1582.

Your Majeſties moſt Faithful Subject,

EDMUND PETRIBURG.

NUMB. LXV.

The Order made by the Archbiſhop of Canterbury, *between the Biſhop of* Lincoln, *and Archdeacon* Elmer, *about their Juriſdictions.*

Paper-Office.

UNIVERSIS & ſingulis Chriſti Fidelibus tam præſentibus quam futuris, ad quos præſentes Literæ Teſtimoniales indentatæ pervenerint, aut quos infra Scripta tangunt, ſeu tangere poterunt in futurum, *MATTHÆUS* Divina Providentia *Cantuar.* Archiepiſcopus, totius *Angliæ* Primas & Metropolitanus; Et *ROBERTUS* permiſſione Divina *Winton.* Epiſcopus, Salutem in Domino ſempiternam. Cum dudum inter venerabilem Confratrem noſtrum Dom. *THOMAM* Permiſſione Divina *Lincoln.* Epiſcopum ex una, & Magiſtrum *Johannem Aelmer* S. Th. Profeſſorem Archidiaconum *Lincoln.* ex altera parte, de & ſuper Exercitio Juriſdictionis Spiritualis & Eccleſiaſticæ infra Archidiaconatum *Lincoln.* orta fuiſſet non modica Quæſtionis materia: Quam Partes prædictæ (Spiritu Unitatis & Concordiæ ductæ) placare & ſedare volentes, ac odioſos Anfractus Litium, ingentium impenſarum effuſiones, ac laborum inutilium onerosa tædia effugere cupientes, ſeſe Cauſaſq; ſuas Arbitrio, Ordinationi, Judicio & Decreto noſtris, in hac parte, ſponte, ultrò, & deliberatè reſpectivè ſubmiſerunt; ſolemniter promittentes ſeſe gratum & firmum, durante vita utriúſq; partium prædictarum habituros, totum quicquid per nos ordinatum & directum vel laudatum fuerit in præmiſſis, ſive eorum aliquo:

Unde nos pro officii noſtri debito, omnium quietem & tranquillitatem favere & augmentare cupientes, ac litium anfractus, quoad fieri poterit, amputare volentes, de & cum expreſſo conſenſu, aſſenſu & voluntate partium prædictarum, ac in vim Submiſſionis hujuſmodi taliter factæ, ordinamus, decernimus & laudamus inter partes prædictas in hunc qui ſequitur modum.

Imprimis, Laudamus, ordinamus, & decernimus, quod Vicarius in Spiritualibus Generalis, ſive Commiſſarius dicti Epiſcopi *Lincoln.* & Officialis memorati Archidiaconi *Lincoln.* pro tempore exiſten. de tempore in tempus durante toto tempore incumbentiæ dicti Epiſcopi & Archidiaconi in Epiſcopatu & Archidiaconatu prædict. in aliquo loco convenienti infra Eccleſiam Cathedral. B. *MARIÆ Lincoln.* & Civitatem *Lincoln.* ſemel in qualibet Ebdomadâ (feriatis & de jure Privilegiatis temporibus tantummodo exceptis) ſimul & conjunctim, uno & eodem die & loco, Curias ſuas tenebunt ac jura dicent, Cauſáſq; tam Inſtantionatas quam ex Officio, audient, tractabunt & terminabunt. Teſtamentorum etiam quorumcunq; infra dict. Archidiaconatum *Lincoln.* decedentium, Approbationes & Inſinuationes recipient ac admittent ſimul & conjunctim. Necnon Adminiſtrationes Bonorum quorumcunq; infra dictum Archidiaconatum ab inteſtato, vel per viam inteſtati morientium, juxta juris & Statutorum hujus Regni *Angliæ* exigentiam, committent; omnemq; & omnimodam Juriſdictionem, Spiritualem & Eccleſiaſticam infra dictum Archidiaconatum *Lincoln.* Collationibus Beneficiorum Eccleſiaſticorum, necnon Admiſſionibus & Inſtitutionibus quorumcunq; Clericorum ad quæcunq; Beneficia Eccleſiaſtica dicti Archidiaconatus *Lincoln.* præſentatorum, & in poſterum præſentandorum, & eorum Deprivationibus, duntaxat exceptis; quas Epiſcopo *Lincoln.* & ejus Vicario in Spiritualibus Generali pro tempore exiſten. ſolummodo reſervamus) ſub modo & forma prænotatis & ſpecificatis exercebunt.

Salva etiam & ſemper reſervata dicto Epiſcopo *Lincoln.* Poteſtate & Authoritate de tempore in tempus nominandi, ordinandi & conſtituendi unum Sequeſtratorem tantum in dicto Archidiaconatu *Lincoln.* qui ſolummodo intromittet ſe de fructibus Beneficiorum vacantium, & de Bonis inteſtatorum ſive ab inteſtato vel per viam inteſtati decedente. Sic tamen quod Officialis & alii Miniſtri dicti Archidiaconi intersint (ſi voluerint) quibuſcúnq; ſequeſtrationibus per dictum Sequeſtratorem pro tempore exiſten. fiend. & interponendis.

Item, Volumus, Ordinamus & Decernimus in vim Submiſſionis & Conſenſus prædict. quod ex Feodis, Proficuis & Emolumentis, ratione exercitii hujuſmodi Juriſdictionis provenientib. debitis & contingentibus, neceſſariæ Expenſæ dict

Archidia

Archidiaconi ratione Viſitationis dicti Archidiaconatus *Lincoln.* de tempore in tempus fiend. defalcentur, ac eidem Archid°. *Lincoln.* Officiariiſque & Miniſtris ſuis de tempore in tempus allocentur.

Item, Volumus, Ordinamus & Decernimus, quod Feoda, Proficua & Emolumenta omnia & ſingula, ratione Approbationis, & Inſinuationis quorumcúnque Teſtamentorum infra dictum Archidiaconatum *Lincoln.* coram Vicario in Spiritualibus Generali, ſive Commiſſario Epiſcopi *Lincoln.* ac Officiali Archidiaconi *Lincoln.* pro tempore reſpectivè exiſten. modo prædict. probandorum, approbandor. & inſinuand. Debita próvenientia & contingentia, inter dictos Epiſcopum *Lincoln.* & Archidiaconum *Lincoln.* æquis portionib. dividantur & diſtribuantur; Exceptis nihilominus feodis, proficuis & emolumentis, ratione Commiſſionis Adminiſtrationis Bonorum quorumcúnque, ab Inteſtato vel per viam Inteſtati infra dictum Archidiaconatum *Lincoln.* moriente, debitis & provenientibus. Quæ omnia & ſingula dicto Epiſcopo *Lincoln.* ſolummodo reſervamus.

Item, Volumus, Ordinamus & Decernimus, quod quoties in futurum continget, dictum Epiſcopum *Lincoln.* modernum, Eccleſiam ſuam Cathedralem ac Civitatem ac Diœceſim *Lincoln.* de Triennio in triennium, Authoritate ſua Ordinaria, Viſitare; quod tunc dictus Epiſcopus omnia & ſingula Feoda, Proficua & Emolumenta, ratione Probationis, Approbationis & Inſinuationis quorumcúnque Teſtamentorum, vel Commiſſionum Adminiſtrationum Bonorum quorumcunque infra Archidiaconatum *Lincoln.* ab Inteſtato vel per viam Inteſtati morien. vel decedente, per tres Menſes continuos, vel per unum menſem ante incœptam hujuſmodi triennalem Viſitationem, ac per duos menſes immediatè ſequentes poſt incœptionem & inchoationem ejuſdem tantùm, & non ultra inſinuand. & convertend. Debita provenientia & contingentia totalem & integralem habebit, ac percipiet in ejus proprios uſus, ſine aliqua Contradictione, Reclamatione vel moleſtatione Archidiaconi *Lincoln.* prædict. vel Officiariorum aut Miniſtrorum ſuorum quorumcúnque.

Item, Decernimus & Ordinamus, quod præter & ultra Feoda, Proficua, Commoditates & Emolumenta prædicta præfato Epiſcopo *Lincoln.* moderno ſub modo & forma prædictis, except. & reſervata, dict. Archidiaconatus *Lincoln.* annuatim bene & fideliter ſolvet & ſatisfaciet, ſeu ſic ſolvi & ſatisfieri faciet dicto Epiſcopo *Lincoln.* vel Aſſignatis ſuis de tempore in tempus, ſummam Triginta trium Librarum per annum bonæ & legalis monetæ *Angliæ*, Epiſcopo *Lincoln.* pro tempore exiſten. de more antiquo, nomine *Præſtationis*, debitam, & ſolvi conſuetam, præter & ultra Arreragia hujuſmodi Præſtatiónum hactenus à retro exiſtentia per dictum Archidiaconum eid. Epiſcopo vel Aſſignatis ſuis, citra primum diem menſis Auguſti proxime futurum, fideliter reſponderi & ſatisfieri volumus, decernimus & ordinamus.

Item, Volumus, Laudamus, & Ordinamus per præſentes, quod dictus Epiſcopus *Lincoln.* ejuſque Vicarius in Spiritualibus Generalis, citra dictum primum diem menſis Auguſti prox. futurum, benè & fideliter ſolvant & ſatisfaciant, ſeu ſic ſolvi & ſatisfieri facient, & eorum utérque faciet, omnia & ſingula Arreragia quorumcúnque Feodorum, Commoditatum & Emolumentorum eid. Archidiacono, vel ejus Officiariis aut Miniſtris, debitarum per dict. Epiſcopum, vel ejus Vicarium Generalem hujuſmodi, ſeu eorum alterum, à tempore ortæ Controverſiæ prædict. recepta (ſiquæ talia receperint, vel eorum alter receperit) ſine dolo, fraude aut ulteriore mora aut ceſſatione quacúnque.

Item, Decernimus & Declaramus, quod ſi contingat, aliquod dubium vel ambiguitatem in & circa Interpretationem & verum intellectum præſentis noſtræ Ordinationis aut alicujus partis ejuſdem, in poſterum oriri, quod tunc & in ea caſu licebit & fas erit Nobis; præfato Archiepiſcopo *Cantuar.* & Epiſcopo *Wintou.* eadem dubia & ambiguitates interpretari, exponere & declarare; Et partes prædict. & earum utræq; Interpretationi & Declarationi noſtris, in & circa præmiſſa ſtabunt, & eiſdem obedient, ſine aliqua Contradictione vel Reclamatione; Reſervando nobis poteſtatem & authoritatem huic præſenti Ordinationi noſtræ addendi, atque ab eadem ſubtrahendi; necnon eandem in parte vel in toto mutandi pro loco & tempore congruis & opportunis, prout opus fuerit, ac nobis viſum fuerit expedire.

In quorum omnium & ſingulorum præmiſſorum fidem & teſtimonium, Nos MATTHÆUS Archiepiſcopus *Cantuar.* Et ROBERTUS Epiſcopus *Winton.*

Winton. antedictis his præsentibus literis testimonialibus indentat. Sigilla nostra respectivè apponi mandavimus & fecimus. Dat. Decimo die Mensis Julii Anno Domini 1572.

NUMB. LXVI.

Mr. Gualter *of* Zurick, *to the Reverend Father in Christ, the Bishop of* Ely; *Excusing a former Letter, writen in the Year* 1566. *in favour of such as refused to wear the Habits.*

MSS. penes me.

S. Accepi (Reverende in Christo Pater) literas tuas, quibus ad eas respondes, quas ego ante Sexennium, Anno nimirum 1566. ad D. *Parkhurstum* amicum veterem dederam. Ut autem ego vehementia quadam in scribendo usus fui, ita tu quoque mea non minus graviter diluis. Sed Libertate tua adeo me non offendi scias, ut potius summi beneficii loco ducam tuam illam Admonitionem, sive Correptionem malis dicere. Nam ex ea amari me abs te intelligo, quem ego prius, licet facie ignotum, venerari solebam, propter pietatis ac eruditionis testimonium, quod piæ memoriæ Vir, *Petrus Martyr*, tibi sæpius apud me tulit, & cujus argumentum evidens nunc in tuis literis conspicio. Pietatis enim esse scio, causam publicam contra quosvis tueri: Amoris autem indicium est libera admonitio, qua fratris, ab aliis decepti, error arguitur, ut rectius sentire discat. Quod utrumque cum tu non minus eruditè, quam verè facias, tuam pietatem merito exosculor, & spero offensionem istam quæ inter nos exorta fuit, amicitiæ indissolubilis nobis causam fore. De tua enim Humanitate mihi polliceor, quod culpam hanc mihi facile condonatura sit, si quo tempore, & quibus de causis, & ad quem ista scripserim, consideret. Fuit tempus illud exulceratissimum, & diversæ in singulos ferè dies ad nos literæ perferebantur, cum infelix illa de Vestibus controversia apud vos ageretur. Monuimus tunc adversarios vestros, ne propter rem nullius momenti lites moverent in Ecclesia, & putabamus rem bene esse sopitam. Sed ecce! præter omnem expectationem, *Genevæ* adveniunt *Angli duo*, qui à D. *Beza*, cujus aures criminibus & calumniis oppleverant, literas afferunt piæ querimoniæ plenas, quibus ut rebus *Angliæ* afflictissimis opem ferremus rogabat, & ut ego ad Vos profectionem instituerem, hortabatur.

Accessit duorum istorum relatio, qui eadem nobis narrabant, quæ prius *Genevæ* profuderant, idque tanta cum confidentia, & pietatis simulatione, ut Scripto quoque consignatos exhiberent errores, & abusus multos, atque nimium superstitiosos, quos jam in *Anglia* defendi dicebant, & ab Ecclesiæ ministerio dejici eos omnes qui illis consentire nollent. Addebant, hoc ipsis acerbissimum accedere, quod plerique Episcoporum se executores præberent eorum, quæ in Aula ab hominibus, superstitioni & ambitioni deditis, indies conderentur. Quis vero, aliquos tam impudentes esse suspicaretur, qui tanta cum fiducia auderent mentiri in Causa publica, cujus cognitio non poterat non diu latere? Nos certè istorum Narratio vehementer perturbavit, & fateor me extempore Epistolium illud effudisse, & ad D. *Parkhurstum*, quocum mihi licere putabam liberius agere, propter veterem Amicitiam, quæ ante annos triginta quinque *Oxonii* inchoata, postea domi meæ quatuor annorum Hospitio ita confirmata fuit, ut & illi in me jus esse velim, & viciſſim mihi de illo quidvis pollicear.

Nihil minus mihi in mentem veniebat, quàm ut meas Literas ille latius spargeret. Nam ipsius potius sententiam audire cupiebam, qui tamen de hac causa nihil unquam scripsit. Quod me non multum movebat, eo quod non multum post D. *Abelus*, vir optimus, & amicus communis noster, de hac re ad nos scriberet, vósque omnes hac culpa liberaret. Nihil ergo porro solicitus eram de meis illis literis, quas soli *Parkhurſto* meo scripseram, de cujus in me studio dubitare neque possum, neque debeo. At quia eas latius sparsas fuisse nunc demum intelligo, id certè mihi vehementer dolet. Et tuæ Amplitudini, (mi Pater Reverende) me gratias ingentes debere fateor, qui vel serò tandem de eo me feceris certiorem. Et quia te de animi mei candore & affectu sincero non dubitare scribis, tuam Humanitatem rogo reverenter, ut me apud alios etiam excuset, ad quorum manus mea illa Epistola pervenit. Nobis certè ab eo tempore cum vanis istis rixatoribus nihil res fuit, qui neque ad nos unquam scripserunt, neq; aliquid à nobis profectum jactare poterunt. Nam

Nam non multo poſt evidentius apparuit quid molirentur, quando in Palatinatu ſub diſciplinæ Eccleſiaſticæ prætextu, cujus illi caput & ſummam in Excommunicatione conſtituunt, mutationis primi authores fuerunt, quæ Eccleſias illas vehementer concuſſit. Rurſus ergo tuam Amplitudinem rogo, Reverende in Chriſto Pater, ne de *Gualtero*, Anglici nominis ſtudioſiſſimo, aliquid ſiniſtrum ſuſpiceres. Faxo enim, ſic volente Deo, ut publicum quoque extet meæ de vobis omnibus, qui illic Chriſto ſervitis, exiſtimationis teſtimonium. Et ſane niſi de noſtro conſenſu mihi nihil non pollicerer, nunquam certe filium meum, qui mihi unicus eſt ex *Zuinglia* mea, cujus defunctæ memoria mihi pretioſſima eſt, in *Angliam* miſiſſem. Quem ſi tuæ Amplitudini à me hucuſque commendatum non eſſe miraris, non alia de cauſa id abs me neglectum putabis, quam quod nullum antehac inter nos fuit literarum commercium: me vero puderet tibi tanto Viro, & mihi non niſi ex nomine noto privatam ob cauſam aliquid negotii exhibere. Quæ apud nos feruntur, ex D. *Sando Londinenſi* Epiſcopo reſcire poteris, eadem hic repetere propter nuncii, qui mihi præter expectationem obtigit, feſtinationem, non licet. *Chriſtus Jeſus* tuam Ampl. ſervet, ſuoque ſpiritu regat. Amen. Tiguri. 9. Junii, Anno 1572.

Amplitudinis tuæ Obſervantiſſimus

RODOLPHUS GUALTERUS.

NUMB. LXVII.

Part of a Letter of Henry Bullinger, *to* Robert, *Biſhop of* Winton, *written* 12 Mar. 1572. *Lamenting the Obſtructions of the Goſpel, occaſioned by certain Men in* England; *as there had been in* Switzerland.

IMprimis vero gratulamur vobis admirandam illam Sereniſſimæ Reginæ veſtræ felicitatem in turbis componendis, in hoſtibus profligandis, in ſubditis in officio retinendis, & in practicis, nequiter à per duellibus contextis, ſapienter & fortiter defendendis. Dominum oramus ſedulò, ut ampliſſima in ipſa dona, non tam ſervet quam amplificet, eámque ab omni malo protegat. Superat hæc Virgo deo dilecta, (omnium teſtimonio) bonorum omnes quotquot nunc regnant reges mares per orbem, ſapientia, modeſtia, clementia, & tum etiam juſtitia, rerúmque gerendarum dexteritate & admiranda felicitate; unde ſane pii omnes per univerſa regna ſeſe conſolantur, & in vera religione confirmant. Quòd perſpicuè cernunt Chriſtum Dominum cultrici ſuæ adeſſe tam potenter, Ipſámque gloria & omnigenis virtutibus heroicis diviníſque anteferre Principibus. *MSS. penes me.*

Dolet autem nobis non mediocriter, quod in propaganda Veritate, inque dilatandis Eccleſiæ Chriſti pomæriis, tot vobis ſe objiciunt obſtacula atque moræ; ab illis quoq; exortæ, qui maximè Evangelici volunt videri. Verum per initia Reformationis Eccleſiæ noſtræ, eadem nos exercuit moleſtia. Erant enim quibus nihil in reformando ſatis purum videbatur; unde & ab Eccleſia ſeſe ſegregabant, & conventicula peculiaria conſtituebant, quæ mox ſequebantur ſchiſmata & ſectæ variæ. Quæ jucundum ſpectaculum exhibebant hoſtibus noſtris Papiſticis. Sed innotuit tandem ipſorum Hypocriſis & Ataxia, ſuáque ſponte diffluxere. Liberabit hac moleſtia & vos haud dubiè clemens & miſericors Dominus, &c.

NUMB. LXVIII.

The Pope's Bul for a Jubile: For the Succes of the French *King against the Proteſtants; For the Preſervation of* Flanders: *For the Victory againſt the* Turk; *And for the Election of the King of* Poland, *favourable to the Catholic Faith.*

Iubilé de noſtre Sainct pere le Pape Gregoire XIII. pour l'heureux Succes du Roy Treſchreſtien contre les Heretiques; pour la Conſervation de la Flandre; pour la Victoire de l'Armeé Chreſtienne contre les Turcz, & pour l'Election du Roy de Polongne, favorable à la Foy Catholicque.

NOſtre Sainct pere le Pape *Gregorie* trezieſme ſeant à preſent, prenant peine par la Grace de Dieu, de veiller ſur le troupeau des ouailles de Ieſu chriſt & deſirant par le moyen de la puiſſance de lier & deſlier qu'il a receue de Dieu par S. Pierre Chef des Apoſtres exercer leſd ouailles en Sainctes œuures de pieté pour les conduire finalement au paſturaige de la vie eternelle.

Ayant eſté n'agueres bien aduerty que noſtre ſeigneur Dieu, qui maine le cœur des Roys & des princes comme bon luy ſemble, a magnifié ſa grande miſericorde enuers ſon Egliſe par ce qu'il a excité ſon treſcher fils en Ieſuchriſt Charles neufieſme Treſchreſtien Roy de France à venger les injures & outraiges faictz a Dieu & à ſon Egliſe Catholique par les Heretiques appllez *Huguenoz*, & à punir les chefz principaux des rebelles qui ces annees paſſees d'une raige ſanglanté & implacable par meurdres, voleries, ſacrileges, & rauaiges ont troublé pillé, & degaſte ce treſ floriſſant & treſ opulent Royaulme de France.

POUR ceſte occaſion luy accompaigné du college de tous Meſſieurs les Cardinaux en l'Egliſe de S. Marc à Rome de la plus grande deuotion qui luy a eſté poſſible à rendu action de graces à Dieu le createur pour ceſte grande miſericorde enuers ſon Egliſe, le priant de donner grace & vertu audict Roy treſchreſtien de pourſuiure une tāt ſalutaire & heureuſe entrepriſe & repurger ſon Royaume iadis tant religieux & catholicque entre toutes nations, de toutes heúreſies & y remectre & reſtituer la religion Catholique en ſon integrité & ſplendeur encienne; Enſemble ne ceſſe de prier dieu pour la conſeruation & deliurance de la *Flandre* pareillement troublée par les heretiques & rebelles. pour la victoire de l'armée chreſtiēne & pour la confirmation & augmentation de la ſaincte ligue contre les Turcz, Et d'abondant pour l'election d'un Roy de la *Polongne*, qui ſoit vertueux & protecteur de la religion Catholique, qui veille & puiſſe extirper les hereſies, & maintenir l'eſtat & dignité de la Reſpublique Chreſtienne.

¶ Enquoy noſtre dict S. Pere deſirāt eſtre aydé par les ſaīctes prieres & bōnes œuures de tout le peuplę xpien, dautāt que la multitude des interceſſeurs peut beaucoup plus enuers Dieu, que l'oraiſon d'un ſeul, ou de peu; Et ſe cōfiant que dieu par ſa douceur & clemence exaucera les oraiſons & prieres de ſon peuple moyēnant qu'il ſe retourne vers luy per une vraye & ſincere penitēce, n'a voulu faillir de inuiter & exhorter to⁹ & un chacū xpien à prier dieu & īplorer ſa miſericorde pour les cauſes q̄ deſſus.

Parquoy au nom de dieu tout puiſſant & de noſtre ſauueur Ieſu Chriſt il admonneſte & exhorte to⁹ fideles chreſtiens de quelque ſexe, & de quelque royaume, province ou nation qu'ils ſoyent, que la ſepmaine premiere ou ſeconde immediatement ſuiuante apres la notification de ſes lettres de Iubilè, ilz ſe conuertiſſent à dieu d'vn cœur contrit & humilié, & que ayant diligement examiné leur conſcience, ilz facent vne confeſſion entiere de tous leurs pechez: Et le Mecredy, Vendredy & Samedy de la dicte ſepmaine, ilz ieuſnent & accompaignent leur ieune de prieres & aumoſnes, & le Dimanche immediatement ſuyvant ilz recoiuent la communion du Sainct Sacrement de l'autel, rendans graces

a Dieu

à Dieu pour l'heureux ſucces du Roy treſchreſtien contre leſdicts heretiques & rebelles, & le priant qu'il luy dõne la vertu & les moyens de parfaire entierement ce que par la grace de Dieu il a heureuſement commencé: enſemble qu'il luy plaiſe de pareille bonté, ſecourir & deliurer de tous dangers la *Flandre* voyſine dudict Royaume, & donner heureuſe victoire à L'Armée de la ſaincte Ligue contre les Turcz, & maintenir les Princes & Seigneurs chreſtiẽs en vne ferme vnion & accord, pour la confirmation & augmentation de la dicte Saincte Ligue, & par ſa bonté & prouidẽce donner vn Roy de *Polongne*, qui ſoit zelateur & vertueux pour la deffence de la Foy Catholique.

Item, cõme noſtre dict ſainct pere, de ſa part auec le College des Cardinaux & la cõpaignie des autres Preſlatz, des Orateurs & Ambaſſades de tous les Roys & Princes Chreſtiẽs, & de tous les magiſtratz de la Court de *Rome* a faict celebrer vne ſolennelle proceſſion allant de l'Egliſe de S. *Marc* à l'Egliſe de monſieur Sainct *Loys* & faict dire & chanter ſolennellement la meſſe à la glorie de Dieu, & les trois iours de la ſepmaine ſuyuante Mecredy, Vendredy, & Samedy a faict faire autres proceſſions par le clerge de ladicte ville de *Rome*: Ainſi pareillemẽt il ordonne & mande à to' Patriarches, Archeueſques & Eueſques, & à tous autres preſlatz, que incontinent apres la reception de leſdictes lettres ilz facent faire & celebrer proceſſions chaſcun en ſon Egliſe ſelon la cõmodité des lieux, leſdictz iours de Mecredy, Vendredy, & Samedy par leur Clergè, & qu'ilz le facent publier & executer par toutes les Egliſes de leurs Dioceſes tant Regulieres que Seculieres.

Et pour leur donner plus grande occaſion de ce faire, noſtre dict S. Pere ouurant le treſor de l'egliſe, duquel il eſt eſtably diſpenſateur de l'authorité Apoſtolicque, il donne puiſſance à tous & chaſcun chreſtien deſlire, pour ceſte fois ſeulement, vn confeſſeur tel qu'ilz vouldront Regulier, ou Seculier, approuué de l'Ordinaire, pour les ouir en confeſſion & les abſoudre de tous crimes & pechez tant enormes quilz ſoyent, voire reſeruez au ſainct ſiege Apoſtolique, & contenuz en la bulle accouſtumée eſtre leuë le iour de la Cene à *Rome*, & de toutes cenſures & peines eccleſiaſtiques encourues par eux en quelque maniere que ce ſoit, en leur enioignant penitence ſalutaire ſelon la meſure de leurs faultes (hors mis toutes fois les heretiques, & ceux qui empeſchent l'office de la ſaincte Inquiſition) & qu'ilz puiſſent changer leurs vœuz en autres œuures de pieté, excepté le vœu de Chaſteté & Religion.

PLUS à tous ceux qui auront faict leſdictes charges, ou qui eſtantz detenuz de maladie ou autres legitimes empeſchementz les auront changez en autres œuures de pieté ſelon l'aduis & conſeil de leurs confeſſeurs, Auſquelz noſtredict S. Pere donne puiſſance de ce faire: Pareillemẽt à to' ceux leſquelz eſtantz en voyage ne les auront peu faire, mais à leur retour les accompleront comme dict eſt, donne planiere indulgence & pardon de tous leurs pechez, telle que en l'an Iubilé eſt donnée à tous ceux qui viſitent les Egliſes de *Rome* à ce deputees.

ITEM, il declaire que leſdictes Lettres d'Indulgences & toutes autres ſemblables ou ja donnees par luy, ou par ſes predeceſſeurs, ou celles qui pourront eſtre donnees à l'aduenir, ne pourront ſeruir à perſonne, ſinon pour eſtre abſouz, quand au faict de conſcience & de penitence, non poĩt pour faict cõtencieux & de Iuſtice, s'ilz nont ſatisfaict aux cas pour leſquez ilz auront encouru leſd. cenſures. Et en cas qu'ilz en vſeroyent ou pretenderoient vſer autrement, derechef il declaire que de ce faict & par ce moyen ilz retombent en pareille cenſure, nonobſtantz toutes conſtitutions & ordonnances à ce contraires.

ITEM, dautant que par la doctrine euangelique no' ſommes enſeignez combien eſt profitable l'aſſiduité d'oraiſon, ordonne & mande à toutes Egliſes Patriarchales, Metropolitaines, Cathedrales & Collegiales, tant Regulieres que Seculieres, que durant les ſuſdicts dangers ilz chantent & diſent les Letanies, auec les prieres adiointes ſelon l'vſaige & couſtume du lieu, tous les iours deuant ou apres la meſſe. Et que les iours de Dimanche & autres feſtes cõmandees, outre leſdictes Letanies & prieres, ilz facent proceſſions à l'entour de leurs Egliſes ou Cloiſtres ſelon leur commodité. Et que chacune perſonne eccleſiaſticque tant Seculiere que Reguliere diſe leſdites Letanies tous les iours, ou en l'Egliſe, ou en ſa maiſon, pour appaiſer l'ire de Dieu, & le rendre propiceenuers ſon peuple

Ainſi

Ainſi que tout ce que deſſus eſt contenu par la bulle de noſtredict ſainct Pere en datte du vnzieſme Septembre dernier mil cinq cens ſoixante & douze.

*** Laquelle venue à la congnoiſſance de Reuerend pere en Dieu Meſſire Pierre de Gondy noſtre Preſlat & paſteur, icelluy deſirant ſingulierement le ſalut de ſon peuple & eſtre participant des dons & graces octroyees par noſtredict S. Pere, & executer ſon deſiré & louable vouloir, intention & mandement, a ordonné ledict Iubile & pardon general eſtre publié par toutes les Egliſes de ſon Dioceſe pour le ſecond Dimanche de l'Aduent prochain vij iour de Decembre.

Lequel exhorte & admonneſte tous fideles chreſtiens, de ſe conuertir à Dieu & faire prieres & oraiſons pour les cauſes cy deſſus, auec aumoſnes & autres œuures de pieté & corriger ſa vie, & ſe preparer à ieuſner, & faire abſtinence pour acquerir leſdictes indulgences ſuiuant l'intencion de noſtredict S. Pere, les Mecredy, Vendredy & Samedy, deuant ledict ſecond Dimanche de L'aduent, & iceluy iour de Dimanche recepuoir dignement & deuottement le treſprecieux corps de noſtre ſeigneur, & faire & accõplir toutes les autres choſes ordõnees par noſtre dit S. Pere, pour gaigner ledict Iubilé & Pardõ general, acquerir la grace de Dieu & appaiſer ſon ire.

AUSSI mande noſtre dict Preſlat à tous Curez & autres Egliſes & perſõnes Eccleſiaſticques, de faire les Proceſſions cy deſſus ordõnées, & exhorte toutes perſonnes de faire Prieres & oraiſons continuelles, pour la proſpetiré & ſanté du Roy, pour la Royne, la Royne mere, meſſieurs les Freres d'icelluy Seigneur, & tous Prices du ſang Royal, pour l'extirpatiõ des hereſies, la paix & vniõ de l'Egliſe Catholicque & de ce Royaume Et parce que ledict Seigneur Reuerend, eſt deuement aduerty des grandes neceſſitez & pauretez de la maiſon & hoſpital des Quinzevingtz, du conuent des Cordeliers, & du conuent de l'Aué Maria, en la ville de Paris, & que la Charité y doit eſtrẽ grandement recommãdée, & exercée, il exhorte & prie tous fidelles Chreſtiens auoir leſ dictz lieux en recommendation, & les viſiter & y faire aulmoſnes durant ledict Iubilé, & veut & ordonne troncz ou capſes eſtre mis auſdictz lieux, & en chacune Egliſe parrochiale des champs, pour receuoir leſdictes aulmoſnes.

Le iour dudict Iubilé ſera le ſecond Dimenche de l'Aduent, vij iour du moys de Decembre.

*** Les troncz pour receuoir les aulmoſnes qui ſe feront durant ledict Iubilè ſeront en ladicte maiſon & hoſpital des Quintz-vingtz, au Conuent des Cordeliers, & au Conuent de l'Aué Maria, & en chacune Egliſe parochialle des champs.

NUMB. LXIX.

Scriptum cujuſdam ſanguinarii Pontificij, acceptum in Octobri Anno 1572. à quodam magni nominis viro.

Burghlian. *MSS.*

SCRIPSIT huc ad legatum *Gallicum* Carolus *Lotharingus* incredibile beneficium non ſolum *Galliam*, ſed Chriſtianum orbem Univerſum accepiſſe; ſeque incredibiliter lætari, tam præclari facinoris ſuam potiſſimum familiam, eiuſdem Dei ſingulari clementia, adminiſtram extitiſſe.

Confirmatur veluti res certa, conjurationem hanc, opera imprimis ejuſdem Cardinalis, inter Pontificem, *Gallum*, & *Hiſpanum* ita factam eſſe: ut *Gallus* Hugonotorum principes in *Nauarrenis* nuptiis & toto regno trucidaret: *Albanum* in exterminandis rebellibus *Belgis* pro viribus adjuvare: *Hiſpanus* regnum *Nauarræ Gallo* redderet: fratrem regis ejuſdem in occupando *Angliæ* regno adjuvaret: Poſtremo ut confœderati omnes vires, opéſque ſuas conferrent ad extirpandos *Germaniæ* Hæreticos, & novam toto imperio formam conſtituendam ex præſcripto Pontificis. De

De *Gallo* etiam hoc affirmatur, quod nemo jam in dubium vocat, eum *Hugonotos* qui ad montes cæſi fuerunt, *Albano* literis prodidiſſe. Omnes autem plures ac majores Nuptiarum *Gallicarum* effectus, propediem expectant in *Gallia, Belgio, & Germania*: è qua bellum pene certum in Pontificios minitari quidam videntur; quæ veluti inanes & *Germanorum* propriæ comminationes, non modo contemnuntur, ſed certa veluti huic imminens pernicies prædicitur, & quantumvis in re ſeria luditur. Eos nempe, qui primi omnium a S. R. ſede defecerint, qui ad defectionem alios impulerint, hoc tantùm beneficii obtinere, quòd poſtremo omnium puniantur, ac pœnam, [quo] tardiorem, hoc graviorem fore.

Neque vero à tam improvidis beſtiis metuendum aiunt aliquid, qui vires ſuas & ignorent, & nuſquam adhibere niſi in perniciem queant, elephantiaſi veluti correptas, planeq; ita occupatas, ſi ut, ſenſum omnem amiſerint, Itaq; nihil ſentire, quantumvis ſtimulis acerrimis fodiantur, ſic perituros antea quàm perire ſe ullo modo percipiant.

Regem plerique laudibus in cœlum efferunt: majoréque eum Victoria atque illuſtriore potitum aiunt, quàm confœderati in *Turcam* ſuperiori anno potiti ſint: Nempe, qui nullis viribus aut armis expugnari potuerunt, conſilio ac prudentia oppreſſos eſſe; nec uno regno *Galliæ*, ſed univerſo orbi Chriſtiano præclarè adeo conſultum, ut ſpes ſit illi denique, exterminatis undique Hæreticis, priſtinam dignitatem atque ſplendorem reſtitutum iri.

De *Angliâ* rem facilem eſſe; ſeptam teneri in ipſo regno tam multis Pontificiis, qui ſi ullum aliundè auxilium videant in perniciem Reginæ & Hæreticorum in eo Regno, animum ſumpturi ſint. Hoc metu perculſam Reginam ſuos à *Belgio* revocaturam, aut plures certè de Regno milites non dimiſſuram.

Belgio ab *Hiſpanis* recuperato, primam fore illam in qua expetantur pœnæ meritæ; proximos *Germaniæ* principes fore, à quibus duo potentiſſimi Reges tot injuriarum pœnas ſemel repetituri ſint. Neque enim ullo modo verendum eſſe, ne illi forte ſe conjungant cum Imperii Ordinibus, & bellum potius inferant quàm expectant. Quàm dejecti ſint animis ſæpè jam oſtendiſſe: quàm imbecilles & inopes conſtare, ut qui vix familiam omnibus reditibus ſuis, nedum exercitus alere poſſint: quàm inter ſe Principes ſint diſcordes, quàm acres inter & oppida ſimultates, quanta diffidentia, notum omnibus eſſe: quantæ denique inter ipſos de Religione indies Creſcentes controverſiæ, ne quis dubitet, Scriptis eos aliis ſuper aliis teſtificari. Hæc ſcilicet omnia atque alia Indicia multa, certam ipſis jamque imminentem perniciem comminari. Adeo vero imprudentes & ſtupidos eſſe, ut de communi periculo communibus viribus debellando nihil cogitant, de ſuo ſuiſque tuendis quilibet ſeorſum elaboret. Ita fore, ut quâ ratione ſinguli conſervare ſe ſtudeant, ea mox intereant Univerſi.

Multos adeo non commotum iri exemplo *Gallico*, ut quamtumvis ipſi quoque ſint Hæretici, eo denique loco à Catholicis habeantur, eandem ut ab illis perniciem expectare debeant: tamen juſtas pœnas Hæreticos *Hugonotos* perſolviſſe ſint dicturi: præſertim ſi illa quoque audiant quæ rex à longo Tempore præmeditata habeat, Crimina: quibus vel extinctorum *Hugonotorum* cauſam apud omnes abominabilem efficiat.

Huc accedere Catholicorum *Germanorum* Vires conjunctiſſimas: qui nihil aliud tacita cupiditate expectent, quàm ut illis peſtibus tandem aliquando expurgatam *Germaniam* videant. Sic domi, ſic foris, undequaque obſeſſos Hæreticos, ac ſine Conſilio, ſine Ratione, balantes veluti feras belluas, immiſſis canibus, improvidos in caſſes atque inſidias præcipitandos, ita probe ſtructas, ut nuſquam effugere poſſint.

Romæ Pontificem & Cardinales, incredibili diligentia vacare rebus *Gallicis & Belgicis*, ſcribitur, ad optatum denique, finem perducendis; Spem vero maximam concepiſſe atque adeo certò ſibi perſuaſiſſe; aut his Regibus, *Hiſpano & Gallo*, aut nunquam, priſtinæ Dignitati reſtitutum iri Regnum Pontificium, extirpatis longe latéque Hæreticis, aut ita certè oppreſſis ut ne movere ſe quidem audeant in poſterum. His regibus, qui jam animis conjuncti ſint, tota *Germania* Pontificios moveri atque incitari creberrimis literis ac nunciis, ne communi cauſæ his temporibus deeſſe velint: propediémque in ipſa *Germania* appariturum, quid poſſit ſuis Conſiliis *Romanus* Pontifex. Nuper id *Germania* evidentiſſimè perſenſiſſe bello Proteſtantium, ſenſuros iterum, ſed longo alio

rerum

rerum exitu, quàm ſecuri rerum ſuarum, & inani perſuaſione Virium ſuarum inflati, Hæreticorum Principes ſibi, veluti ſomniantes, imaginentur. Quo vero minus æquum olim roboris habeant, minuſque inter ſe ſint conjuncti, hoc opprimi facilius poſſe domi foriſque obſeſſos, & innunerabili hoſtium multitudine circumdatos. Eſſe quidem nonnullos, qui verentur, ne exemplo Nuptiarum *Gallicarum*, ipſi quoque funeſtam ſacerdotibus tragœdiam concitent. Sed illos parum *Germanorum* ingenia habere cognita, alienis cladibus adeo *Germanos* nihil moveri, ut ne ſuis quidem moveantur, adeóque improvidos & ſtupidos eſſe, ut non ante ſuam agi cauſam arbitrentur, quam id ipſum, verberibus excitati, tamque proſtrati, tantum non confecti, ſentiant. Quod *Belgicis* tumultibus ſe inmiſceant, id eos nullo Religionis Studio (quod plane apud ipſos extinctum ſit) nullo Patriæ aut Libertatis amore, ſed cupiditate rapiendi aliena, inconſideratè temerariéque facere: hac ſpe compendii lucrique ubi exciderint, remiſſuros ac projecturos eſſe omnia. *Hugonotorum* fuiſſe illam prudentiam, eumque fervorem, ut vires, nummos, omniáque ſua ultrò conferrent, victique quodam modo vincerent. *Lutheranos* illos ſua quemque curare: bello quocunque non ſuis ſed alienis ſumptibus rem facere velle: Multos etiam certum eſſe ita ſentire, nihil ad ſe penitus attinere quidquid in *Gallia* aut *Belgio* geratur.

Hæc cum ita ſint, cúmque ſumma Pontificiorum in perniciem Hæreticorum conſenſio, potentiáque ſumma ſit; ſperare Pontificem, Cardinales, ſacríque Ordinis homines exoptare, ut inſigni aliqua & nova clade è *Gallicis* Nuptiis concepta amplificetur lætitia.

Guiſiani ſummopere cupiunt, ut perdantur omnes *Hugonoti* in *Galliis*. Ipſéque Imperator & cæteri *Germaniæ* Catholici Principes nunc cum regibus *Hiſpaniarum Galliarúmque*, in exitium illorum conjurant.

NUMB. LXX.

The Vidame of Chartres *to the Lord Treaſurer* Burghley; *Upon his Eſcape into* England *from the* Paris *Maſſacre.*

MSS. Burghlian.

HOnoratiſſime Domine. Liberato mihi ex carnificina *Pariſienſi*, & elapſo è manibus *Guiſii*, qui primùm ad domum uſque meam eſt inſectatus, & poſtea inſidias omnis generis mihi tetendit; Tandem Salvagardia Regia, dum me illectum putant, & domi audiunt eſſe, vi aperta adoriri me agitant: Sed Deus gratia ſua infatuavit conſilium eorum, & me mihi ipſi ignotum deduxit ad mare: Unde, nave conſcenſa, me ad Vos huc adduxit. Nihil mihi, poſt vindictam ſceleris nefandi, tam in votis, qu m venire in conſpectum Regiæ Majeſtatis, ex cujus pietate & potentia, & prudenti conſilio, video pendere ſpem unicam cohærendæ iſtius inſaniæ publicè graſſantis in Orbe Chriſtiano. Quantúmque magno ferär deſiderio, nolui intempeſtivè & inconſultè accedere. Expectabo quid decernat Majeſtas Regia. Interim ſignificabo familiæ meæ, quam feliciter Deus providerit meæ ſaluti. Scribam ad Principem, (quamvis ejus memoriam perhorreſcam) ut leniam, ſi potero, ejus efferatum animum, ne ſævius agat in uxorem, ob ſpretam, ut ei videbitur, ſecuritatem mihi promiſſam; ſed non ſine inſidiis, & fraude inſigni; quam tamen oportet in alium rejiciam. Deus det conſilium, qui jam auxilium tulit, & ad portum ſecurum me deduxit. Cupio ſupra modum ipſe videre & audire, quomodo ſitis tam inaudito caſu affecti. Interim rogo tuam Dominationem, ut Majeſtati Regiæ revocet in memorirm obſequioſam meam, ſemper talem futuram, erga eam ſervitutem.

Tu, Domine, mihi magnæ conſolationi eris, ſi per te intelligam, Regiam Majeſtatem compati nobis, & horrere adeo tantam perfidiam, ut nec eam diſſimulare ferat ejus animus. Non enim dubito, quin horreſcat ipſa ſola recordatione. Sed vereor, nè mitius loquendo de iſto, addat animos carnificibus; ut qui videant ne audire quidem hiſcere Principes vicinos. Velim, & credo futurum, ut ſe Principes tales præſtent, quales debuerunt. Non ſit futura minima pœna iſtorum Carnificum, metus futuræ vindictæ. Nec credas eos levi ſermone

mone manſuefieri poſſe; imò magis & magis inſolentes futuri, ſi levius agatur cum iis. Fateor, non ſolis verbis detegendum id quod de eis ſit judicium, ſed facto opus eſſe, ut videant non eſſe mera verba, ſed animos operi ipſi accinctos.

Precor Deum, ut vobis qui conſilio non caretis, det mentem, quæ conſulti ſciat fructum capere; & Te, Domine, ſervet Tuæ Reipub. diuturnum Conſiliarium.

Dominationis tuæ Obſervantiſſimus & Amantiſſimus. Sept. 1572.

NUMB. LXXI.

Dr. Whitgift *to the Archbiſhop, when he ſent him the firſt Part of his Book againſt* Cartwright.

I Have ſent unto your Grace the firſt Part of my Book, which I beſeech your Grace to peruſe, and to correct, alter, add, or take away what you ſhal think convenient. In the 37 Leaſe, I have named certain, that were made Prieſts according to the Popiſh maner. Whether I ſay truly of them al, or no, I cannot certainly tel. I beſeech your Grace to conſider that Place, and correct it. My Lord of *Lincoln* hath peruſed the Book, and ſo hath Dr. *Pern*; and they both like of it. I have ended the Second Part, which wil be as much as this, and it is almoſt written out fair. This may be in printing in the mean time. And I thank your Grace moſt umbly for letting Mr. *Toy* have the doing of it. I have intreated Mr. *Hanſon*, a very honeſt Man, and one of this College, to take ſome Pains in correcting the Print. And I beſeech your Grace, let Mr. *Grafton* joyne with him: for I would gladly have it wel and truly Printed. I umbly deſire your Grace alſo to give the Printer and them a ſpecial Charge, that no Copies be given out of it, or any Portion, until it be fully printed. And if it ſhal pleaſe your Grace to have me dedicate it to any, either the Queen's Majeſty, the Parlament, or any other, I wil ſtay, until I hear from you. I deſired your Grace at my laſt being with you, to grant a Licence to Preach to one Mr. *Handſon*, I beſeech your Grace, that he may have it ſent unto him by this his Brother, the Bearer hereof. Not having any other thing to trouble your Lordſhip with at this time, I commit you, and al yours to the Tuition of Almighty God. From *Trinity* College in *Cambridge*, the 2d of *Octob.* 1572.

Your Grace's to Command,

JHON WHITGYFTE.

MSS. G. Petyt, *Armig.*

NUMB. LXXII.

Balkius *and* Vosberghius *to the Lord Treaſurer, in the Name of themſelves and other Strangers, intending to ſettle at* Stamford, *and ſet up their Trades there.*

Illuſtri ac Generoſo Domino D. a *Burghley* Mæcenati Obſervandiſſimo.

ILluſtris ac Generoſe Domine, quanta poſſumus reverentia, *Isbrandus Balkius* verbi Miniſter, & *Caſpar Vosberghius*, noſtro & eorum nomine qui fortè ſedes ſuas *Standfordiæ*, Religionis puræ, & conſcientiæ ſuæ ergò, figere optabunt, ſupplices tuæ Amplitud. exponimus, multas (ut ſperamus) hoc tempore futuras fidelium familias, ob Religionem *Chriſti* Exules, quæ citra dubium ſe *Standfordiam* lubenter conferrent, ſedeſque iſthic figerent, ſi à Regia Majeſtate ea Privilegia impetrari queant, quæ Articulis hiſce annexis breviter delineata ſunt. Quod ſi

MSS. penes me.

(ut optamus) à Regiæ Majeſtatis Clemẽtia benignè tuo favore, concedantur, quàm plurimi non dubitant, urbem *Standfordianam* Dei benignitate brevi maximum inde ſenſuram compendium, multo cum civium, & vicinorum locorum commodo, & profectu conjunctum. Quemadmodum è contrario, niſi hæc toti Eccleſiæ communia Privilegia exulibus iſthic permittantur, omnino de ſua, Eccleſiéq; commoditate & ſucceſſu dubitant. Cujus rei certiſſima documenta ex aliis locis ſumi poſſunt, quò nunc multi exules in hoc regno confluxerunt, ubi ſine expreſſis Regiæ Majeſtatis Privilegiis toti Eccleſiæ communibus, nullæ familiæ unquam vel vellent, vel tutò ſubſiſtere poſſent. Huc accedit, privatum unum, aut alterum, totam Eccleſiam conſtituere, eámque alere, & fovere non poſſe. Et quia ſcimus tuam A. hanc, & miſerorum *Chriſti* exulum, & urbis tuæ cauſam, quàm optimè promotam velle, cum te rogamus *Chriſti* nomine, ut digneris hæc, quæ hiſce Articulis continentur, Privilegia, pro *Chriſti* exulibus a Regia Majeſtate, quam id fieri poteſt citiſſime, impetrare, quo illi, qui jam olim nomen Eccleſiæ dederunt, ſine magno ſuo incommodo (hoc maxime tempore quando conductiones ædium multarum familiarum expirant) *Standfordiam* migrare & ſe conferre queant. Quod ſi tua Amplitudo præſtare dignabitur, & ſuæ urbi & miſeris *Chriſti* exulibus, quàm plurimùm commodaverit. Quod ut T. Amplitudo faciat, per *Chriſtum* oramus. *Londini*, 17 Martii Anno 1572. Styl.Nov.

NUMB. LXXIII.

Certaine ARTICLES, conteyninge theffecte of the Petition, and the Requeſte of the Straungers, that ſhalbe willinge to go and kepe theire Reſidence at* Standford: *Wheireby the ſame* Standford, *and other Places lyenge theireabouts, withe the Grace of God, be lyke in a ſhorte Tyme to floriſhe wonderfullie.

MSS. penes me. FYRSTE and Formoſte, That itt maye pleaſe the Queenes Ma-
1. jeſtie, by her Hyghnes Lettres patentes, to graunte, that all Eſtraungers (to ſoche Numbre and Quantitie as convenientlie maye be placed and howſed within and aboute the forſaid Towne of *Stanford*) beinge for Conſcience ſake, and for the trewe and mere Religion of *Chriſte Jheſu*, fledde into her Grace's Reaulme, and willinge to goo to *Stanford*, and theire to kepe theyre Reſidence; may be permitted freelie and franklie, and withowte all Empeſchemente, Hindrance, or Lette, to tranſporte, carrie, and bringe, or cawſe to be tranſported, carried, and browghte to the ſaide Towne of *Stanford*, all and ſingulier ſoche theyre Goodes, Houſholde-Stuffe, *Marchaundiſes*, Inſtrumentes and Towls appertayninge to theire Occupations, Artes, or Handycraftes, as they have, thither to be browghte and tranſported from theire Howſes and Dwelling Places nowe beinge.

2. THAT itt maye pleaſe lykewyſe her Majeſtie to graunte the Eſtraungers at *Stanford*, aforeſaide, a Churche, wheyrein they maye openlie have God's Holye Word preached and taughte, togither withe the Exercyſe of the Reformed Religion: Even as the ſame by her Majeſtie is graunted to other Congregations of Straungers within this her Highnes Reaulme.

AND that it maye be Leful to the ſame Eſtraungers at *Stanford*, aforeſaide, beinge placed, to chewſe amongs them ſelffes ſeven Menne (more or fewer) evin as the Straungers of *Norwiche* and *Sandwiche* have in theyre Churches; The whiche dewlie, havinge fyrſte taken theyre Othes at the Magyſtrates Haundes, maye lefully afterwards decyde and ende all manner of Civil and Politicq Debates, Differences and Controuerſies, ryſen, or to ryſe betwene Straungers, if they canne. Yff not, and in caſe the Matter or Difficultie dothe ſo require the ſame, that (for the more and ſtricter Coertion and brydlynge of the Evil Willers) they maye call two of the Magiſtrates of the Towne of *Stanford*, to aſſiſt,

aſſiſte them. So that nevertheles, the Appellacion, and the Correction and Puniſhemente of the Evil Dooers, be reſerved entire and wholye to the Magyſtrates of *Stanford* aforeſaide.

THYRDELIE, That by her Majeſties Patentes, it maye alſo be graunted the forſaide Eſtraungers, to make, and cawſe to be made, all manner of ſtraunge and owtlandiſhe Clothes, (as Clothes of *Braband*, *Holland*, and ſoche lyke) hitherto as yet, not beinge mentioned in anye particulare Privelege by her Highnes given or graunted. And lykewyſe alſo all ſortes of Beyes, Seyes, Stammets, Moccados, Grograines, Karſees, Fuſtaynes of *Neapolis*, Secklets, Carpettes, Lynſiewoolſies, Fringes, and all manner of makinge of Paſſemente and Pamets, and al ſortes of Tapiſtrie Woorks, of Sylkes and Vellviths, withe all manner of figured and unfigured fyner Woorke, ſowed and ſtiched. 3.

ITEM, And to thende that the forſaide pretended Haundelinge or Trade maye the better ſorte effecte to the Commune-wealthe of the forſaide Towne, That it maye be lawfull to everie of the forſaide Eſtraungers, to bye Wolle, Threade, Soape, Butter, Oyle, and all manner of Stuffe ſervinge to the forſaide theire Trade, Artes, and Occupacions, aſwell within and withoute the faide Towne, as *elſewhere over all this Reaulme*, wheireas they canne beſte fynde the ſame: Speciallie, as concerninge the Threade, and the ſame, untill ſoche tyme, as by the Indwellers of the Towne theyre canne be ſomoche ſponne, as the Straunger ſhall neede, to furniſhe his Neceſſitie. 4.

ITEM, That everie Straunger maye freelie and francklie dye his owne Woorkes, (Clothes and Beyes onlie excepted) the whiche maye be dyed by the commune Dyer allreadie theire beinge admitted: Or ſoche as hereafter yet maye be admitted. And alſo to buye and ſell amongs themſelfes, all manner of Stuffe appertayning aſwell to the forſaide Trade, as to the Dyenge. 5.

ITEM, That it maye be Lefull to everye Straunger freelie to buye all and ſingulier ſoche Goodes or Workes; and againe, to ſell, utter, and tranſporte the ſame, aſwell within this Reaulme, as withoute (all forbidden and inhibited Places beinge onlie excepted) payenge for the Cuſtome, as her Majeſties Subjectes borne. 6.

ITEM, That for the better Conſervation and Maintainemente of the forſaide Trade, it maye be lefull to the forſaide Straungers, to make, and (as Tyme ſhall requyre) to inuente and eſtabliſhe ſoche Ordres for the Approbation, Leadinge, Sealinge, and the trewe and juſte Lenghtes and Bredthes of theire Wares and Woorkes, as they by Righte and Raiſon ſhall fynde to be neceſſarie, requiſite, and expediente. 7.

ITEM, That it maye be lefull to the forſaide Eſtraungers, freelie, francklie and openlie to uſe and exerciſe all manner of Husbandrie, and Tillinge of the Ground. As for Hoppes, Onions, Radiſe-rootes, Turneps, Flaxe, Cabbuſhes, Roots, and all other Thinges neceſſarie to Gardines: And to plaunte and ſowe all manner of Thinges: And to uſe lykewyſe and exercyſe ſoche Handycraftes and Woorkes, as hitherto have not ſo parfectelie bene uſed, knowen, nor practiſed at *Stanford*, as the makinge of Cables, Cordes, Hattes, Coffres, Knyves, Lockes, and all manner of Woorkes in Steele, Iron, and Copper, after the Facion of *Norenbourgh*, and of other Places beyond the Se as; and other the lyke Woorks. 8.

AND that to the Conforte of the poore afflicted Chriſtianes of the Congregacion aforeſaid, it maye be lefull openlie to make for and among themſelves, Garmentes and Hoſen; to bake, brewe, to exercyſe the Occupacion of a Carpenter, Joigner, and all kynde of Husbandrie. 9.

ITEM, That it be lefull to the ſaide Eſtraungers, to have, ordeynne, and putte in (be it of theire owne Congregacion, or other) theire owne Meſſengers, Poſtes, Cartes, or Waggines; for to ſerve them here within the Reaulme, in tanſportinge and carryenge of theire owne Lettres and Marchaundiſes, as they ſhall fynde it moaſte neceſſarie or profitable to the Avauncemente and Fortheraunce of theire Trades and Doynges. 10.

NUMB. LXXIV.

Mr. Norton's *Advice, for proceding with* Campion *in Disputation,* Sept. 28. 1581.

MSS. penes me.

IN the Conferrence that hath ben had with *Campion*, theſe Thinges for the manner do ſeem to have geven hinderance, rather then furtherance, to any good Effecte, and therefore conuenient, that ſome other more certaine and proffitable Order, were taken.

The Diſputers be oft changed, whereof groweth, that as they grow acquainted with his maner, and ſo wax fitter to deale with him, they be removed, and theire Courſe interrupted; but chiefelye, the Rumors do growe very ſlanderous that they be overcome, and newe drawen to ſupply theire want.

They chooſe daily newe Queſtions, wherein he for his Glorie taketh Exceptions, that they come prepared, and he unprepared.

There is no certaine Note taken in Writing, What is ſaid, nor order kept of Moderation, whereby bothe himſelf, when he is preſſed, flyeth out, by running into bye maters, and filleth up the Gap of his Confuſion with bragging, and impertinent and inſolent Speches, and he beareth the Diſputers in Hand, that they ſpake Things which they ſpake not, and denieth what he himſelf hath ſpoken, and reſumeth what he hath graunted at his Pleaſure: And the Speches abrode are by his favorers carryed to his Advantage.

There are admitted to be Hearers, without Choiſe; Some unhable to judge, and fitt to be perverted; ſome his Favourers, and ſome of light Conſideration; and yet ſuch as Mr. *Lieutenuant*, without Unkindneſſe cannot well kepe out. Whereby bothe himſelf is made more obſtinate, by reaſon of his Vanitie ſtanding upon Glorie and Credit, in Preſence of the Multitude, and ſpecially of thoſe that he ſeeth preſent, and knoweth to favor him. And alſo his Hearers, that may perhaps be Papiſtes, or ſlight Regarders of Religion, gather or make matter to do hurt by Reportes.

It is thought that theſe Inconveniences may have remedie, and ſome Good done, if ſome ſuch Orders as follow be obſerved.

That there be a certaine Number of choſen Diſputers, and thoſe to continue without changing; but ſo, as for eaſing themſelves they ſhall agree, ſome to be ſometimes abſent, and ſometimes preſent, as in reſpecte of their owne Affaires they ſhall thinke Good,

As of *Cambridge*	*Mr. Deane of* Windſor.	Of *Oxford*,	*Mr. Dean of* Poules.
	Dr. Still.		*Dr.* Mathew,
	Dr. Fulk.		*Mr.* Renolde.
	Mr. Whitacre.		*Mr.* Bilſon.
	Mr. Ireton.		
	Mr. Wiborne.		
	Mr. Chark.		
	Mr. Traviſe.		

Of theſe alway iii to be Doers.

That there be alſo preſent, as Hearers, or Moderators, certaine Perſones eſpecially appointed, as

Mr. Lieutenaunt.
Mr. Mollins.
Dr. Hamond.
Mr. Peter Osborne.
Mr. Henrie Knollys,

And

And ſuch of the Diſputers, as be not Actors that Day.
One Preacher of either of the Churches of Strangers.
Two or three to be Writers, the one to ſupplie the others Abſence, as their Buſineſſe ſhall require.

Thomas Norton, or whome elſe you will.
Mr. *Feld* the Preacher, or ſome other.

That none other be admitted to be preſent, without warrant from the Councel in Writing: To thend that Mr. *Lieutenaunt* may avoyde the Unkindneſſe, in not admiting ſuch as be not fitt.

That all the Diſputers kepe one uniforme Order by Agreement; that is, that they deale with him in his owne Boke, as was done the firſt Daie by the Deanes of *Windſor* and of *Paules*, and Mr. *Whitacre*: ſo to procede from Chapter to Chapter, beginning at the firſt, wherein lyeth moſt Avantage againſt him. And the Glorie of coming unprepared, is taken from him.

That whatſoever be objected to him, be written and repeated before the Anſwere. And whatſoever he anſwere be written and repeated, and acknowledged by him before any Replye. And at the end of the Dayes Conferrence, that he ſet his Hand unto ſo muche, as he hath ſo acknowledged.

Specially, That the Moderators do ſee, that no Man ſpeake, till the ſayeng of the Opponent or Reſpondent be written and repeated.

That by the Diſcretion of the Moderators, it may be free to him, aſwell to oppoſe as anſwere, to take from him his vaine Brag, which he openly and inſolently hath often uſed: and is owt of his Speeche carryed abroad by his Favorers, that they dare not let him be Opponent.

That he may have ſuch Bookes brought him, as he will call for, being ſuch as be parable and meete to be had, as the Fathers, or ſuch like; but not the lewde Bokes of the late Writers of his owne Side.

NUMB. LXXV.

An Extract of ſeveral Paſſages out of certain Epiſtles, and a Book of Nic. Saunders *a Popiſh Prieſt*, Anno 1570.

NEc parva ſpe ducor, propediem fore, ut ſuus etiam locus Catholicis *Angliæ* paſtoribus pateat in quo verbum vitæ liberè prædicent, & Sacramenta Chriſti rite adminiſtrent. *MSS.* penes me. *Epiſt. dedicat. ad* Pium 5. *pag.* 2. *linea* 43.

Johan. Storæus ſecundum impias ejus Regni leges, ad mortem, &c. *Epiſt. ad Card.* Moron'.

In *Anglia* (ut ſde illis taceam, qui ob arma in cauſa fidei contrà Tyrannos ſuſcepta, crudeliſſimè paſſim necati ſunt, &c. *Ibidem.*

Quid quod eadem ſola inſula graviſſimum Hæreſeos jugum, a paucis & iis obſcuris Homuncionibus impoſitum, invita prorſùs & coacta ſuſtinet? *Ibidem.*

In ſola *Anglia* nemini licet fidem Majorum, in qua baptizatus eſt, profiteri, vel aliud in Religione ſapere, quam lex terrena, imò tyrannica, permittit. *Ibid.*

Ab hac ergo tam immani Tyrannide, ut fratres veſtros, id ipſum a vobis omni ſtudio contendentes, quod in vobis eſt, liberetis, operam ſedulò dabitis, &c. *Ibid.*

Cum ſe a Regis *Henrici* peſſimis conſiliis abhorrere oſtendiſſet, (*Polus*) mox audit, fortunas primùm omnes ablatas eſſe, deinde læſæ Majeſtatis notam, falſò quidem, ſed tamen publici Decreti ſpecie, nomini ſuo inuſtam. *Pag.* 620.

Maria ſine liberis mortua, cum *Elizabetha Annæ Bolonæ* filia, Regium Thronum occupaſſet, mox de reijcienda Pontificis *Romani* authoritate cogitare cepit; nec injuria: Videbat enim, ſi primatum *Romanæ* Cathedræ agnoſceret, ſuo, matriſque ſuæ honori derogatum iri, quam illa Cathedra non legitimè nuptam *Henrico* Regi fuiſſe, pronunciaverat. Ne igitur, aut matrem illegitimè regi nuptam, aut ſeipſam, *Pag.* 686.

ſeipſam, vivente adhuc priore ejuſdem Regis conjuge, illegitimè natam fateretur; maluit ſedi Apoſtolicæ, in æternum ſtanti atque adeò florenti, repudii libellum dare, quàm brevi perit uro honori ſuo quicquam detraxiſſe videri, &c.

Pag. 708. Qui in *Anglid* degentes ab omni cum Hæreticis communione, tam in Sacramentis, quàm in precibus abſtinent: præterquam quod infiniti ſunt, nec enumerari a quoquam facilè poſſunt: etiam tutum illis non eſt, ut hoc in loco detegantur, ne per eam occaſionem citius eos ad pœnam rapi contingat.

Ibid. Primùm in hoc genere tandem *Maria*, per Dei gratiam, ſereniſs. *Scotorum* Regina promeretur, quæ ob Catholicæ fidei ſtudium & amorem, à ſubditis ſuis Hæreticis, &c. Et in *Angliam* fugere coacta, ibi Hæreticam immanitatem denuò ſubiuit, non hoſpes apud hoſpitem tuta, licèt priuſquam in *Angliam* ingreſſa eſſet, &c.

Verè fortis mulier, & digna, quæ à ſubditis Hæreticis tot modis oppreſſa, Catholicis demum populis præſit.

Pag. 730. *Pius* Quintus, &c. *Nicolaum Mortonum Anglum* in *Angliam* miſit, ut certis illuſtribus, & Catholicis viris, Authoritate Apoſtolica, denunciaret, *Elizabetham*, quæ tunc rerum potiebatur, Hæreticam eſſe, ob eamque cauſam omni dominio, &c.

Qua denuntiatione multi nobiles viri adducti ſunt, ut non ſolum ſibi ipſis conſulere, verum etiam de fratribus, ab Hæreticorum Tyrannide liberandis, cogitare, auderent. Ac ſperabant illi quidem, Catholicos omnes tam pio inſtituto ſummis viribus affuturos eſſe. Verùm etſi aliter quàm illi expectabant, res evenit, &c. tamen illorum Nobilium laudanda conſilia erant, quæ certo ſuoque felici ſucceſſu minimè caruerunt.

Pag. 736. Nulla vi res æquè aut fidem Catholicam promovere, aut prætenſæ Reginæ cauſam lædere potuerit. In Hiſtoria *Feltoni.*

Ibid. Sectarii hoc totum de ipſa Regina *Elizabetha*, quæ radix peccati fuiſſe videbatur, dictum interpretantes, ab illo die novam criminationis materiam, &c. in Hiſtoria *Storæi.*

Pag. 737. Intellexit ſe probè ſcire, prætenſam *Angliæ* Reginam, per Declaratoriam ſummi Pontificis ſententiam, ob Hæreſim manifeſtam omni in re Regni Dominiique privatam eſſe: ac propterea, Magiſtratum nullum ab illa creatum, eique adhærentem, a ſe agnoſci poſſe, ne fortè ipſe etiam eodem Anathemate innodaretur.

Pag. 738. Veriti, ne gravius aliquid in profanum illum & ſecularem Reginæ primatum dicturus, (Storæus) aut manifeſtius verum primatum *Romanæ* Eccleſiæ confirmaturus eſſet, abduci currum juſſerint. In Hiſtoria *Storæi.*

NUMB. LXXVI.

The Engliſh *Romaniſts in* Bruxelles *to* PHILIP *King of* Spain; *That he would procure of the Pope, that* Saunders *might be made a Cardinal.*

MSS. penes me. INter alia multa, Princeps Invictiſſime, quæ patriam noſtram, tot annis ab Hæreticis oppreſſam, adhuc in Priſtinam Catholicæ fidei libertatem vindicare non permittunt, hoc unum eſt, non habere nos noſtræ Nationis hominem alicujus Authoritatis & nominis, qui eam cauſam apud ſuam Sanctitatem ſolicitare poſſit. Jam enim experientia edocti ſumus, in aula Pontificis, ut in reliquis omnibus, res parvi alioqui momenti, ab Illuſtrioribus profectæ, gratius accipi, & libentius audiri, quam quæ majoris ſunt ponderis, ſed authores habent obſcuros eos quidem & ignobiles. Cui malo cum per nos remedium inveniri non poſſit, ad acter ad tuam Majeſtatem confugimus, humiliter ab ea ſupplicantes Literas Commendatitias ad ſuam Sanctitatem, pro *Nicolao Sandero Anglo* Sacræ Theologiæ Profeſſore, jam in aula verſante, ut ad Cardinalatus dignitatem promoveatur. Quod ut libentius ſua Sanctitas concedat, Beneficii Eccleſiaſtici penſione, a tua Majeſtate *Sandero* aſſignatâ, invitari debet. Sic enim habebis,

Rex

Rex Catholice, qui & *Angliæ* negotia diligenter procuret, & Collegio Cardinalium ſplendorem, ob ejus prudentiam ſingularem, & Doctrinam incredibilem, adferet. Illud interim ut taceam, hoc Beneficio numerum *Romæ* tibi Servientium, non uno, ſed pluribus auctiorem & cumulatiorem effecturum. Vale Princeps Invictiſſime, Datum *Bruxellis* 4. Idus *Novembris*.

NUM. LXXVII.

Sander's *Perſwaſive to the* Roman *Catholics in* Ireland *to Rebell: Written in the Year* 1580.

To the Right Honorable, and Catholike Lords, and Worſhipful Gentilmen of *Irland*, *N. Sander*, D. of Divinity, wiſheth all Felicitie.

PArdon me, I beſeeche you, if upon juſt cawſe, I uſe the ſame Words to your Honors and Worſhips, which S. *Pawle* wrote ſometyme to the *Galathians*; *Who hath enchanted you not to obey the Truthe?* For if ye be not bewitched, what mean you to fight for Hereſie againſt the true Faith of *Chriſt*, for the Devil againſt God, for Tyrants that robbe you of your Goods, Lands, Lives, and everlaſting Salvation, againſt your own Brethren, who daylie ſpend their Goods, and ſhed their Blood, to deliver you from theſe Miſeries? What meane you, I ſay, to be at ſo great Charges, to take ſo great Paine, and to put your ſelves in ſo horrible Daunger of Bodie and Sowle, for a wicked Woman, neither begotten in true Wedlock, nor eſteeming her Chriſtendom, and therefore deprived by the Vicar of *Chriſt*, her and your Lawful Judge; forſaken of God, who juſtifieth the Sentence of his Vicar; forſaken of all Catholike Princes, whom ſhe hath injured intolerably; forſaken of divers Lords, Knights, and Gentilmen of *England*, who Ten Yeres paſt toke the Sword againſt her, and yet ſtand in the ſame Quarrel? See you not, that ſhe is without a Lawful Heire of her own Bodie, who may either reward her Friends, or revenge her Enemies? See you not, that ſhe is ſuch a ſhameful Reprouthe to the Royal Crown, that whoſo is in dede a Frind to the Crown, ſhuld ſo muche the more haſten to diſpoſſeſſe her of the ſame? Se you not, that the next Catholike Heire to the Ctown, (for the Pope wil take order by God's Grace, that it ſhal reſt in none other, but CATHOLIKES) muſt accompt al them for Traytors, that ſpend their Goods in mainteining an Heretike againſt his true Title and Right? What wil ye anſwer to the Pope's Lieutenant, when he, bringing us the Pope's, and other Catholike Princes Ayde, (as ſhortly he will) ſhal charge you with the Crime and Payne of Hereticks, for mainteining an Heretical pretenſed Queen, againſt the publike Sentence of *Chriſte's* Vicar? Can ſhe, with her feined Supremacie, (which the Devil inſtituted in Paradiſe, when he made *Eve Adam's* Maiſtreſſe in God's Matters) abſolve and acquiet you from the Pope's Excommunication and Curſe? Shal ye not rather ſtayne your ſelves and your noble Howſes with the Suſpicion of Hereſie and Treaſon? In which caſe, if the Catholike Heire to the Royal Crown call upon the Execution of the Lawes of the Churche; you ſhal for the maintenance of Hereſie looſe your Goods, your Lands, your Honors; and undoe your Wives, your Children, and your Howſes for ever. *God is not mocked.* The longer it is before he puniſh, the more hard and ſevere ſhal his Puniſhment be. Do you not ſee before your Eyes, that becauſe King *Henrie* the Eighth brake the Unitie of *Chriſt's* Churche, his Howſe is now cutt off and ended? And think you, that mainteining the Hereſie, which he beganne, you ſhal not bring your own Howſes to the like end, that his hath? Mark likewiſe Sir *William Drurie's* end, who was the General againſt the Pope's Armie; and think not our part too weake, ſeing God fighteth for us. And ſurely, whereas we had once both Monie, Men, and Armour, to beginne this Battell withal, God by

MSS. penes me

moſt ſtrange means, (which to recite in this Place it were to tediouſe) tooke them al from us, and ſent us hether in manner Naked, to thend it ſhould be evident unto al the World, that this War is not the War of Man (which is alwayes moſt Puiſſant in the beginning, and moſte Tymes begunne with greater Power, then afterward it can maintein) but the War of God; who of ſmal Beginnings worketh wonderful Ends. Whom I beſeche to open your Eyes, that whiles Tyme is, you maye openly confeſſe and honor him, more then Heretikes. *Whom hitherto you have worſhipped above God* †. The xxi. of *Febr.* 1580.

† *Through which laſt Clauſe a Line is drawn.*

NUMB. LXXVIII.

Mr. Edward Dering's *Letter to the Chancellor of* Cambridge, *upon the New Statutes made for that Univerſity.*

The Grace of our Lord *Jeſus Chriſt* be with you ever, *Amen.*

MSS. peneſme. THere are manie Cawſes, that might move me to ſtaye from Wrrtinge unto yow; but ther are moe and greater, which make me attempte it. In the one I ſee muche preſent Hurt; the endangeringe ſome good Opinion, that hathe byn of me; the Diſpleaſure of your Honor, which I cannot eaſilie bear; the continuance of mine owne Eſtate, with ſmal hope of more proſperouſe Dayes; and (which is greateſt of all) the Contempte of the Enemie, which upon ſuche occaſion dothe make gladlie his Triumphe. Theſe Dangers are verie great to a Man that is borne of *Adam*; but ther are yet greater then theſe to a Man that is borne from above, which by mie Silence I might fal into. I feare the breach of mie Faithe, which in a good Cawſe had byn wanting to the Churche of God; the omittinge of mie Dutie, which had byn affrayde to tel a Man of his Sinne; the Griefe of Conſcience, which cannot be cured againe with anie Prince's Favour; the Diſpleaſure of God, which is weightie to cruſhe in Pieces bothe me and yow. Seinge therfore I have ſuche occaſion to write, I do moſt humblie beſeeche your Honor patientlie to reade it. It hathe alreadie greved me enoughe to think upon the Occaſion; let not your taking of it be an encreaſe to me of Sorow.

And now that yow may geve ſome Creditt to mie Sayinges, I do heer proteſt unto yow this, and ſay with the Apoſtle, *Behold, before God I lye not*; If to Morrow nexte the Number of mie Dayes were ended, and I ſhowld ceaſe to live in this mortal Bodie, yet this Daie I would ſend theſe Letters unto yow; ſo fullie I am determined in the Lorde to ſpeake onlie the Truthe. And as I have ſworne this, ſo God for his Mercie ſake ſhal geve me Grace, that in no Worde I forget, howe I have bounde unto yow mie Faithe with an holie Oathe. And now on the other ſyde, I require of yow in the Name of God, that quicknethe all Thinge, and of his Sonne *Jeſus Chriſt*, that ſhall judge the qwick and the dead, that nether your Honor, nor yet your Buſines, doe not call yow from wayinge that indifferentlie, which a Miniſter of *Chriſt* hathe written faithfullie. If yow ſhal refuſe to do this, your Conſcience that would nether be grevyd nor touched, the ſame beinge burdened and heavie loden, yow know not, in time to come, what Griefe it may bringe yow. Thus therfore reſtinge in a hope of your Godlie Wyſdom, I wil utter mie Minde, as the Lorde ſhal move me.

Yow have of late ſent unrighteouſe Statutes to *Cambridge*. Yow were moved, I thinke, by the Information of the Heads there, that ther were great Trowbles there. If this be your Perſuaſion, behold now, on the other ſyde, I tel yow, ther was good Quietnes, in reſpecte of theſe Tumults, that your Statutes bringe. If yow do not beleeve me, yow doe me wronge. I am a Miniſter of *Chriſte*, and I have ſworne to ſpeak the Truthe. And merveile not, thoughe I ſpeake contrarie to ſo manie Doctours, and yet ſo boldlie ſay, I ſpeake the Truthe. The Countenance of Men is no good warrant of the Truthe. If it were

were, *Chriſt* had byn crucified for his evil Doinge. So that yow muſt needes learn more of Men, then what Titles they have, before yow beleeve ther Reporte. And that yow may learne the Truthe, I wil tel you ſomewhat of that I know. Take it how yow wil, I wil breake no Rules of Chriſtian Charitie; nor yet I wil warrant ther Credit that do ſo much hurt to better Men then themſelves. The Doctowrs and Heads of Howſes, they have procured yow to theſe new Statutes and with heynous Complaints yow are eaſily brought to ther utter undoinge, that fear God, or to burdeninge of their Conſcience, that dare not yeld unto Sinne. Therfore I wil ſpeake mie Minde in holie Love even before the Lorde, and ſay what I thinke, Whatſoever yow ſhal judge, I wil diſcharge a good Conſcience. If you wil be offended, I fear ſo good a Maſter, that to pleaſe him I care not, what Man thinke of me.

D. *Pearne*, D. *Harvey*, D. *Caius*, D. *Hawford*, D. *Ithel*; they are al ither Enemies unto God's Goſpel, or ſo faint Profeſſors, that they do littrel good in the Churche. I wil not touch them now with private Fawtes, but I do know ſo manie, as yf yow fear God, it would greeve yow to ſe ſutche Maſters of Colledges. If D. *Harvie* have ſcarce choſen one Proteſtante to be Felow theſe Twelve Yeers; If D. *Pearne* keepe ſutche Curates, as flee away beyond the Seas: Yf D. *Hawford* could not be brought to take away nether Popiſhe Bookes, nor Garmentes without greát Importunity; and in the end, al the beſt and ritcheſt he hath conveied, none of the Felowes know whether: Yf greater Crimes then theſe are as eaſie to be ſeene in them, as ther open Doings are eaſie to be knowen; I truſt your Honour wil not alow of ſutche Accuſers againſt a true Preacher. D. *May*, and D. *Chaderton*, two other of the Heades, ther is ſmalle Conſtancie ether in ther Life, or in ther Religion. I am ſorie, Sir *William Cecill*, that yow cannot ſee; the Lorde ſend you cleere Eies, that yow once delight in the Bewtie of his Temple. Yf yow beleeve not ſutche Men ſparinglie, yow wil in the ende be deceavyd greatlie. D. *Whitgifte* is a Man, whom I have lovyd, but yet he is a Man, and God hathe ſuffred him to fall into greate Infirmities. So frowarde a Minde againſt Mr. *Cartwright*, and other ſutche, bewrayeth a Conſcience that is ful of Sicknes. His Affections ruled him, and not his Learninge, when he framed his Cogitations to get mo Statutes. But I wil leave off particularlie to ſpeak more. They have common Faultes, of which they are al Partakers. It greeveth even mie very Soule to remember them: and yow, yf yow be happie, ſeeke ſpeadilie to remedie them. They keepe Benefices, and be Non-Reſidentes. While they are clothed in Scarlet, ther Flockes periſhe for cold; and while they fare deliciouſlie, ther People are faint with a moſt miſera[illegible] Hunger. This Faulte is intollerable, and ſutche as God abhorreth; and your Handes are in the ſtrengtheninge of it, except yow reforme it.

And now to acquite the Requeſtes that heeretofore have byn made unto yow for theſe former Statutes, I do meane to make unto yow another. Yow, that have byn broght ſo eaſilie to hurt God's People, to do Pleaſure to the Pope, and with ſo fearful Statutes have proceedyd to the Puniſhment of ſo ſmal Offences; now make againe ſome good Statutes, that may pooniſhe Sinne. And I beſeech yow, even in the Bloud of *Jeſus Chriſte*, that hath ſanctified his People, ſende downe a newe Statute, that no Maſter of a Howſe ſhal have a Benefice, excepte he ſerve it himſelf. Contemn not this Petition to caſt it lightlie behind yow. Yow live by the Lord[illegible]nd preſent yowr Conſcience before him.

Thus farre I have written plainlie, and in the feare of God, and in everie Word I have wel remembred mine Othe. If I find no Creditt, the wil of God be done, by whoſe Mercie I am knowne now bothe in *Cambridge* and *London*, and to ſome alſo in the Courte. And to this Day I truſt the Evil-ſpeaker is aſhamed. Yf of anie greate Perſonages, or Men of Countenance yow have herd me blamed as a vaine Man, or ful of Fancies, I wil witneſſe this for mie ſelf in the feare of God, I have never broken the Peace of the Churche, nether for Capp, nor Surpleſſe, for Archbiſhop nor Byſhop. If thoſe that ſhowld be the Lights of the Worlde do thinke me fantaſtical, theſe are of mie Fanſies, that I have told them of ther common Swearinge by the Name of God

in vain; that I have misliked ther Cevetuousnes; that I have complained of *Papists*, which these twelve Yeres have never once receavyd; that I have said, this Courtlie Apparel is not meet for sutche as showld be more sobre; that I would not use Company of Delight with sutche, as were open Persecutors of the Churche of God; that it hath greeved me to see a Benefice of a greate Parishe geven, from a Spiritual Pastor, to a Temporal Man; that for an hundred Pownds in Golde the Byshop showld geve his Good-wil, to grawnt a Lease of a Benefice for an Hundred Yeere to come to a Gentleman in the Contrie. Yf these Fancies be odious, I am wel content to beare ther Reproche. And most heartilie I beseeche the Lyvinge Lorde to geve unto yow also pure Eyes, that yow may see such Enormities. I do wishe you wel, nether for yowr Gold nor Silver, nor for your great Authoritie, becawse yow can geve me Lyvinge, but becawse yow have professed the Gospel, are a Magistrate in the Commonwelthe, where *Christe* is trwlie preached; and yet now do susteine mutche Hatred of the Enemie. Becawse yow are sutche a one, I desire your Prosperitie; and God wil keep me from this great Sinne, that I showld cease to pray for yow.

And therfore, that the Grace of God might come the more plentifullie upon yow, I thought thus to admonishe yow, both that yow have dealt hardlie with God's Children, and yowr Brethren, and that yow showld, at the last, looke at so great Abominations. If it cannot sinke into yowr Hart, or yow wil not: I am affrayd in your behalf, that God's Judgments wil overtake yow. Yow are set in Authoritie to serve the Lorde, not to serve your self. If yow know not how farre yow owe unto him yowr Traveile, or what Fruite you shal reape of a faithful Labour: pray then unto God to open yowr Eyes, that yow may see his Goodnes, and to quicken your Senses, that yow may feele of his Kingdome. Folow this owne Counsel of the Prophet: *Thinke upon the Lorde in the Night Watches, and remember God in yowr Bed.* And of this I am sure, yf but one Minute of an Hower the Eyes of yowre Spirit be open, yow are sealed unto the Lorde, yow wil say with *Paule*, that yow accompte al the Worlde but Doonge, to the ende yow may wyn *Christe*; And yow wil say with *David*, *Thie Lovinge Kindnes, O Lorde, is better then Life.*

Thus farre have I written plainlie, as God hath guided mie Penne: thinke yow of it, as yow are bownde in the Lorde; and know what a better Man then yow hath taught yow, *Psal.* 141. 5 †. And now, as I am bownde to come unto yow, so most humblie I beseeche yowr Honour, for your owne sake, and for the Church of God her sake, stand favorable to Mr. *Cartwright*, nether sparinge to exhort him to use Christian Libertie, and to bear with the Time; nor yet poonishe him, becawse he is affrayd of the Shadow of Sinne. We have a common Saying, *He that hath byn strooken with the Sworde, is afrayde of the Scabberde.* I would yow had seen the Horror of Sinne, I am sure yow woold also be afrayde of the Shadow. Becawse yow have not fealt it, as yow showlde, yf yow thinke it but a Trifle, and spare not to grieve the weake Consciences of other, yowr case is sutche, that *it were better for yow, that a Milstone were tied abowt yowr Necke, and yow thrown in the bottom of the Sea.* Looke unto it, I beseeche yowr Honour, and let not the great Busines of the Commonwealthe make yow forget with Diligence to considre of this. It is no small Griefe to me to write thus unto yow. I know yowr Displeasure what it is; as greuous unto me, even as the Losse of mie Life; yea, and weare it not for the Churche of God, which mie Lyfe may profyt, I thinke I could speake it in the Truthe of Hart, it would greeve me more to have yowr Displeasure, then to dye. But yf God have so appointed it, his Name be praysed, he wil teache me how to beare Contempt and Povertie, and greater Griefes then these. I carie the Testimonie of a true Conscience, that I seeke yow, and not yowr Honour; the encrease of God's Saintes, and not mine own Gaine. And therfore I am better tawght then of a Pagan Poet, *Hic murus ahæneus esto*; I know what the Spirit of God hath sayde, *To them that love God al thinges happen for the best.* And therfore I leave the effecte to the Lord, who hath yowr Hart to governe. For mie part, I could not chose, but as yow by a Preacher have byn deceavyed, so by a Preacher againe yow showld be admonished

† *Let the Righteous smite, and it shall be a Kindnest, &c.*

niſhed of yowr Errour. God grawnt yow to go into the Sanctuarie of the Lord, that yow may ſee yowr Callinge. And as touching yowr Dwty, I will end this with the Woordes of *Mardocheus* unto Queene *Eſther*, *If yow wil hold yowr Peace at this Time, Comfort and Deliverance ſhal appeare unto* Iſrael *out of another Place.* The onlie God, Father of al Mercie, and God of al Conſolation, regenerate yow with a mightie Spirit, that yow may treade under Foot al worldlie Vanitie, and lifte up pure Eies to ſee and pitie the Eſtate of his Churche; that after a happie Courſe, yow may finde a happier Crowne, and have the Joies that abide for evermore, *Amen.* From mie Chamber, the xviiith. of *November*, 1570.

Yours in the Lorde,

EDWARD DERINGE.

NUMB. LXXIX.

The Archbiſhop's Letter to the Queen; In behalf of Dr. Bartholomew Clerk, *Dean of the Arches, whom ſhe ordered to be removed.*

To my Sovereigne good Ladye, the Queenes Moſt Excellente Majeſtie.

IT maye pleaſe yowr excellent Majeſtie to underſtand, That this Daye Mr. Dr. *Clarke* being with me at *Lambith*, I dealt with hym agayne according to yowr Highnes Pleaſure, for the rendryng up of his Patent, and Intereſt in the Office of Deanry of the *Arches*. And as at the firſt, ſo now finally with al Humilitie he prayed me to receyve this laſt Anſwer; namely, that moch rather wolde he render up his Lief, then his Office. For beſides that he ſhuld therby be altogither undone, his Lyving being thus taken from hym, he ſhuld alſo ſo gretly and utterly be defaced, and diſcountenanced, bi being thus pronounced by yowr Majeſties own Mouth inſufficient, as the ſame onys put in Ure agaynſt hym, nevir might he more ſhewe his Face, not only in the *Arches*, where his only Profeſſion, and whole meane of Lyvinge conſiſteth, but alſo muſt likewiſe banyſhe hymſelf evyn from al other Placys, and Company of Credite. He humbly prayed therfore, that at the leaſt he might enjoy the Benefyte of the Lawe; as al other yowr Majeſties Subjects evyr have doon. For in as moche as he is poſſeſſed, and was veſted in the ſaid Office, not only bi Patent from me during Pleaſure, but alſo, (ſyns the Death of Mr. Dr. *Weſton*) by my Grawnt and Promyſe of a newe Patent to be made to hym duryng Lyef: He affermyth, That neyther in Equitie, in reſpect of his Patent, duryng Pleaſure, nor yet in Juſtice, in reſpect of my Grawnt, and Promys made, duryng Lief, his ſaid Office and Lyving, without great and important Cauſys, maye be taken from hym. And to ſuche Cauſys, as eyther are or can be objected agaynſt hym, he craveth therin no maner of Favor to be ſhewed unto hym, but that ſome publike Tryal of his Sufficiencie maye be made, as wel for the profe of his Learnyng, and his Habylitie in Yearys, as alſo for the Commendation of his honeſt and modeſt ſort of Lyef. And yf he ſhal not in eny one of theſe be diſproved, than ſaith he furder, that as he doth aſſure hymſelf, howe yowr Majeſtie wil by no meanys take from hym the benefyte of Lawe, which hitherto yowr Highnes dyd nevir yet denye to eny; So ſeamyth he alſo in moſt humble ſort to ſaye, That in al the Actions of his Liffe he hath ever moſte carefully ſought the Honor and Service of yowr Majeſtie; and namely, in this laſt Labor of his agaynſt *Saunders*. Wherin I muſt nedes wytnes with hym, that ſuerly he ſhewed hymſelf a moſt dutyeful and careful Subject towardes yowr Highnes. And though he acknowledgeth, that whatſoever he hath done, ſhal doo or can doo, is but the leſt part of his bounden Duetye towardes yowr Majeſtie, yet he hopith, that of yowr Grace youe wil pleaſe to accept the ſame as a meane, ſo aſſuredly to conſerve hym in yowr Majeſties Favor, as that he

MSS. Penes me.

may never be pronounced by yowr Majeſtie unworthy of that, wherof the Archbiſhop of *Canterbury*, and alſo the Lawes of the Realme, both have and do allowe hym, as worthi and capable; beyng [to conclude] the firſt Reward and Lyving, that ever yet he obtayned in recompence of al his Study and Learnynge; in which he hath nowe ſpent the Courſe and Trauayle of his Lief bi the ſpace of theſe xx Yearys paſt. Having alſo refuſed (as he telleth me) in *Angiers* the Stipende of Three Hundred Crownys Yearly, to be a publike Reader there; only in reſpect, as he dutyefully affermyth, of the grete Bond, and deſire he hath ever had, and ſhal have, to ſerve yowr Majeſtie.

Thus far have I only ſignifyed to yowr Majeſtie the effect of Mr. Dr. *Clarkes* Declaration unto me. Wherin, as nere as I can, I have forced my ſelf to laye before your Highnes the effect of Mr. *Clarkes* very Wordes and Speeches to me. The Conſideration of which, the more it entreth into me, the more it moveth me to make humble ſute to your Majeſtie, Firſt, to have reſpect of hym, who ſuerly having deſerved yowr Majeſties Favor, ſhal bi this meane be brought to his utter undoing and defacing. Secondly, That if yowr Majeſtie wil nedes procede ſo ſeverely againſt hym, that yet, for ſo moche as he is orderly and lawfully veſted in the Poſſeſſion of the ſaid Office, and hath and do ſet in Place of Judgment there, his Accuſers maye bi publike Trial prove his Inſufficiencye. And though it hath bene rarely or never ſene, (as I thinke) that one thus placed, bi the Archbiſhop of *Canterbery*, hath ben brought in Queſtion, and after long Tyme diſplaced, yet this kynd of Juſtice maye ſeame to ſatisfie. Thirdly, if neyther reſpect of hym, nor his Cauſe maye move yowr Hyghnes, that yet yowr Majeſtie wil have ſome reſpect and Conſideration of me, and of that Place wheronto your Highnes hath placed me, and pleaſed to cal me to. In which, yf I, whom yowr Majeſtie wil have to poſſeſſe Juriſdiction over ſo many other Biſhops, ſhal yet be reproved in the choyce of one of myn own Officers, a thing that in the meaneſt Biſhop that is, was never yet impugned; ſuerly it cannot be but unto the See it ſelfe a grete Derogation, and unto me no ſmal Diſcredite and Rebuke. And yet not ſo moche diſcredit to me, as in the end it ſhalbe Prejudice to yowr Majeſties Service; I and my doyng being therby brought into Contempt, and that bi thoſe, which are, or ſhould be to me, as the Fote is to the Heede. Wherin ſuerly yowr Majeſtie ſhal gyve too grete an Incoragement unto them, and peraventure in gretter Matters hereafter, to oppone themſelfes againſt me; and ſo conſequently I ſhal not be able to ſerve yowr Majeſty, as I wold, and as my Duetye is. Laſt of al, if I can by no meanes ſatisfie yowr Majeſtie, then muſt I end with this, That as I do willingly ſubmyt both my ſelf, and al that I have, to yowr Highnes, as from whom it was firſt and wholly deryved, ſo I do likewyſe yeld up this Cawſe unto yowr Highnes to deale, and do therin as yowr good Pleaſure ſhalbe; truſting, that your Majeſtie wil never laye on me ſo heavi a Burden, as to make me the Inſtrument of his diſplacing, whom for good Reſpects I have already placed; or that I ſhuld remove hym as unworthi, whom in my Conſcience I do thinke very worthi; and do juge very fewe or none of them, which wold ſo fayne have me dejected, worthi or mete, as I dare ſtond to the Prouf; or that I ſhuld take that Office from hym, which by my Worde I have faithfully promyſed and geven to hym; or laſt of al, I to be the doer of his utter Diſcredite and Undoyng, who in my Knowlege both hath dutifully ſerved yowr Majeſtie and the Realme. Which Extremities, as I cannot conſent, neyther for myne own Conſcyence-ſake, before Almighti God, nor yet with the reaſonable Credyte of that Place I do poſſeſſe; ſo my humble Sute is, that yowr Majeſtie wil never require it of me, but rather, yf nedes yowr Higneſs wil in this ſorte procede, to aſſigne the diſplacing of hym to ſuch other as ſhal pleaſe yowr Majeſtie. And ſo moſt humbly take my leue of yowr Highnes, wyſhing in my Prayer to Almighti God, yowr Longe and Proſperous Raigne over *England*; and that the grete Grace wherwith Almighti God hath bleſſed yow, with the Goodnes of yowr owne Nature and Conſcience, be not drawen to other Mennys ſeveral Affections. From *Lambith*, this xix of *June*.

Your Highnes moſt Bounde and Obedient Chapleyn,
MATTHUE CANTUAR.

NUMB.

NUMB. LXXX.

Nicolas Brown, *Fellow of* Trinity *College in* Cambridge, *to the Chancellor of that Univerſity; Ccomplaining, that the Vicechancellor, and Heads, had put him upon a public Recantation of certain Doctrines, that he was falſely charged to have Preached.*

RAra virtus eſt, ſed tamen omni laude major, (Honoratiſſime *Cecil*) in iis qui magnam Authoritatem in Rep. obtinent, ut aliquid temporis rebus gravioribus tanquam ſuffurentur, & demittant ſe ad querelas etiam infimorum audiendas. Nam illa quidem, quæ ſunt majora, habent ſatis Argumenti in ſeipſis, cum procurentur: querelis autem privatorum Hominum, quia parum in ſe momenti continent, aures fere omnium occluduntur. Merito igitur ubique nomen tuum celebre & auguſtum eſt, quem cum Regiæ Majeſtatis & Reip. graviſſima negotia vix reſpirare ſinunt; id temporis, quo eſſet animo relaxando & quieti indulgendum, ad miſerorum injurias mitigandas, & vota promovenda transferas. Atque cum nemini cujuſcunque ordinis aditus ad te intercluſus ſit, tum vero doctis viris, & Academiæ alumnis fores latè patent & reſerantur. Id cum ab aliis ſæpè accepiſſem, quibuſcum tibi aliquando negotium erat, tum in meipſo etiam (quod obliviſci non debeo) etſi minus benè ceſſerit, expertus ſum. Jam vero humillimè & ſuppliciſſimè rogo Honorem tuum, non ut victui, licet fere nullo, aliquid adjicias, ut prius, ſed ne, quod eſt, auferri ſinas, atque id cum dedecore & infamia. Quod quemadmodum fiat, audi, quæſo, cum pauciſſimis. Quinque abhinc elapſis menſibus, cum (Officio id urgente) in Academia concionarer, & aliquando acerbius, ut putabar, ſed illis tantum, quos tetigeram, in certa quædam vitia inveherer; accerſebar ad Procancellarium tuum, & Collegiorum Præſides: Certa quædam accuſationum capita, (ſed accuſante nemine) proponebantur, quæ quum ego mihi vel in mentem veniſſe, nedum populo propoſuiſſe, pernegarem, advocant ex Academia certos Homines, quos interfuiſſe putabant concioni meæ, atque eos, jure jurando prius dato, compellunt quid ex me audierint enarrare, & ſubſcripta manu in Schedula relinquere. Ex quibus inter ſe collatis, cum ſi ex lege mecum actum eſſet, fuiſſem abſolvendus. Alii enim me ſuſpicione prorſus liberabant, alii nihil audiebant, alii hæſitanter ſententiam dicebant. Tamen concluſum eſt, (quo Argumento viderint ipſi) ut eas Propoſitiones, quas reipſa non docueram, ſed quidam malè audientes me docuiſſe ſomniabant, retrectarem, ea Conditione addita, ut ſi recuſarim, non ſolum è Collegio rejicerer, ſed etiam Academia exularem. In iſta autem, licet odioſa & infami palinodia, tot cautiones ſunt, tot inſidiarum, ut videtur, receſſus, ut neceſſe ſit me in laqueos & retia incidere. Præſcribunt non ſolum verba, ſed etiam vocem, vultum, geſtum moderantur: in quibus ſi, quod Difficile factu eſt, imo plane fieri non poteſt, his judicibus non ſatisfecero, ejiciar, nihilominus quam ſi recuſaſſem, ſed cum ignominia & dedecore majore. Atque hæc ut dixi ſic geſta ſunt: deinceps quid ſequatur, niſi tua Authoritas intercedat, facile eſt præſagire. Quod ſi mihi de meipſo dicenti minus fidei adhibeas, hoc a D. Tuâ ſaltem exorem, inſpiciantur Teſtimonia, examinetur decretum, expendatur retrectandi formula, quæ ſi idem plane non loquantur, tum me/H. Tuo abuſum eſſe, & tanti viri patrocinio indignum putato. Sin vero Narrationi meæ res ipſæ reſpondeant, iterum atque iterum mihi rogandus es, ut huic malo Prudentia & Authoritate tua medearis. Grave eſt Concionatorem, cujus vox per plures Regni partes audita eſt & perſonuit, ad palinodiam cogere. Detrahit enim multum Doctrinæ, quam diſperſit, & quam deinceps ſparſurus eſt reddit ſuſpectam. Sed iniquum & prorſus non tolerandum, ut propter ſuſpiciones Hominum, minus candide aliorum dicta Interpretantium, quod nunquam aſſeveravit, cogatur revocare. Satis ſit, inſontem coram ſe ſæpius vocaſſe, examinaviſſe, in cubiculum ſuum tanquam in Cuſtodiam concluſiſſe, non amputent

MSS. Cecilian.

cur-

curſum ſtudiorum, non privent victu, non ſpolient fama, non ejiciant in exilium, maximè cum intra regiarum legum cancellos ſe continuerit, & eiſdem etiam coram Vice-cancellario ſubſcripſerit. Quod ſi mihi effectum dederis opera tua, arbitrabor me beneficium maximum accepiſſe. Nam & ſtudiorum curſus, (quod unicè cupio) protrahetur, & fama incolumis ſervabitur. Argumenta quibus te ad hoc adducam non habeo; quid enim eſt, in quo Homo nihili, viro tam nobili, docto & prudenti, uſui eſſe poſſit? Confugio igitur ad miſericordiam & pietatem tuam, quæ quia multos meæ Sortis & Conditionis Homines, ad ſummam dignitatem extulit; non dubito quin me in eo loco, quem teneo, tutum Conſervabit. Unum Officium non deſinam præſtare, id eſt Orationem, ut Deus Opt. Max. ſpiritu tuo D. T. regat, vitam producat, honoribus quam ampliſſimis cumulet. Vale.

Honoris tui Obſervantiſs.

N. BROUNE.

NUMB. LXXXI.

Oratio D. MATTHÆI *Archiepiſcopi* Cantuar. *coram Synodo, 9 Maii, 1572. auſpicante.*

MSS. Synodalia penes Fra. Atterbury, *S. T. P. Decan.* Carliol.

VIri, Patres & Fratres in Chriſto chariſſimi: Hanc Synodum ad Salutarem aliquem Eccleſiæ Chriſtianæ finem ac propoſitum, ex Illuſtriſſimæ Principis noſtræ præcepto, & à me convocari, & à vobis frequentari, nemini arbitror dubium eſſe. Quem cœtum, precibus primo ad Divinam Majeſtatem fuſis, deinde fructuoſa doctáque eruditi Hominis, ut audiviſtis, exhortatione, hodiérno die feliciter inchoavimus. Quæ tam bonis auſpiciis, Oratione nempe & Verbo Dei, incœpta ac Sanctificata initio, reliquis noſtris Laboribus ac conatibus, lætabilem exitum ſunt allatura. Et quanquam cæteri ſuum in Chriſtiana Religione propaganda atque conſervanda Zelum & deſiderium, variis atque diverſis modis exprimunt; nos tamen, habita noſtri Ordinis atque Dignitatis ratione, non modo zelo & vigilantia, ſed etiam famæ, Bonorum, ipſiuſque vitæ diſcrimine, ac jactura, ſi opus ſit, illos præcellere debemus. Quam quidem ad rem à Deo Conſtituti, ejuſque Spiritus inſtinctu admoniti ad indagandam, populóque patefaciendam Divinam Veritatem ſumus. In eóque imitandi Majores noſtri ſunt; non modo hii qui noviſſimis hiis Temporibus nos anteceſſerunt, quique ſummis vigiliis hanc veritatem exploraverunt, eandemque Martyrio Sancto Confirmarunt; ſed etiam qui primâ illa & Apoſtolis proxima ætate fuerunt, & vetuſtiſſima Geſtorum ſuorum in hac Inſula Monumenta ſcripta nobis reliquerunt. Quæ quanquam ab Antichriſto partim deleta, partim longa Deſuetudine inumbrata ſunt; Plurima tamen ad hanc ætatem, noſtráque lucidiora tempora reſervata, ſatis indicant, noſtras Ordinationes atque Ritus ab illorum Inſtitutis ac Decretis parum differre. Illa vero Monumenta, quæ eo nobis chariora eſſe debent, quo magis ſunt noſtra Domeſtica atque propria, ſi Divina Providentia nobis non reſervaſſet, ſed deleri penitus & auferri ab humana Memoria permiſiſſet; extabant tamen totius Divinæ Scientiæ fontes ipſi, Hebraicis Græcíſque Literis, Spiritus Sancti gratia, conſervati: ad quos, tam longæva depravatione corruptis ac perturbatis rivulis, ad certam Divinæ voluntatis notitiam habendum, eſſet recurrendum. Nam ut Sanctus ille Martyr *Cyprianus* ſcribit, * ‘ Si ad Divinæ Traditionis caput & Originem revertamur, ceſſat Error ‘ humanus, & Sacramentorum Cœleſtium ratione perſpecta, quicquid ſub ca- ‘ ligine ac nube tenebrarum obſcurum latebat, luce veritatis aperitur. Si canalis ‘ aquæ quæ copioſè prius & largiter perfluebat, ſubito deficiat, nonne ad fon- ‘ tem pergitur, ut illic defectionis ratio noſcatur, utrumne creſcentibus venis ‘ in capite ſiccaverit, an vero integra inde & plena percurrens in medio itine- ‘ re deſtiterit, &c. Quod & nunc facere oportet (inquit) Dei Sacerdotes præ- ‘ cepta

* *Ad* Pompeian.

'cepta Divina ſervantes, ut in aliquo ſi nutaverit & vacillaverit Veritas, ad O-
'riginem, Dominicam & Evangelicam & Apoſtolicam Traditionem, rever-
'tamur. Et inde ſurgat actus noſtri ratio, unde Ortus & Origo ſurrexit.

Et *Baſilius* ille Magnus *Cypriano* compatiens, ſcribens ait, * ' Non putamus
'juſtum eſſe, obtinentem apud ipſos Conſuetudinem, Legem & Regulam fa-
'cere rectæ Doctrinæ. Igitur Scriptura divinitus inſpirata arbitera nobis con-
'ſtituatur; & apud quos inventa fuerint dogmata, Divinis Sermonibus con-
'cordantia, his omnino etiam veritatis Suffragium accedat. Hæc ille.

* Ep. 80. ad Euſtach. Medicum.

Quorum Sanctorum Patrum Authoritatibus admonemur, quod quotieſcúnq; à ſanctis & immaculatis Domini viis humana negligentia & cæcitate deflexerimus, ut in eas iterum redeamus, ſcrutandas eſſe, quæ de ipſo Teſtimonium perhibent, ſanctas Scripturas, inſpiciendaq; Antiquiſſima Teſtimonia; à quibus *Cypriam* teſte, ortus & origo Religionis noſtræ ſurrexit. Hiis Divinæ ſanctæque Antiquitatis Teſtimoniis, ſi firmiter adhæſerimus, certi de vero Dei cultu & Religione, & ſecuri eſſe poſſumus; etiamſi Humanarum rerum & Ordinationum Monumenta, Temporis edácitate conſumpta, depravata ſint. Hi enim perennes & inviolabiles fontes aſſiduè diéſque noctéſque petendi ſunt. Et aquâ ab his fontibus profluente & derivata, putet noſtri (quos inimici hoſtéſque noſtri *Philiſtini* injectis ſordibus coinquinaverunt) perpurgandi ſunt; ut his ſalutiferis Fontibus (unde æternam vitam hauriemus) repleantur.

Hoc Argumentum copioſam mihi Materiam ſuppeditat (ſi in eo longior eſſe vellem) vobis ante oculos proponere, quibus nos Antichriſtus præſtigiis callidè deluſit, tenebríſque ac caligine palpabili in atros ſuos carceres duxit captivos. Quæ gaudii infiniti, & ſummas Deo gratias agendi maxima nobis cauſa eſſe debet; quod profligatis illis pluſquam Cimmeriis tenebris, ineffabilis veritatis ſuæ ſplendor nobis tandem illuxit. Prætereà, accingere nos, totíſque viribus ac apparatu inſiſtere debemus, ut & caliginoſis mundi ac Diaboli Potentiis fortiter reſiſtamus, & Divini Verbi veritatem ab improbis & ſceleratis noſtris Adverſariis toties oppugnatam, tueamur atque teneamus. Hinc enim & noſtra ſpes atque exultatio (qui veritatem amplectimur) & eorum confuſio ſequetur qui cordibus in affectatâ quadam & ſupinâ Ignorantiâ cæcitatéque concluſis, oculos, ad contemplandum Evangelici Luminis fulgorem, neque volunt neque poſſunt patefacere.

Sed ne ulterius in hac re pergam, me hic contineo, háncque magni momenti materiam his relictam & reſervatam cupio, quibus & locus commodior, & otium uberius, quàm mihi hoc anguſtiſſimo Temporis curriculo circumſcripto ſuppeditabitur. Ut igitur ad id accedam quod eſt præſentis Inſtituti, quodque hæc Reverenda veſtra frequentia coronáque requirit. Synodus hæc noſtra, ut ſcitis, in duas ſocietates (quæ duobus domiciliis, Superiori nempe & Inferiori, ſegregantur) diviſa eſt. Ut igitur in Conſiliis atque Deliberationibus de Eccleſiaſticis cauſis capiendis unanimes ac concordes eſſe poſſimus, & ad vitandas in cunctis noſtris diſceptationibus altercationes atque lites, Superiori hujus Conventui, adhibitis quibuſdam ad id deſignatis, ego præſidebo, ut omnia noſtra dicta, reſponſa, & colloquia, nulla confuſione perturbata, ſed rectè atque ordine fiant. Eodémque modo vos inferioris Concilii, dilecti Fratres, ſumma cura niti debetis, ne litibus & querelis de rebus tantis habendi conferendíque inter vos, ſermones repleantur, ſed ut omnia moderatè prudentérque inter vos, gerantur.

Itaque, ne Contentio oriatur inter vos, neve bonum veſtrum maledicentiæ ſit obnoxium, eligendus inter vos eſt aliquis ſpectatæ Gravitatis, Pietatis, Prudentiæ & Doctrinæ vir, ad Prolocutoris officium toto hujus Synodi Tempore exequendum: qui & veſtras diſceptationes, ne aut longius producantur, aut acrius vehementiuſque tractentur, temperet; & veſtra nobis deſideria, noſtráque vobis viciſſim monita, exponat atque referat, Magnum hujus generis Hominum in veſtro cœtu numerum habetis, ex quibus optimi alicujus dilectum facere poſſitis. Itaque vos horter moneóque in Domino, Fratres, ut ad hujuſmodi idoneum virum deligendum quam primum conveniatis: Eúmque die Mercurii proximo nobis iterum huc, poſt ejuſdem Diei meridiem, congregatis, præſentetis. Quo etiam Tempore in hujus Convocationis negotio ulterius progrediemur, prout Locus & Tempus vetúſque Conſuetudo poſtulat. Dixi.

NUMB.

NUMB. LXXXII.

A Protection graunted by the Archbiſhop, to the Servant of the Dean of Glouceſter, *during the Convocation.*

MSS. Synodal. Fr. Atterbury, *S. T. P. Decan.* Carliol.

MATTHÆUS Divinâ Providentiâ *Cantuar.* Archiepiſcopus, Dilectis mihi in Chriſto Majori & Ballivis Civitatis pen. Rev. *Winton.* eorúmque Officiariis & Miniſtris quibuſcúnque Sal. Gratiam, & Benedictionem. Cum in Parlamento tento apud *Weſtmonaſt.* anno Regn. feliciſſimæ Memoriæ Dom. *Henrici* VI. nuper Regis, octavo, ca. 1. inter alia Statutum & ſtabilit. fuerit, quod vocandi in futurum ad Convocationem Cleri prætextu Brevis Regii, eorum Servientes & Familiares ead. Libertate veniendo, expectando & ſedendo, plenè gaudeant, & utantur, perpetuis futuris Temporibus, qua gaudent, & gaudere conſueverunt, ſive gaudere debent in futurum, Proceres, Magnates & Communitas Regni *Angliæ*, ad Parlamentum Dom. Regis vocati ſive vocandi, prout per Statutum prædict. plenè liquet & apparet:

Vobis & cuilibet veſtrum tenore præſentium ſignificamus & innoteſcimus, quod Magiſter *Laurentius Humfrey*, Decanus Eccleſiæ Cathedralis *Glouceſtren.* prætextu Brevis Regii nobis directi, ad Convocationam Cleri noſtræ Provinciæ *Cant.* in Eccleſia Cathedral D. *Pauli London.* nono die præſentis Menſis Maii inchoatam & celebratam, per nos vocatus exiſtit, atque Expeditioni Cauſarum & Negotiorum in ead. Convocatione tractandor. operam & induſtriam dat, & impendit: Quodque *Jacobus Maſſam*, fuit & eſt famulus & ſerviens dicti Magiſtri *Laurent. Humfry* Decani *Glouceſtren.* antedict. & eid. Decano obſequitur, & ad Civitatem *London.* in obſequio dict. Decani venit, & ibidem ſpectat in præſenti in ejus ſervitio: prout dict. *Jacobus Maſſam* coram nobis corporale præſtitit juramentum. Quocirca vobis & cuilibet veſtrûm tenore præſentium ſtrictè præcipiendo mandamus, quatenus eund. *Jacobum Maſſam*, durante Convocatione prædict. ead. Libertate & Immunitate, veniendo, expectando & redeundo, plenè gaudere, ut juxta formam ſtatuti prædicti, abſque arreſtatione vel moleſtatione quacúnque, permittatis. In cujus rei Teſtimonium, &c. Dat. Maii 16.

NUMB. LXXXIII.

Archbiſhop PARKER's *Preface before a New Tranſlation of the* Old Teſtament, *ſet forth by him.*

OF al the Sentences Pronounced by our Saviour *Chriſt* in his whole Doctrine, none is more ſerious, or more worthy to bee borne in Remembrance, than that which hee ſpake openly in his Goſpel, ſaying, *Scrutamini Scripturas, quia vos putatis in ipſis vitam æternam habere, & illæ ſunt, quæ Teſtimonium perhibent de me. Search yee the Scriptures; for in them yee think to have Eternal Life, and thoſe they bee which bear Witnes of me.* Theſe Words were firſt ſpoken unto the *Jewes* by our Saviour; but by him in his Doctrine meant to all. For they concern al of what Nation, of what Tongue, of what Profeſſion ſoever any Man bee. For to al belongeth it to bee called unto Eternal Life, ſo many as by the Witnes of the Scriptures deſire to find Eternal Life. No Man, Woman, or Child is excluded from this Salvation; and therfore to every of them is this ſpoken; proportionally yet, and in their Degrees and Ages, and as the Reaſon and Congruity of their Vocation may aske. For not ſo lyeth in charge to the Worldly Artificer to ſearch, or to any other private Man ſo exquiſitely to ſtudy, as it lyeth to the charge of the public Teacher to ſearch in the Scriptures, to bee the more able to walk in the Houſe of God, (*which is the Church of the Living God, the Pillar and Ground of Truth*) to the eſtabliſhing of the true

Joh. V.

1 Tim. III.

Doctrine

Doctrine of the ſame, and to the impugning of the falſe. And though whatſoever difference there may be betwixt the Preacher in Office, and the Auditor in his Vocation, yet to both it is ſaid, *Searche ye the Scriptures*, whereby ye may find Eternal Life, and gather Witneſſes of that Salvation, which is in *Chriſt Jeſus* our Lord. *1 Tim. III.*

For altho' the Prophet of God, *Moſes*, biddeth the King when he is once ſet in the Throne of his Kingdome, to deſcribe before his Eyes the Volume of God's Law, according to the Example which he ſhould receive of the Prieſts of the Levitical Tribe, to have it with him, and to read in it al the Dayes of his Life, to thend that he might learn to fear the Lord his God, and to obſerve his Lawes, that his Heart be not advanced in Pride over his Brethren, nor to ſwarve either on the Right Hand, or on the Left; yet the Reaſon of this Precept, for that it concerneth al Men, may reaſonably be thought to be commanded to al Men, and al Men may take it to be ſpoken to themſelfe in their Degree. Tho' Almighty God ſpake to his Servant *Joſue* in preciſe Words, *Non recedat Volumen legis hujus ab ore tuo, ſed meditaberis in eo diebus ac noctibus, &c. Let not the Volume of this Book depart from thy Mouth, but muſe therin both Dayes and Nights, that thou mayeſt keep and perform al Things, which be Written in it, that thou mayeſt direct wel thy way, and underſtand the ſame:* Yet as wel ſpake Almighty God this Precept to al his People in the Direction of their Wayes to himward, as he meant it to *Joſue*. For he that hath care of all, he accepteth no Man's Perſon; his Wil is, that al Men ſhould be ſaved, his Wil is that al Men ſhould come to the Way of Truth. How could this be more conveniently declared by God to Man, then when *Chriſt* his wel-beloved Son, our moſt Loving Saviour, the Way, the Truth, and the Life of us all, did bid us openly, *Search the Scriptures*, aſſuring us herein to find Eternal Life, to find ful Teſtification of al his Graces and Benefits towards us, in the Treaſure thereof.

Deut. XVII.
The Scriptures to be read by al.
Joſ. I.
1 Pet. V.
Epheſ. VI.
1 Tim. II.
Joh. XIV.

Therfore it is moſt convenient, that we ſhould al ſuppoſe, that *Chriſt* ſpake to us all in this his Precept of ſearching the Scriptures. If this Celeſtial Doctour, (ſo auchthorized by the Father of Heaven, and commanded, as his onely Son, to be heard of us all,) biddeth us buſily to *Search the Scripture*, of what Spirit can it proceed, to forbid the reading and ſtudying of the Scriptures? If the groſs *Jewes* uſed to read them, as ſome Men think, that our Saviour *Chriſt* did ſhew, by ſuch kind of ſpeaking, their Uſage, with their Opinion they had therin to find Eternal Life, and were not of *Chriſt* rebuked or diſproved, either for their Searching, or their Opinion they had therin to find Eternal Life, how ſuperſtitiouſly, or ſuperficially ſoever ſome of them uſed to expend the Scriptures; how much more unadviſedly do ſuch, as boaſt themſelves to be either *Chriſt*'s Vicars, or be of his Garde, to loth Chriſten Men from Reading, by their covert ſlaunderous Reproches of the Scriptures, or in their Authoritie by Law or Statute to contract this Liberty of ſtudying the Word of Eternal Salvation? *Chriſt* calleth them not onely to the ſingle *Reading* of Scriptures (ſaith *Chryſoſtome*) but ſendeth them to the exquiſite *Searching* of them, for in them is Eternal Life to be found, and they be (ſaith himſelf) the Witnes of me. For they declare out his Office, they commend his Benevolence towards us, they record his whole Works wrought for us, to our Salvation. *Antichriſt* therfore he muſt be, that, under whatſoever Colour, would give contrary Precept or Counſil, to that which *Chriſt* did give unto us. Very little do they reſemble *Chriſt*'s Loving Spirit, moving us to ſearch for our Comfort, that wil diſcourage us from ſuch Searching, or that would wiſh Ignorance or Forgetfulnes of his Benefit to raign in us; ſo that they might by our Ignorance raign the more frankly in our Conſciences, to the Danger of our Salvation. Who can take the Light from us in this miſerable Vale of Blindnes, and mean not to have us ſtumble in the Paths of Perdition, to the Ruine of our Souls? Who wil envy us this Bread of Life, prepared and ſet on the Table, for our Eternal Suſtinence, and mean not to famiſh us, or inſted therof, with their corrupt Traditions, and Doctrines of Man, to infect us? All the whole Scripture, ſaith the Holy Apoſtle Saint *Paul*, inſpired from God above, is profitable to teach, to reprove,

Of what ſort they are that forbid the People the Scriptures.
Pſal. XXI.
2 Tim. III.

reprove, to reform, to inſtruct in Righteouſneſs, that the Man of God may be ſound and perfect, inſtructed to every Good Work.

Search therefore, Good Reader (on God's Name) as *Chriſt* biddeth thee, the Holy Scripture, wherin thou mayeſt find thy Salvation. Let not the Volume of this Book, (by God's own Warrant) depart from thee; but occupy thy ſelf therin in the whole Journey of this thy worldly Pilgrimage, to underſtand thy way how to walk rightly before him al the Dayes of thy Life.

Pſal. I. *Pſal. CXIX.* Remember, that the Prophet *David* pronounceth him the bleſſed Man, which will muſe in the Law of God both Day and Night. Remember, that he calleth him BLESSED, which walketh in the way of the Lord, which wil ſearch diligently his Teſtimonies, and wil in their whole Heart ſeek the ſame. Let not the covert ſuſpicious Inſinuations of the Adverſaries, drive thee from the ſearch of the Holy Scriptures, either for the Obſcurity which they ſay is in them, or for the inſcrutable hidden Myſteries they talk to be comprized in them, or for the ſtrangeneſs and homelineſs of the Phraſes they would charge God's Book with. *Chriſt* exhorteth thee therfore the rather for the difficulty of the ſame, to

Heb. V. *1 Cor. XIV.* ſearch them diligently. S. *Paul* willeth thee to have thy Senſes exerciſed in them, and not to be a Child in thy Senſes, but in Malice. Though many things may be difficult to thee to underſtand, impute it rather to thy dul Hearing and Reading, then to think that the Scriptures be inſuperable, to them which

Mat. V. with diligent ſearching labour to diſcern the Evil from the Good. Only ſcarch with an humble Spirit, ask in continual Prayer, ſeek with Purity of Life, knock with perpetual Perſeverance, and cry to that good Spirit of *Chriſt* the Comforter. And ſurely to every ſuch Asker it wilbe given, ſuch Searchers

Mat. XI. *Eſay, LXI.* *1 Cor. XII.* *Apoc. III.* muſt needs find, to them it will be opened. *Chriſt* himſelf wil open the Senſe of the Scriptures, not to the proud, or to the wiſe of the World; but to the lowly and contrite in Heart. For he hath the Key of *David*, who openeth, and no Man ſhutteth, who ſhutteth, and no Man openeth. For as this Spirit is

Sapi. I. a benigne and liberal Spirit, and wilbe eaſily found of them, which wil early in carefulnes riſe to ſeek him, and as he promiſeth he wilbe the Comforter from above to teach us, and to lead us into al the Wayes of Truth, if that in Humility we bow unto him, denying our own natural Senſes, or carnal Wits and

Job XIV. *Sapi. I.* Reaſons: So he is the Spirit of Purity and Cleannes, and wil recede from him, whoſe Conſcience is ſubject to filthines of Life. Into ſuch a Soul this heavenly Wiſdome will not enter. For al perverſe Cogitations wil ſeparate us from God. And then how buſily ſoever we ſearch this Holy Table of the Scrip-

Pſal. LXVIII. ture, yet wil it then be a Table to ſuch to their own Snare, a Trap, a ſtumbling Block, and a Recompence to themſelfe. We ought therfore to ſearch to find out the Truth, not to oppreſs it; we ought to ſeek *Chriſt*, not as *Herod* did, under the Pretence of Worſhipping him to deſtroy him; or as the *Phariſees* ſearched the Scriptures to diſprove *Chriſt*, and to diſcredit him, and not to follow him; but to embrace the Salvation which we may learn by them.

Nor yet is it enough ſo to acknowledg the Scriptures, as ſome of the *Jewes* did, of the holieſt of them, who uſed ſuch Diligence, that they could number preciſely, not onely every Verſe, but every Word and Syllable, how oft every Letter of the Alphabet was repeated in the whole Scriptures. They had ſome of them ſuch Reverence to that Book, that they would not ſuffer in a great Heap of Books, any other to lay over them, they would not ſuffer the Book to fal to the Ground, as nigh as they could, they would coſtly bind the Books of Holy Scriptures, and cauſe them to be exquiſitely and ornately Written. Which Devotion yet, tho' it were not to be diſcommended, yet was it not for that Intent, why *Chriſt* commended the Scriptures, nor they therof allowed before God. For they did not call upon God in a true Faith, they were not charitable to their Neighbours; but in the midſt of al this Devotion, they did ſteal, they were Adulterers, they were Slaunderers and Backbiters: Even much like many of our Chriſtian Men and Women now a Dayes, who Glory much that they read the Scriptures, that they Search them and Love them, that they frequent the publick Sermons in an outward Shew of al Honeſty and Perfection: Yea, they can pike out of the Scriptures vertuous Sentences,

ſo evermore deſirous they were to refourm their former humane Overſights, rather then in a ſtubborn Wilfulnes to reſiſt the Gift of the Holy Ghoſt, who from Time to Time is Reſident, as that Heavenly Teacher, and Leader into al Truth; by whoſe Direction the Church is Ruled and Governed.

And let al Men remember in themſelf, how Error and Ignorance is created with our Nature. Let fraile Man confeſs with that great wiſe Man, that the Cogitations and Inventions of Mortal Men be very weak, and our Opinions ſoon deceived. For the Body, ſo ſubject to Corruption, doth oppreſs the Soul, that it cannot aſpire ſo high, as of Duty it ought. Men we be all, and that which we know, is not the Thouſandth Part of that we know not. Wherupon, ſaith S. *Auſtin*, 'Otherwiſe to judge then the Truth is, this Temptation riſeth of the 'Frailty of Man. A Man ſo to love and ſtick to his own Judgment, or to envy 'his Brothers, to the peril of diſſolving the Chriſtian Communion, or to the 'peril of Schiſm, and of Hereſie, this is diabolical Preſumption. But ſo to 'judge in every Matter, as the Truth is, this belongeth onely to the Angelical 'Perfection. Notwithſtanding, good Reader, thou mayſt be well aſſured nothing to be done in this Tranſlation, either of Malice or wilful meaning in altering the Text, either by putting more or leſs to the ſame, as of purpoſe to bring in any private Judgment by Falſification of the Words, as ſome certain Men hath been overbold ſo to do, little regarding the Majeſty of God his Scripture; but ſo to make it ſerve to their corrupt Error. As in alledging the Sentence of S. *Paul* to the *Romans*, the Sixth, one certain Writer, to prove his *Satisfaction*, was bold to turn the Word of *Sanctificationem*, into the Word of *Satisfactionem*, Thus; *Sicut exhibeamus antea membra noſtra ſervire immunditiæ & iniquitati, ad iniquitatem; ita deinceps exhibeamus membra noſtra ſervire juſtitiæ, in Satisfactionem.* That is, *As we have given our Members to Uncleannes, from Iniquity to Iniquity, even ſo from henceforth let us give our Members to ſerve Righteouſnes into Satisfaction.* Where the true Word is, *into Sanctification.* Even ſo likewiſe for the Advantage of his Cauſe to prove, that Men may have in their Prayer Faith upon Saints, corruptly alledgeth S. *Paul*'s Text, *Ad Philemonem*, thus: *Fidem quam habes in Domino Jeſu, & in omnes Sanctos*: Leaving out the Word *Charitatem*, which would have rightly been diſtributed unto *Omnes Sanctos*; as *Fidem* unto *In Domino Jeſu.* Where the Text is, *Audiens Charitatem tuam, & Fidem quam habes in Domino Jeſu, & in omnes Sanctos, &c.* It were too long to bring in many Examples, as may be openly found in ſome Mens Writings in theſe Days, who would be counted the chief Pillars of the Catholic Faith, or to note how corruptly they of purpoſe abuſe the Text to the Commodity of their Cauſe.

Eccleſ. XI.

Sapi. IX.

De Doctrin. Chriſtian.

The Papiſts Corrupters of Scripture.

Hoſius *in Confeſſione Cathol. Fidei, de Sacram. Pœnitentiæ.*

Idem Hoſius *de Spe & Oratione.*

What manner of Tranſlation may Men think to look for at their Hands, if they ſhould tranſlate the Scriptures, to the Comfort of God's Elect, which they never did, nor bee not like to purpoſe it; but bee rather ſtudious onely to ſeek Quarels in other Mens Wel-doings, to pick fault where none is: and where any is eſcaped through humane Negligence, there to cry out with their Tragical Exclamations, but in no wiſe to amend by the Spirit of Charity and Lenity, that which might be more aptly ſet. Whereupon, for fraile Man (compaſſed himſelf with Infirmity) it is moſt reaſonable, not to be too ſevere in condemning his Brothers Knowledg or Diligence, where he doth erre, not of Malice, but of Simplicity and eſpecially in handling theſe ſo Divine Books, ſo profound in Senſe, ſo far paſſing our natural Underſtanding. And with Charity it ſtandeth, the Reader not to be offended with the diverſity of Tranſlators, nor with the Ambiguity of Tranſlations: For as S. *Auſtin* doth witnes,

Cenſurers of its Tranſlation.

"By God's Providence it is brought about, that the Holy Scriptures, which be the "Salves for every mans Sore, tho' at the firſt they came from one Language, "and thereby might have been ſpred to the whole World; now by diverſity of "many Languages, the Tranſlators ſhould ſpred the Salvation, that is contained in them, to all Nations, by ſuch Words of Utterance, as the Reader "might perceive the Mind of the Tranſlator: and ſo conſequently to come "to the Knowledg of God his Will and Pleſure: And tho' many raſh Readers be deceived in the Obſcurities and Ambiguities of their Tranſlations, "while they take one Thing for another, and while they uſe much labour to "extricate themſelves out of the Obſcurities of the ſame; yet I think, ſaith "he,

De Doctrin. Chriſtian. lib. 2. cap. 5.

" he, this is not wrought without the Providence of God, both to tame the " proud Arrogancy of Man by his ſuch labour of ſearching, and alſo to keep " his Mind from Loathſomneſs and Contempt, where if the Scriptures uni- " verſally were too eaſy, he would leſs regard them. And tho', ſaith he, in " the Primitive Church the late Interpreters, which did tranſlate the Scrip- " tures, be innumerable, yet wrought this rather an Help, then an Impedi- " ment to the Readers, if they be not too negligent" For, ſaith he, divers " Tranſlations have made many times the harder and darker Sentences, the " more open and plain.

So that of congruence, no Offence can juſtly be taken for this new Labour, nothing prejudicing any other Mans Judgment by this doing : nor yet hereby profeſſing this to be ſo abſolute a Tranſlation, as that hereafter might follow no other that might ſee that, which as yet was not underſtanded. In this Point it is convenient to conſider the Judgment that *John* once Biſhop of *Rocheſter* was in, who thus wrote : " It is not unknown, " but that many Things have been more diligently diſcuſſed, and more clearly " underſtanded by the Witts of theſe latter Dayes, as wel concerning the " Goſpels, as other Scriptures, then in old time they were. The cauſe " wherof is, ſaith he, for that to the old Men the Ice was not broken, or for " that their Age was not ſufficient exquiſitely to expend the whole mayn Sea " of the Scriptures : or els, for that in this large Field of the Scriptures, a " Man may gather ſome Ears untouched after the Harveſt-men, how dili- " gent ſoever they were. For there be, ſaith he, in the Goſpels very many " dark Places, which without all doubt to the Poſterity ſhall be made much " more open. For why ſhould we deſpair herein, ſeeing the Goſpel, writeth " he, was delivered to this Intent, that it might be utterly underſtanded by us, " yea, to the very Inch? Wherefore, for as much as *Chriſt* ſheweth no leſs " Love to his Church now, than hitherto he hath done, the Auctoritie " wherof is as yet no whit diminiſhed ; and foraſmuch as that Holy Spir it, and " perpetual Keeper and Gardian of the ſame Church, whoſe Gifts and Gra- " ces do flow as continually, and as abundantly, as from the beginning ; who " can doubt, but that ſuch Things as remain yet unknown in the Goſpel, " ſhall be hereafter made open to the latter Wits of our Poſterity, to their " clear Underſtanding? " Thus far this Writer.

Articulo. 17. *contr*. Luth.

A Prayer for the Readers of Scripture. *Pſal.* CXIX.

Onely good Readers, let us oft call upon the Holy Spirit of God, our Heavenly Father, by the Mediation of our Lord and Saviour, with the Words of the octonary Pſalm of *David*, who did ſo importunatly crave of God, to have the Underſtanding of his Laws and Teſtament. Let us humbly on our Knees pray to Almighty God, with that wiſe King *Solomon* in his very Words, ſaying thus :

Sapi. IX.

O God of my Fathers, and Lord of Mercies, thou that haſt made al Things with thy Word, and didſt ordain Man through thy Wiſdome, that he ſhould have Dominion over thy Creatures, which thou haſt made, and that he ſhould order the World according to Holineſs and Righteouſneſs, and that he ſhould execute Judgment with a true Heart ; Give me Wiſdom which is ever about thy Seat, and put me not out from among thy Children. For I thy Servant and Son of thine Hand Maiden, am a feeble Perſon, of a ſhort time, and too weak to the Underſtanding of thy Judgments and Lawes. And tho' a Man be never ſo perfect among the Children of Men, yet if thy Wiſdome be not with him, he ſhalbe of no Value. O! ſend her out therfore from thy Holy Heavens, and from the Throne of thy Majeſtie, that ſhe may be with me, and labour with me, that I may know what is acceptable in thy ſight. For ſhe knoweth and underſtandeth all Things. And ſhe ſhal lead me ſoberly in my Works, and preſerve me in her Power. So ſhal my Works be acceptable by Chriſt our Lord. To whom with the Father and the Holy Ghoſt be al Honour and Glory, World without end. Amen.

NUMB.

NUMB. LXXXIV.

Archbiſhop Parkers *Preface before the New Teſtament.*

THE NEW TESTAMENT ſo called, conteining the Writings of the Evangeliſts, with the Epiſtles of *Chriſts* Apoſtles, and with other ſuch divine Books, declare plainly unto us the Sum and Effect of all the Scriptures expreſſed in the old Teſtament. That which was in Figure and in Obſcuritie, involved by the Patriarchs and Prophets in their prophetical Volumes, written by the Inſpiration of the Holy Ghoſt, is in this Book more plainly and evidently ſet out, uttered alſo in the ſelf ſame Spirit by the Children of the Prophets, the Holy Apoſtles. Indeed the Law was given by *Moſes*, but Grace and Verity came by *Jeſus Chriſt*. Which Grace this Book of the New Teſtament doth moſt evidently commend, and ſet out. In this is diſcourſed the whole Myſtery of our Salvation, and Redemption, purchaſed by our Saviour *Chriſt*: Here is his Holy Conception deſcribed, his Nativity, his Circumciſion, his whole Life and Converſation, his Godly Doctrine, his Divine Miracles. In this Book of the New Teſtament is ſet out his Death, his Reſurrection, his Aſcenſion, his ſending of the Holy Spirit, his Seſſion in our Fleſh on the Right Hand of his Father, making continual Interceſſion to him for us. In this Book is conteined the Fourm and Order of his laſt Judgment, after the general Reſurrection of our Bodies. Theſe be the Myſteries of our Faith, theſe be the Grounds of our Salvation: Theſe be thus written, that we ſhould believe them, and by our Belief ſhould enjoy Life everlaſting. Once, and in times paſt God diverſly, and many Wayes ſpake unto the Fathers by the Prophets, but in theſe laſt Dayes he hath ſpoken unto us (upon whom the Ends of the World be come) by his own Son, whom he hath made Heir of all Things. Whoſe Dignity is ſuch, that he is the Brightneſs of his Fathers Glory, and the very Image of his Subſtance, ruling all Things by the Word of his Power. This Heavenly Doctor, ſo endued with Glory, and Majeſty, we ought moſt reverently to believe, as commended unto us from the Aucthority of the Heavenly Father, to be heard as his moſt welbeloved Son, in whom is his whole Delight, by whom he wilbe pleaſed and pacified. It wil elſe come to paſs, ſaith the Prophet *Moſes*, that whoſoever ſhal not hear and obey that Prophet in the Words that he ſhall ſpeak in his Fathers Name, I wilbe, ſaith the Father, a Revenger of him. This is the laſt Prophet to be looked for to ſpeak unto us. In him be univerſally encloſed the Riches and Treſures of the Wiſdome and Knowledg of God his Father; by him he hath decreed finally to judg the whole World, the Living and the Dead: By him hath he decreed to give to his Elect the Life everlaſting; and to the Reprobate, who hath contemned his Life and Doctrin, Death everlaſting.

2 Pet. I. Pſal. XLV. Joh. I. Col. III. Mat. XXV. Joh. XX. Heb. I. Mat. III. *Ch.* XVII. Deut. XVIII. Col. II. 2 Tim. III. Acts XVII.

Let us therefore ſeriouſly hear and obey this our Heavenly Teacher, ſubmit our ſelves to this our Judg and Rewarder. Let us eſteem his Doctrin and Converſation, as a ful, perfect and ſufficient Patern of al Holines and Virtue. Let us eſteem the Doctrine of this Book, as a moſt inflexible Rule, to lead us to all Truth and Newneſs of Life.

Here may we behold the Eternal Legacies of the *New Teſtament*, bequeathed from God the Father in *Chriſt* his Son to all his Electes; I ſay, the Legacies, lively renewed unto us, not of Deliverance from *Pharao* his Servitude, but from the Bondage and Thraldome of that perpetual Adverſary of ours, the Devil. Here may wee behold our Inheritance, not of the Temporal Land of *Canaan*, or of the Tranſlation of us to the Place of worldly Paradiſe; but here we may ſee the ful Reſtitution of us, both in Body and Soul, to the Celeſtial Paradiſe, the Heavenly City of *Hieruſalem* above, there to raign with God the Father, God the Son, and God the Holy Ghoſt for ever. Which Legacies of his *New Teſtament*, promiſed and bequeathed, were notwithſtanding recorded in the Books of the *Old Teſtament* to our antient Fathers, which in hope believed in *Chriſt* to come: Who was painted before them in Figures and Shaddowes, and ſignified in their old Sacraments, ordained for that Time; but now more evidently renewed and exhibited unto us, not in Figure, but in Deed; not in Promiſe, but in open Sight,

Gal. IV. Heb. IX. 1 Joh. I.

in feeling and handling, and touching of this Eternal Life, moſt manifeſtly confirmed unto us in *Chriſt* his Blood in this his *New Teſtament*, continued and revived, yet in new Sacraments, the better to bear in our Remembrance this his Eternal Teſtament of al joyful Felicities.

1 *Pet. IV.* Let us now therfore, good Chriſtian People, rejoyce in theſe glad Tydings expreſſed unto us by the Name of the Goſpel of our Saviour *Chriſt*; and let it never fal out of our Remembrance, that we were ſometime overwhelmed in Darkneſs, and ſet in the Shadow of Death. Let us conſider, that we were ſometime, by our Natural Birth, the Children of God his Wrath, and wholly eſtranged from the Houſhold of God. Let us bear in Mind, that we were ſometime no People of God, nor his beloved; that we were by Nature Branches of the wild Olive, and now by mere Mercy grafted into the right and natural Olive-tree. Wherupon let us the rather repoſe our Life in Fear and Reverence. If we be now the Children of Light, let us walk in this our Light in al Holines and Godlines of Life, approving that which is pleaſing to the Lord. Let us have no Fellowſhip with the unfruitful Works of Darknes; and let us henceforth be no more Children, wavering and carried about with every Wind of Doctrin, and by the Deceit and Craftines of Men, wherby they lay in wait to deceive; but let us follow the Truth in Love and Charity, and in al things grow up into him, which is the Head, that is, *Chriſt* our Saviour. If we be now the Children of Grace, and made lively Members of his Body, tho' ſometime Strangers and Forainers far off, and made neer by the Bloud of *Chriſt*, and made Citizens with the Saints, and of the Houſhold of God; let us direct our Hearts thither, where our Head is, delighting our ſelf in al Heavenly Cogitations, walking in al Spiritual Works, and Fruits of the Spirit, as God's dear Elect. God grant, that *Chriſt* may ſo dwel in our Hearts by Faith, that we may be able to comprehend with al Saints, the unſpeakable Love of *Chriſt*, which paſſeth al Man's Knowledg. Unto him therfore, which is able to do exceeding abundantly, above al that we can ask or think, be Praiſe in the Church by *Chriſt Jeſus*, throughout al Generations for ever, *Amen.*

Mat. IV.
Eph. II.
Rom. XI.
1 *Theſ. V.*
Eph. IV.

Eph. III.

Ut in prolog. Vet. Teſt. And here yet once again, let the Reader be admoniſhed charitably to examine this Tranſlation of the *New Teſtament* following; and be not offended with Diverſity of Interpretation, tho' he find it not to agree to his wont Text, or yet to diſagree from the common Tranſlation. Remembring what *Santes Pagninus* teſtifieth of that antient Interpreter, S. *Hierom*, that in many Places of his Commentaries, he doth read and expound otherwiſe, then is found in the common Tranſlation: Yea, ſaith *Santes*, *Hierom* doth retract very many Places, and doth plainly confeſs, that himſelf was deceived, by the haſt of his Tranſlating, in the doubtful Signification of the Words. And therfore ſaith the ſame *Hierom* thus, 'I think it better to rebuke mine own Error, then, while I am 'aſhamed to confeſs my lack of Skill, to perſiſt in an Error: For who was ever, 'ſaith he, ſo wel learned, that hath not ſomewhere been deceived? Thus far S. *Hierom*. Wherupon, good Reader, I exhort thee, read adviſedly, expend learnedly, and correct charitably. And be not offended, good *Engliſh* Reader, to ſee the Holy Scriptures in thine own Language, as a matter newly ſeen; ſeeing that our own Countryman, that Venerable Prieſt *Bede*, many Years agon, did tranſlate S. *John*'s Goſpel into the Vulgar Tongue, *Ad utilitatem Eccleſiæ: i.e. To the Profit of the Church*, ſaith *Cuthbert* and *Durham*'s Story, who reporteth *Bede*'s own ſaying, *Nolo ut Diſcipuli mei mendacium legant; i.e. I would not that my Diſciples ſhould read any Ly, or ſpend their Labour after my Departure without Fru it.* Which thing alſo the antient Life of *Bede* doth teſtify of him. *In hiis diebus etiam Evangelium Joannis in Anglicam tranſtulit linguam, juxta Apoſtolum, Sapientibus & inſipientibus debitor ſum, & omnibus omnia factus. In theſe Dayes* (of his Sicknes) *he did tranſlate the Goſpel of S.* John *into the* Engliſh *Tongue, ſaying with the Apoſtle, I am Debtor to the Learned and Unlearned. I am made al to al.* The rather he ſo ſaid, ſaith *William Malmsbury, Quia hoc Evangelium difficultate ſui mentes Legentium exercet. Becauſe this Goſpel*, by the *Difficulty that is in it, doth ſo much exerciſe the Wits of the Readers*; therefore he did interpret it into the *Engliſh* Tongue. And ſo did condeſcend, ſaith he, to them which were not skilful in the *Latine* Tongue. God grant that al Readers may take ſo much Profit therby, as the good Tranſlators meant unto them. *Amen.*

NUMB.

NUMB. LXXXV.

Lawrence's *NOTES of ERRORS in the Tranſlation of the* New Teſtament *out of the* Greek.

WORDES not aptlye Tranſlated in the New Teſtament.

OF whome do the Kynges of the Earthe take Tribute or Toule? Of the Children, or of Straungers? It is otherwiſe *Græcè*, ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοίτρων; that is, *of their owne Children, or of the Straungers?* MSS. penes me. *Matthæi, cap.* 17. *verſ.* 25.

Goe thow to the Sea, and caſt an Angle, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, that is, *Caſt an Hooke.* ἄγκιστρον is an *Hooke*, and not an *Angle*; if the *Angle* be caſt without the *Hooke*, there is no hope to catche the Fiſhe. *Julius Pollux*, lib. 1. putteth a manifeſt Difference between κάλαμος, λῖνον, and ἄγκιστρον. This Error is alſo in the *Geneva* Bible. *Cap. eodem, verſ.* 27.

There was a certaine Man, an Houſeholder, whiche made a Vineyarde. ὅστις ἐφύτευσεν ἀμπελῶνα, (that is) *whiche planted a Vineyarde.* The Worde (made) is too general. To *Plante* is as ſpecial a Worde in our Tongue, as φυτευειν with the *Greekes.* I allowe not ſuch Generalities in Tranſlation, when our Tongue hathe as apte Wordes as the *Greeke.* *Paulo poſt*, verſ. eodem. He putteth (made) for ὤρυξεν, (that is) *he digged.* The firſt Error is amended in the *Geneva* Bible; the ſecond is noted in the Margent. *Cap.* 21. *verſ.* 33.

Let us kyll hym, and let us enjoye his Enheritaunce. κατασχῶμεν τὴν κληρονομίαν αὐτοῦ. *Let us take Poſſeſſion or Seyſyn, upon his Enheritance.* κατασχεῖν, or κατέχειν, is to *Holde*, as they that take Poſſeſſion; and κατοχὴ is *Poſſeſſion.* ἀπολαύειν is to *Enjoye*; it is not all one, for I maye take Poſſeſſion, and yet not Enjoye. *Cap. eodem, verſ.* 38.

The Kynge ſente foorthe his Men of Warre, and deſtroied thoſe Murtherers. πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε; (that is) *when he had ſent his Armies.* τὰ στρατεύματα, and οἱ στρατιῶται, be not one, for 4 or 5 Soldiers be Men of Warre, and yet not an Armye. *Cap.* 22. *verſ.* 7.

I have gayned withe them Fyve Talentes mo. ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς, ſignifieth *over* and *beſides* them. So is ἐπὶ with a Dative very oft uſed, as ἐπὶ τούτοις, *beſides theſe Thinges*, or *furthermore.* They uſe in the ſame Senſe πρὸς with a Dative, as πρὸς τούτοις, *beſides theſe Thinges.* *Beza*, allthoughe not in this Verſe, yet in the 22d. Verſe turneth it *ſupra ea.* That ἐπὶ and πρὸς, ſignifieth *addition*, or *beſides*, appeareth in Verbes compounded with theſe Prepoſitions, as, ἐρωτᾶν, to *Demaunde*, ἐπερωτᾶν, to *demaunde farther.* and προσπερωτᾶν, *yet farther to aske the Queſtion.* *Cap.* 25. *verſ.* 20.

My Soule is heavie, even unto the Deathe; περίλυπός ἐστιν ἡ ψυχή μου; (that is) *My Soule is exceedinge heavie.* For περὶ in Compoſition augmenteth, as in περιαλγὴς and περιώδυνος. So likewiſe in περιχαρὴς, which is *merveilouſe* or *exceedinge Glad.* And verilye our Savior *Chriſt*'s Heavines that Time ſo far paſſed all Meaſure, that no Harte or Tongue can thinke or utter the Greatnes thereof. This Fault is amended in the *Geneva* Bible, for there it is, *very heavie.* *Cap.* 26. *verſ.* 38.

He went awaie once again, and praiede. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο; (that is) *He went again awaie the ſeconde time*; whereunto aunſwerethe verſ. 44. ἐκ τρίτου, *the third time.* When I have gone away Seven Tymes, I maye goe once againe, yet is it not the *Seconde* Tyme. This is amended in the *Geneva* Bible. *Cap. eodem, verſ.* 42.

We will ſave yow harmeleſſe: ἀμεμίμους (that is) *careleſſe.* ἀβλαβὴς, or ἀζήμιος, is *harmleſſe*: ἀμέριμνος, *careleſſe.* I may be *harmleſſe* in Bodie and Goodes, and yet not *careleſſe.* This is not conſydered in the *Geneva* Bible. *Cap.* 28. *verſ.* 14.

Marci. cap. 1. verſ. 24. *The Spirit cried, ſaieng, Alas,* λέγων, ἔα. (that is) *ſayinge, Let be, or, let us alone.* It is the Imperative Mode by Contraction of ἐάω, which is, *I ſuffer or let alone.*

Cap. eodem, verſ. 45. *But he beganne to tell many thinges,* ἤρξατο κηρύσσειν πολλά; (that is) *he beganne openlie to declare* (or) *preache*; κηρύσσειν is more then λέγειν; for I maye *tell* a thing ſecretlye, but that is not κηρύσσειν. This is not conſidered in the *Geneva* Bible.

Cap. 10. verſ. 19. *Thou ſhalt not commit Adulterie. Thou ſhalte not kyll. Thou ſhalte not ſteale, &c.* This is turned as thoughe it were, οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, *&c.* all whiche be ἀρνητικά; but in this Verſe it is μὴ μοιχεύσῃς μὴ φονεύσῃς, μὴ κλέψῃς, *&c.* all whiche be ἀπαγορευτικά, and therefore ought thus to be tranſlated. *Doe not committe Adulterie, Doe not Kyll, Doe not Steale, &c.* The ſelfe ſame Error in the ſame Wordes is *Lucæ* cap. 18. verſ. 20. In bothe theſe Places, the Bible printed at *Geneva* hathe the ſame Fault. Yet *Beza* very well hathe in bothe Places: *Ne mœchare, Ne occidito.* And the Vulgar Tranſlation in the firſt Place is well, but in that of *Luke* erreth.

Cap. 12. verſ. 15. *But he ſeynge theire Hypocriſie, ſaide unto them.* εἰδὼς αὐτῶν τὴν ὑπόκρισιν, (that is) *knowinge theire Hypocriſie.* The Participle εἰδὼς comethe of οἶδα. It was heare myſtaken for ἰδὼν, which is *Seynge.* There be more waies to knowe than by Sight.

Lucæ 1. verſ. 3 & 4. *I determyned alſo, as ſoone as I had ſearched out diligentlie all thinges from the Beginninge, that then I wolde write unto thee.* ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι. (that is) *It ſeamed good to me, havinge perfit Underſtandinge of all thinges from the Beginninge, to write to thee in Ordre.* παρακολουθεῖν, is by Metaphor to *underſtande,* as they that *folowe* Foote by Foote: for which Cawſe εὐπαρακολούθητα be *things eaſye to underſtande,* as δυσπαρακολούθητα, *harde to underſtande:* καθεξῆς is, *in Ordre.* But here it is turned as if it were τότε, *than. Sequitur* verſ. 4. *That thou mighteſt knowe the certentie of thoſe things, whereof thou haſt been infourmed.* περὶ ὧν κατηχήθης λόγων; (that is) *whereof thou haſt been taught by Mouthe.* κατηχεῖν is to *Teache Viva Voce.* I maye be informed by Writinge; but Saint *Luke* ſaith, That he will write that ordrely, whiche *Theophilus* before had been taught by Mouthe.

Cap. 6. verſ. 44. *Nor of Buſhes gather they Grapes.* ἐκ βάτου; (that is) *of a Bramble. Dioſcorides,* lib. 4. ca. 37. *Buſhe* is ſo general, that it maye ſignifie an *Hollye Buſhe,* or *Fyrſe-Buſhe,* aſwell as a *Bramble Buſhe.*

WORDES and Pieces of Sentences omytted.

Matthæi, cap. 15. verſ. 16. *Are ye alſo without Underſtandinge.* ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; (that is) *Are ye alſo yet without Underſtandinge.* Here ἀκμὴν is omitted. Yet is it of Importance, for it meaneth that, after the ſeynge of ſo many Miracles, and hearinge of his Doctrine, they ſhulde not yet be voyde of Underſtandinge. In the *Geneva* Tranſlation this is amended.

Cap. 22. verſ. 13. *Bynde him Hande and Foote, and caſt him into utter Darkenes.* δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε. (that is) *when ye have bound his Handes and Feete, take him up, and caſt him out, &c.* Here ἄρατε αὐτὸν is omitted. The *Geneva* Tranſlation hath not omitted it.

Cap. 26. verſ. 13. *Preached in the Worlde.* ἐν ὅλῳ τῷ κόσμῳ, *in the whole Worlde:* ὅλῳ is omitted, but not in the *Geneva* Bible.

Marci cap. 15. verſ. 3. Theſe Woordes, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο, be omitted bothe here, and in the *Geneva* Tranſlation. Yet the *Greeke* prynted by *Stephanus* hathe it.

Lucæ, cap. 8. ver. 23. *There came downe a Storme,* κατέβη λαῖλαψ ἀνέμου. Here ἀνέμου is omitted, but not in the *Geneva* Bible.

In

In the beginninge are omitted theſe Wordes, ὁ ϛρέφεις πρὸς τοὺς μαθητὰς, εἶπε. *And he turninge to his Diſciples, ſaide.* This is amended in the *Geneva* Tranſlation. *Cap.* 10. *verſ.* 22.

He ſhall ſhewe yow an Upper Chambre. The *Greeke* hathe μέγα, *a great Upper Chambre.* μέγα is omitted, but not in the *Geneva* Tranſlation. *Cap.* 22. *verſ.* 12.

He interpreted unto them in all Scriptures, whiche were written of hym. By this Tranſlation this Relative (whiche) is referred to *Scriptures*; but the *Greeke* hath διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ; (that is) *he throughlie interpreted to them in all the Scriptures, thoſe thinges whiche were written of himſelfe.* This is well amended in the *Geneva* Tranſlation. *cap.* 24. *verſ.* 27.

Wordes Superfluous.

Let hym that is in the Fielde, not turne backe againe unto the thinges whiche he left behynde him. For all theſe Wordes, there be no more in *Greeke* but, ὁ εἰς τὸν ἀγρὸν ὢν, μὴ ἐπιϛρεψάτω εἰς τὰ ὀπίσω. (that is) *he that is is in the Fielde, let hym not turne backe.* εἰς τὰ ὀπίσω, ſignifiethe no more, but, *backe.* So we fynde it likewiſe, *Joannis* cap. 6. ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω. Where all turne it, *backe*, addinge no more Wordes. This Superfluity is alſo in the *Geneva* Tranſlation. *Marci. cap.* 13. *verſ.* 16.

How moche more are ye better then fethered Fowles. τῶν πετεινῶν, *than the Fowles.* What neadethe, *fethered?* *Lucæ, cap.* 12. *verſ.* 24.

The Sentences changed, and Error in Doctrine.

It was hidde from them, that they underſtoode it not; ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό; (that is) *that they ſhulde not underſtande it.* The Phraſe ſhewethe that it was hydde from them of purpoſe, to that ende that they ſhulde not underſtande it. ἵνα is here τελικὸν, but the Tranſlation is as thoughe it were, ὥϛε οὐκ ἤσθοντο, whiche is not Senſe. *Lucæ cap.* 9. *verſ.* 45.

And ye being dead to Synne, and to the Uncircumciſion of your Fleſhe, hathe he quickened with hym. This Tranſlation hath Error in Doctrine; for it is not true, that he quickened us, beynge deade *to* Synne, but beynge deade *in* Synne. And ſo is the *Greeke*, καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυϛίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ. This Faulte is amended in the *Geneva* Bible. *Coloſſ. cap.* 2. *verſ.* 13.

Modes and Tenſes chaunged, and Places not well conſidered by Theodorus, Beza *and* Eraſmus, *as I thynke.*

If any Man ſaie ought to yow, ſaie ye, The Lorde hath nede of them: ἐρεῖτε, ὅτι ὁ κύριος χρείαν αὐτῶν ἔχει. (that is) *ye ſhall ſaie, That the Lorde,* &c. *Beza* hathe, *dicite*, whereas indeede ἐρεῖτε is never of the Imperative Mode, but onelye of the Future Indicative. The ſelfeſame Worde *Matthæi* cap. 17. verſ. 20. is by hym, and all other tranſlated, *dicetis*; and in the ſelfeſame Matter, *Lucæ* cap. 19. verſ. 31. the ſame Worde is turned by the Future Indicative. If it be the Future Indicative, it cannot be the Imperative; for the Imperative hath no Future. The Seconde Dual and Plural of the Preſent Indicative and Imperative be ever one; but it is not ſo in other Tenſes. *Matthæi cap.* 21. *verſ.* 3.

Serve me till I have eaten and drunken, and afterwards eate thou and drynke thou. ἕως μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ. (that is) *thou ſhalte eate and drynke.* The olde Tranſlation hathe very well, *tu manducabis, & bibes.* I mervaile what *Beza* ment to chaunge it into, *edito tu & bibito*; for the Senſe it makethe no greate matter, but in Grammar it is an evident Error. For all Grammarians conſente in this, that theſe Futures endinge in ομαι, for οῦμαι, φάγομαι, ἔδομαι, πίομαι, have *Lucæ cap.* 17. *verſ.* 8.

have the Seconde Perſon φάγῃ or φάγεσαι, ἔδῃ, or ἔδεσαι, πίῃ, or πίεσαι. If they be the Seconde Perſons of the Future Indicative, then can they not be the Imperative; but *Beza* of lyke, deceived by the Similitude of Termination, tooke them to be the firſt Aoriſtes of the Imperative in the meane Voice, like τύψαι; but that graunted, there folowe many Abſurdities, as in the Indicative firſt Aoriſte we ſhulde ſaie ἐφαγεσάμην, ἐπιεσάμην: and the like Error wolde folowe in all the Tenſes formed of them; for indeede there be no ſuche *Greeke* Wordes. This is the right uſe of theſe Wordes, as I take it:

Præſens, ἐδίω, πίνω, — and not φάγω, πίω, which were ſeconde Aoriſtes Subjunctive, and never found for the preſent Indicative.

Præteritum, πέπωκα, — There is none of ἐδίω, nor of ἔφαγον.

Futurum } φάγομαι, πίομαι,
2m Med. } ſometime, φαγοῦμαι, as *Geneſeos*, cap. 3. In this *Eraſmus* was deceived, as maye appeare in his Annotations, *Lucæ* cap. 14. verſ. 15. where he denieth φαγοῦμαι to be uſed in the future, and in the ſame Place he holdeth, that φάγομαι, πίομαι, be preſent, not future, wheras they are future onely, and not preſent.

Aoriſtus } ἔφαγον, ἔπιον,
Secund. } in the Subjunctive ἐὰν φάγω, πίω, in the Infinitive φαγεῖν, πιεῖν: in the Participle φαγὼν, πιὼν, where the Accente beynge in the laſt Syllable, is an infallible Reaſon to prove, that φάγω, and πίω be not of the preſent; for if they were of the preſent, then we muſt of Neceſſitie ſaie in the Participles, φάγων, πίων, as τύπτων, παροξυτόνως, and not φαγὼν, πιὼν, as τυπτὼν; and by like Reaſon, if they were of the preſent, we ſhulde ſaie φάγειν, πίειν, as τύπτειν in the Infinitive preſent, whereas we muſt ſaie indeede φαγεῖν, πιεῖν, as τυπτεῖν, becauſe they are ſecond Aoriſtes.

It is more lyke that I ſhulde be deceived, than either *Eraſmus*, or *Beza*. I wolde gladlye they were defended, that I might ſee myne owne Error. I take them to be deceyved, becauſe I ſee Reaſon and Auᵭthoritie for me, and as yet none for them, but becauſe they ſaye ſo, and yet brynge no proofe for them.

NUMB·

NUMB. LXXXVI.

The Deans and Prebendaries of the now erected Cathedral Churches and Colleges, to the Lord Treaſurer Burghley; *for their Confirmations by Parliament, againſt the Inconvenience by Concelers.*

Jheſus.

RIght Honorable, Our Duties in moſt humble wiſe remembred. Wheras divers of the Cathedral and Collegiate Churches, erected by her Majeſtie, her Father and Brother, and the Poſſeſſions therof, have ben procured as Concelements, and that for very Triſles, to the great Prejudice, no doubt, of their princely Entendments, and to the diſquieting of ſuch as have ben, and are ther placed; and to the utter waſting and ſpending the Revenues therof, appointed for many honorable and good Uſes; foraſmuch as we underſtand by our very good Lord, the Archbiſhop of *Canterbury* his Grace, your Honorable and Loving Affection to ſuch Foundations, teſtified in his Preſence, even to her Majeſtie; and likewiſe perceave by ſuch of our ſelfs, as from us have ben ſent to Your Lordſhip, your Honors good Acceptation of our humble Petition, and diſlike of ſuch Practizes: We have thought it our bounden Duties, to yealde unto your Lordſhip moſt humble Thanks, and withal to beſeech and deſire the ſame, that by your honorable Mediation and Countenance, a Remedie may at this Parliament, (by Confirmation of the ſaid Grauntes) be obteyned. It wil redound to the Glory of Almighty God, the Honor of her Majeſtie, the eſpecial Commendation of your Lordſhip, the increaſe of Learning in the Church and Univerſities, and breede, in theiſe troubleſome Daies, a happie Home Peace to our Churches, and to us poor Churchmen. And thus making bould to lay our ſelves, and our whole cauſe, in your honorable and accuſtomed Regard and Favor, and beſeeching the Almighty long to bleſs and preſerve your Lordſhip, and al yours, we humblie take our Leaves. From our Convocation Houſe, this 16th. of *March* 1592. *MSS.* penes me.

Your Lordſhip's moſt Bounden,

The Deans and Prebendaries of the late erected Churches,

Wil. Redman,
Philip Biſſe,
Thomas White,
John Prat,
P. Williams,
Will. Wilſon.

W. James,
Umphrey Tyndal,
Thomas Nevyle,
Thomas Monforde,

Gabriel Goodman,
Martin Heton,
Hadrianus Saravia,
John Freake.

NUMB. LXXXVII.

Obrien, *Biſhop elect of* Killalow, *his Letter to the Lord Treaſurer, concerning the Hypocriſy of* Malachias, *another* Iriſh *Biſhop.*

Illuſtriſſimo Domino *Gulielmo Cicil*, Militi Ordinis *Georgian.* Summo Theſaurario, ac Domino de *Boürly*, & ex Principalibus Regiæ Majeſtatis Conſiliario, Academiæque *Cantabrigienſis* Cancellario, *Mauritius Obrien* filius Domini *Mac I Brien* arra, felicem & longævam vitam precatur.

QUantum à me boniſque omnibus tuæ ſapientie (Domine honoratiſſime) debetur, facile videmus omnes: & propteria ego improbi cujuſdam injuria laceſſitus, ad tuam Celſitudinem, quænam in hoc ſemper evigilaverunt curæ *MSS.* Penes me.

&

& cogitationes tuæ, confugiendum esse censeo. Cum Episcopatum *De Killalow*, in Regno *Hiberniæ* a Regina, eisque omnibus, qui ei a consiliis sunt, (ut tuæ Celsitudini perspectum est,) me fidei commissum habeam, *Malachias o molana*, Papista egregius, erga deum suumque Principem perfidus, quem sua scelera Nobilitarunt, (ut omnino taceam de Bulla, quam a Papa impetravit) ad eum ipsum Episcopatum obtinendum, qui Episcopatus a Regina mihi tributus est, Papisticæ Religionis acerrimum adversarium se simulat: Ego autem quod sentiam ex animo ut eloquar, amissionem Episcopatus non ita magni facerem, quin plus doloris ex eo caperem, quod tantum onus munúsque illi bonorum hosti concreditum viderim: cujus animum nec pax illius Reipublicæ, nec salus illius Populi unquam occuparet. Sæpe esuriens vulpes somnum simulat; & *Malachias* fame Episcopatus laborans, Professor veritatis factus est. Sepulchrum, quamvis dealbatur, Sepulchrum est, vetusque & senex Papista, licet plurimum veritatis verbo testetur, papista est. Hoc Propterea non scripsi, quod dubitem de tui Honoris Benevolentia, aut de retinendo Episcopatum mihi a Regina concessum; sed quia tacere non potui, id me mæ patrie debere putans, omnibus modis eniti, nè hujusmodi impostores in eo gradu collocentur, unde nostra res publica detrimentum capere possit. Deus abundet te Honoribus. Amen. Ex meo Musæo in *Magdalensi* Collegio *Cantabrigiæ*, 24. Octobris, Anno Dom. 1572.

Tui Honoris Dedicatissimus, Mauritius Obrien,

electus Episcopus de Killalowe.

NUMB. LXXXVIII.

Malachias *the* Irish *Bishop his Submission to the Queen's Privy-Council.*

Illustrissimis Dominis, Regiæ Majestatis Consiliariis *Malachias*, quondam *Ardachaden.* Episcopus Hibernus, P. D. S.

MSS. penes me.

COnfiteor me, ante actam vitam meam, Papisticis Superstitionibus, ex Ignorantia potius quam ex malitia inhærendo, male transegisse. Cujus facti me serio pœnitet. Cum autem vitam (Deo Max. Opt. suam gratiam condonante) emendare cupio, precor veniam; immo quia ovem perditam inveniistis, gratias agite, filiumque prodigum redeuntem, suscipite obviis ulnis. Me proinde nostræ Serenissimæ, ac semper invictissimæ Reginæ gratiæ submitto, ac etiam polliceor, & per Sancta Dei Evangelia juro, quod ab hac hora usque ad mortem, inclusive, ero illi Fidelis & Obediens; neque ero in Consilio, aut facto, vel tractatu, in quibus contra ipsam, vel ejus Fideles subditos aliqua siniistra, aut præjudicialia Personarum, juris, honoris, status, vel potestatis eorum machinentur. Et si talia a quibusdam tractari cognovero, vel procurari, impediam. Hoc pro posse, & quantocius potero, significabo suæ Majestatis in *Hibernia* Deputato, vel alteri, per quem ad ipsius notitiam possit pervenire. Decreta, Ordinationes, statuta, sententias, & mandata illius, (& præcipue in his quæ ad Religionem spectant, cujus articulis subscripsi, & quoties opus erit subscribam) observabo, & ab aliis totis viribus observari faciam. Consilium quoque quod sua Majestas, vel ejus Deputatus in *Hibernia* mihi crediturí sunt, per se, aut per nuncios, aut literas ad ipsorum damnum, nemini pandam. Et (ut brevibus absolvam) non erit mihi molestus ullus labor, quo illius desiderio, etiam minimo, satisfacere potero, & sic fœliciter valete. Ex *Marseolsey*, 28 *Februarii.* 1572.

Vester Servulus,

MALACHIAS, qui supra.

NUMB.

NUMB. LXXXIX.

Archbiſhop Parker's *Letter to the Lord-Treaſurer* Burghley, *Concerning ſome Books he ſent him; and particularly his* Antiquitates Britannicæ.

SIR, ther cam to my Honde a Treatiſe wrytten bi *Gervaſius Tilberienſis*, who was ſomtyme Threaſorer of the Exchequyr; and while I dowted whether your Lordſhip had ſene the ſayd Boke, or no, I thoughte it not onmete for your Office, to cauſe it to be copyed, and ſent to your Honor. I have joyned therunto (which I am ſuer ye have not ſeen) a Deſcription of the Countye of *Kent*, wrytten and laboured bi an honeſt and wel learned Obſerver of Tymes and Hiſtoryes: which he ſent to me to peruſe, to correct and amend, and ſo to be under the Reformation of ſome, whom he judgeth to be converſant in Hiſtoryes; not meanyng to put it abrode, tyl yt had ſuffered the hamber of ſome of his Frendes Jugements, and then at further Deliberation peraventure to ſet it forth. Which Boke, although I have no Commyſſion to communicate it, I referre it eyther to ſhewe you, as I thinke ye be not onwilling in ſuch Knowlegis to be Partaker; and thus preſent it to your Correction and Amendment, when your Leyſer can ſerve you. In the meane tyme I praye your Lordſhip to kepe it to your ſelf. As I have made this Author a Juge of ſome of my ſmall Travels, wherof I ſend you this one bound, by my Man. I am not mynded to ſuffer them abrode in this quarelous and envious World. I thinke the rather we both uſed this Foreſight to ſuppreſs our Laubors *in nonum annum*, as *Horace* counſayleth, rather then to ſuffer an undigeſted and tumultuouſe Collection to be gazed on of many Folkes. Indeede becauſe neyther my Helthe nor my Quiet wold ſuffer me to be a common Preacher, yet I thought it not onfyt for me to be otherwyſe occupied in ſome Poyntes of Religion. For my meanyng was bi this my pore Collection, thus cauſed to be prynted, (and yet reſerved to my ſelf) to note at what Tyme *Auguſtyne*, my firſt Predeceſſour, cam into this Land, what Religion he brought in with hym, and how it contynued, how it was fortified and increaſed. Which by moſt of my Predeceſſours may appeare, as I coud gather of ſuch rare and wrytten Authors, that cam to my Hondes; untyl the Dayes of King *Henry* the VIIIth, when the Religion began to grow better, and more agreable to the Goſpel. You maye note many Vanities in my Doinges; but I thought it not agaynſt my Profeſſion to expreſs my Tymes, and gyve ſom Teſtimonyes to my Fellowe-Brothers, of ſuch of my Coat, as were in place in her Majeſties Reigne, and when I was thus placed. And though ye maye rightly blame an ambitiouſe Fantaſye for ſetting out our Churches Armes in Colors, yet ye maye relinquyſhe the Leaffe, and caſt it into the Fier; as I have joyned it but loſe in the Boke for that purpoſe, yf you ſo thinke it mete, and as ye maye, yf it ſo pleaſe you (without gret gryef to me) caſt the whole Boke the ſame waye. Which Boke I have not govyn to iiii Men in the whole Realme, and peraventure ſhal never com to Sight abroade, though ſom Men ſmelling of the Prynting of it, ſeame to be very deſirouſe Cravers of the ſame. I am content to referre it wholly to your Jugement, to ſtond or to fall. To kepe it by me I yet purpoſe whiles I lyve, to adde and to amend, as Occaſion ſhal ſerve me, or utterly to ſuppreſs it, and to bren it. And thus making your Lordſhip pryvye to my Folyes, and for that I have within my Houſe in Wagis, Drawers and Cutters, Paynters, Lymmers, Wryters, and Boke-Bynders; I was the bolder to take myn occaſion thus, *Equitare in arundine longa*. So ſpending my waſtful Tyme within myn own Wallys, tyl Almighti God ſhal cal me out of this Tabernacle, which I pray God may be to his Glory, and my Soule Helthe, I ſaye, *ut obdormiam in Domino, & requieſcam in pace, in ſpe Reſurrectionis cum Chriſto Servatore meo.* Which I beſeche Almighti God to ſend to her Majeſtie, after this Tranſitory Travel, *poſt longitudinem dierum*, as I wyſhe the ſame to your Honor, as for my ſelfe.

MSS. penes me.

Hir Highnes is juſtly offended with this diſſolute Wryting, and entendeth a Reformation. Which if it be not erneſtly laubored on your Parties, which be Supreme Jugis, long ago called on, I feare ye ſhal finde *Muncer's* Commonwelthe attempted ſhortly, it muſt nedes followe, wherof *Sleydan* wryteth in his Hiſtory. If the Lawe of the Land be rejected, yf the Quenys Majeſties Injunctions, yf hir Chapel, yf hir Authorytie be ſo neglected; Yf our Boke of Servyce be ſo abominable, and ſuch Paradoxes applauded too, God ſend us of his Grace; I feare our Wytts be infatuated. *Deus in Plenitudine Temporis Supplicium ſumat.* I have forgotten my ſelf to wright thus long to your Honor. God kepe youe, this xiiiith. of *Maye.*

Lib. 5.

Your Honors in Chriſt,

MATTH. CANT.

Yf theſe Bokes had ben ſoner fyniſhed, your Honor ſhuld have had them ſoner.

NUMB.

NUMB. XC.

The Life of Archbiſhop PARKER, *found in ſome few Copies of the Book* De Antiquitate Britannicâ ; *Intitled*

MATTHÆUS.

IN vulgus ſine morâ enuntiata, per omnium ora, celeberrimè frequentiſſiméq; volavit Reginæ *MARIÆ & REGINALDI POLI* eâdem pæne horâ congruens atq; concurrens, mors, quæ nono poſtea die *Romam* ipſam ſuâ celeritate pervenit ; Pontificióſq; de ſe ac *Romanâ* Superſtitione, tam perplexos ac *ancipites* fecit, ut penitùs ignorarent, quibus crederent, quos caverent. Itaq; in *Angliâ*, ne convenire quidem tutè poterant, ſine ſuſpicione & obſervatione populi. Hoc, *MARIA* regnante, antè effecit, & Pontificiorum in veros Chriſtianos immanitas, & Chriſti Martyrum per illos accenſa atq; flammata ſtrages, quæ permultis ipſius *Romanæ* Superſtitionis cultoribus, nec pia, nec humana viſa eſt. Eóq; magis, quod in exilium actis, ac proſcriptis, vel flamma deletis, Chriſtianam fidem ſequentibus, fide verò infirmis, ſimilis pœnæ metu coërcitis, exterorum, ſeu *Hiſpanorum*, ſeu *Belgarum* incurſio & dominatio, nuptiis inter *PHILIPPUM & MARIAM*, (ut antè diximus) conſtitutis, annuentibus Pontificiis, introducta eſſet.

Deinde Regina *ELIZABETHA*, poſt *MARIÆ* ſororis ſuæ, non tamen uterinæ, mortem, omnium deſideriis ad regnum adminiſtrandum expetita, Pontificiorum diu antè vexata carceribus cuſtodiáq; publicâ, quaſi rea, ſervata, jam tandem liberata, tantum periculum evaſit. Bellumq, quod fractis quinq; annorum induciis inter *Hiſpanos* & *Gallos* renovatum eſt, ob prædictas Nuptias *Angliam* perturbavit, quæ, Pontificiis ſuadentibus, ſine cauſâ ſe immiſcuit, & cum *Hiſpanis* contra *Gallos* ſe junxit. Unde & *Caletum*, Pontificiorum ſeu ignaviâ, ſeu verſutiâ amiſſum eſt. Sed cum Pax ſatis æquis Conditionibus eſſet ineunda, ac *Philippus* ſuas in bello amiſſas urbes pactionibus recuperâſſet, *Caletum* reſtitutum non fuit. Tum verò grandis ad hoc infauſtum bellum, à plebe accepta mutùo, pecunia reddita non fuit. Ob quas tam paucis annis illatas regno calamitates, Pontificii, qui omnia ſub Reginâ *MARIA* gerebant malè adminiſtratæ, atq; adeo expilatæ Reip. tacito populi judicio, rei cenſebantur.

Adhæc *Paulus* Quartus Pontifex *Romanus* in hoc bello *Gallicarum* partium fuit, qui contra *Hiſpanos* & *Reginaldum* capitales diu inimicitias geſſiſſet ; *Angliámq*; quæ forte *Hiſpanorum* poteſtati ceſſerat, ſub *Gallorum* jugo, titulo *MARIÆ STUART Scotorum* Reginæ, redigere nitebatur. Itaq; ne hunc Ducem ſuum Pontificii ſibi fidum putabant.

In quorum rebus tam dubiis & incertis, Regina *ELIZABETH*, ſumma providentiâ miſericordiáq; divinâ, à crudeli Pontificiorum cuſtodiâ ſoluta, ad *Angliæ* imperium evecta eſt. Huic tantâ pietate & perſeverantiâ Reginæ, nihil fuit prius & antiquius, quàm de Religione à *Romanâ* fæce perpurgandâ, & Chriſtianæ integritati reſtituendâ, curare. Quam quidem ad rem celeberrimo regni Concilio, *Weſtmonaſterii* habito, imperium auſpicata eſt. In quo, de exigendâ

authoritate Pontificiâ, Regiáq; tam in Eccleſiaſticis, quàm in Civilibus cauſis poteſtate, lata lex, ſanxit eos ſacerdotiis mulctandos, qui *Romani* Pontificis, omnémq; extraneam Eccleſiaſticam juriſdictionem juramento non deteſtarentur; eáque recuſatâ, non agnoſcerent Regiam. Quod Juramentum Pontificii Sacerdotes & Epiſcopi, qui inveteratâ erroris ſui Conſuetudine præfracti obduruerunt, præſtare callido conſilio abnuebant. Exiſtimabant enim ſe amotis, non ſupereſſe ex reliquis ſetis magnum Clericorum numerum ad gerendas Diœceſes atque Parochias. Itaque, ſe perſeverantibus & conſpirantibus, fieri nullo modo poſſe putabant, ut deferatur iis Juramentum, aut eo delato atque recuſato privarentur. In quo verſuto conſilio dum ſibi ſapere ac placere ſibi viſi ſunt, quaſi Divino judicio ac vindictâ, decepti & infatuati fuerunt.

Multi enim perdocti atque pii viri, totâ illâ Pontificiorum tyrannide, quæ (ut diximus) ſex pœnè annis duravit, aut in exilium abierunt, aut domi in latebris ita clam fuerunt, ut à Pontificiis ſummâ ſedulitate exquiſiti, ne reperiri quidem potuerunt. Hi ſe tanquam Divinitùs admoniti, toto illo exitioſo & ſævo MARIÆ Regno, in Theologiæ Studio contriverunt, & ad ſecunda feliciáque ELIZABETHÆ tempora reſervati, in maximis illis de Religione à Pontificiis motis Controverſiis, Argumenta, quæ Pontificii tam nodoſa & inexplicabilia putabant, facillimè, tanquam Divino Spiritu, diſſlaverunt. Qui, ex ærumnis & exilio prodeuntes, fuerunt contemptui Pontificiis. Sed hominum, ſine Pontificiis Ornamentis ſimplicium, & vitæ integritate, & morum gravitate, & animorum Magnitudine, & Scripturarum, Conciliorum, Patrum Orthodoxorum, totiúſque Eccleſiaſticæ Antiquitatis tam diligenti per eos habita Indagatione, perſpecta, Pontificii, cum rationum vi, Scriptáque Authoritate pares eſſe non poterant, calumniis nitebantur ſuperare. Suas enim partes, non jure, ſed more & præſcriptione, tuebantur. Quod in jure divino, ſemper eodem & immutabili, fieri non poſſe, ex omni jure certiſſimum eſt. Sempiterna enim, ex more, conſuetudine, deſuetudine, uſu, vel præſcriptione quacúnque mutationem nullam capiunt, quin ſibi ſemper una eadémque conſtant, atque contraria refellunt & abolent, ſolâ veritate ſine humani juris adminiculis. Pontificii itaque hoc, quod ſtabile firmúmque ſibi putabant, Fundamento ſublato, in reliquâ diſceptatione, néque ratione, néque oratione uſi ſunt, ſed muti totam Controverſiam ſilentio prætermittebant. Quæ Diſputatio, quoniam typis divulgata eſt, in hac Narratione prætereatur.

Amoti itaque ob juramenti præſtandi recuſationem, omnes Epiſcopi Pontificii, in uno fœdere cohærentes, præter unum *Antonium in Walliâ Landavenſem* Epiſcopum, fuerunt. Inferiores etiam Prælati atque Clerici, in eadem Conſpiratione conjuncti, multi Eccleſiaſticis Dignitatibus & Beneficiis abdicabantur. Sed eorum pleríque ipſi, ſibi valdè propitii, cum, præter Expectationem & Conſilium initum, tam copioſam Evangelicorum Multitudinem extare, ut optimus ac probatiſſimus ad gerendas Eccleſias delectus haberi poſſit, animadverterent, malebant a fide Pontificiis confœderatis datâ recedere & Regiæ Majeſtati etiam in omnibus cauſis Eccleſiaſticis obedientiam Juramento polliceri, omnémque aliam Poteſtatem & Authoritatem diffiteri, quàm de ſtationibus ſuis ſatis incautè decedentes, & amittere ſuas Poſſeſſiones, & locum dare Evangelicis. Hoc conſultò & callidè factum fuit; ut multi Evangelici ingreſſu multarum Eccleſiarum prohiberentur, & Pontificii, qui Poſſeſſiones retinerent, inopiam illorum, qui jam depoſiti vel profugiſſent, vel domi delituiſſent, vel ob contumaciam ſub cuſtodiâ eſſent, ſuis Facultatibus ſublevarent.

Multi enim Pontificii Epiſcoporum factum improbabant, & eorum Prudentiam deſiderabant, quod loca ſua tam temerè & inconſideratè deſeruiſſent, ob Juramentum recuſatum. Quod etiamſi præſtitiſſent, ab ejus tamen Religione & obſervantiâ, Authoritate Papæ, qui jura Divina & Humana relaxat, ſolvi potuiſſent. Sed Dominus Deus, qui Reginæ ELIZABETHÆ, ſuíſque *Anglis* omnia tam fælicia proſpexit, Pontificios, in tanto diſcrimine ſuis cogitationibus & technis confuſos, infatuavit, ut ne id facerent, quod Papali Authoritate licitum ſtatuerunt, eidem fidem dare, atque fallere. Pontificiis autem tam ſedibus quam mente jam privatis, ſuóque propoſito ac deliberatione fruſtratis, ac ab *Anglicanâ* Eccleſiâ gubernandâ ſeparatis, Regina ELIZABETH conſilium capit de integerrimis, doctiſſimíſque viris *Anglicanæ* Eccleſiæ gerendæ

præ-

præficiendis. Ad quam tam Sanctam à tam piâ Principe in Chriſtianâ Rep. Stationem faciendam, eradicatâ Zizaniâ Pontificiâ, copioſa Sementis, diuturna perſecutione coercitâ, Deíque benignitate conſervata, tanquam in Divinam futuram meſſem, uberrimè jam emiſſa & profuſa eſt.

Atque pia Princeps, vitatis jam calumniis & inſidiis Pontificiis, cum de toto Regni ſui Statu, à Pontificiis jam diu turbato & vexato, eſſet anxia, propoſitâque ſibi ante oculos, atque pœnè nota iſta piorum atque doctorum hominum Copia, unde ſumere quos vellet poſſet; inter alios Illuſtres & Prudentes viros, quorum conſilio tam turbulenta & tumultuoſa Reip. ſuæ negotia componeret & ſedaret, adhibuit ſibi duos: D. BACONUM, virum & jure & uſu Regni peritum, cuíque nihil defuit, quod Principi dando conſilio deſideraretur; Eâ præterea fuit Authoritate ac facundiâ, ut quicquid aut in Senatu, aut ad Populum pro tribunali (erat enim Regni Cancellarius) diceret, ne contradicentibus quidem inimicis Pontificiis (quorum ſumma invidia flagrabat) à reliquis ei ſemper, aſſenſum fuit. Cum hoc conjunctus CECILIUS equeſtri ordine, ſed ætate multo minor, qui antè Regis EDWARDI Secretarius fuiſſet, quíque in MARIÆ Regno incommoda multa ob Evangelium tuliſſet, multaque jam privatus, & à rebus gerendis vacuus, animo volviſſet atque percepiſſet, ut ad Reginæ ELIZABETHÆ Curiam & Conſilium vocatus, alacrior, promptior, ac meditatior, divinitus accederet. Hunc quicúnque dicentem intuitus ſit, de quácunque Reip. cauſâ, & ad conſideratè deliberandum, & ad paratè promptéque eloquendum, à Deo formatum dicat.

Hos duos claros viros, vitâ ac Religione integros, Pontificiis adverſos, & in diſpari tam in deliberandi, quàm eloquendi genere, ut etiam ætate, ſic ubertate atque gravitate dicendi ſimiles eſſe poterant, ſemper concordes atque pœnè pares, populus in ſummo habuit pretio ac honore; & quæcunque, illis ſuaſoribus, ſtatui putavit, ſanctius obſervavit. Ex Academiâ *Cantabrigienſi* utríque profecti, eruditos viros ſummopere colebant. Quicquid autem rectum, moderatum, atque pium in Rep. Regina geſſit, id his mandatum videbat populus. Ideóque iiſdem attribuebat omnia, quæ Reginæ atque Regno proſpera ſecundáque evenerunt.

Sed cum Epiſcoporum habendus eſſet delectus, & in tantâ rerum novitate inteſtinis ac externis malis Regnum laboraret, proſpiciendum erat, ne ex Reformatâ Religione motum ſeu calamitatem aliquam, aut bello civili, aut legum ſeveritate, aut Magiſtratuum minis ac decretis, Reſp. pateretur: Quin Populus omni humanitate fotus & allectus, nullâque atrocitate deterritus, amore magis quàm formidine Chriſtianam Religionem ſequeretur. In hac Conſultatione prima occurrit de *Cantuarienſi* Archiepiſcopo cura & deliberatio; qui eâ prudentiâ atque temperantiâ Provinciam ſuam regeret, ut ſine acerbitate aut acri contentione, & ſuaſione magis quàm vi, abolito Papiſmo, Evangelium propagaret. Ad quod munus, ex illa celebri Doctiſſimorum hominum Copia, qua nulla unquam ætas in Anglia magis eruditam atque piam produxit, ſummo Reginæ ejúſque Conſiliariorum judicio, MATTHÆUS PARKER deſignatur, vir omni gravitate, ſinceritate, doctrinâ, prudentia, manſuetudine, & urbanitate politus & excultus. Cujus ante ſuſceptum Archiepiſcopatum anteacta hæc fuit vita.

Natus eſt *Nordovici*, celebri & Epiſpopali Orientalium *Anglorum* Civitate, Anno Domini 1504. Sexto Auguſti, parentibus liberis, civibus *Norvicenſibus*, *Gulielmo* patre, *Aloiſia* matre: Ille Anno Domini 1516. 10 Januarij: hæc 1553. 20 Septembris, perfuncti vitâ ſunt. Qui eum primis Literis ac Grammaticâ inſtitui, ingeniúmq; ad reliquam diſciplinam præparari, domi ſuæ, ad ætatis annum decimum ſeptimum vel octavum, diligenter curabant. Deinde mortuo patre, in matris tutelâ poſitus, ad *Cantabrigienſem* Academiam miſſus, ejúſq; aliquandiu ſumptibus in Collegio *Corporis Chriſti* nutritus, in Literarum ſtudio progreſſus eſt: Sed paucis poſtea menſibus, decretum ei fuit è Collegij vectigalibus ſtipendium, ut ſacra Biblia Socijs legeret: Cujus generis Scholares *Bibliotiſtæ* dicuntur. E quorum numero cum eſſet, & matris ſumptibus pepercit, & Dialecticæ atq; Philoſophiæ in Divæ MARIÆ hoſpitio, Collegio *Corporis Chriſti* pertinenti, operam ſedulò dedit. In quibus artibus, tribus amplius annis verſatus, ante quartum exactum Baccalaureatûs gradum ſuſcepit; alteróq; triennio liberalium artium Profeſſor ſeu Magiſter, Collegiíq; præfati ſocius conſtituitur. Ita his humanioribus artibus Doctriníſq; accuratè imbutus & eruditus,

maturiori

maturiori jam ætate & ſcientia provectior, animum ultrò applicuit Theologiæ. In quâ inveſtigandâ, tanto ardore & ſtudio vehebatur, ut Patrum Orthodoxorum, & Conciliorum volumina, quinq; annis diligenter evolverit.

Quo abſoluto & decurſo ſpacio, ex umbratili otio prodit in lucem, & negotium Eccleſiæ. Nactúſq; HENRICI VIII. diploma publicum, ac THOMÆ *Cantuarienſis* Archiepiſcopi Licentiam, Verbum Dei pro concione & è ſuggeſtu, primùm in Academiâ, deinde in celeberrimis Regni urbibus atq; locis, maximâ audientium laude & commendatione, prædicavit. Poſteáq; ſæpe conciones diſertas habuit tempore quadrageſimali, quo ex more doctiſſimi ad id muneris deputantur, tam coram Rege HENRICO VIII. quàm EDWARDO VI. & ELIZABETHA Reginâ.

Hujus fama & celebritas cum ad HENRICUM Regem delata eſſet, accercitus eſt ad Aulam, & ab eodem Rege ANNÆ Reginæ, quam ſibi matrimonio paulo antè junxerat, Capellanus conſtitutus. Ex hâc ANNA natus eſt ad *Angliæ* ſalutem ELIZABETHA Regina. Sed ANNA mortuâ, ab HENRICO Rege, eóq; mortuo, ab EDWARDO in Regiorum Capellanorum numerum aſſumptus eſt. Quorum Principum beneficentiâ, multis donis & dignitatibus affectus eſt. Námq; Præfecturam ſeu Decanatum Collegij de *Stoke*, quod per *Clarenſem* in *Suffolciâ* villam poſitum fuit, Regina ANNA impetrante, obtinuit. Deinde Theologiæ Baccalaureatu ſuſcepto in Eccleſiâ Cathedrali *Elienſi* ab HENRICO Rege Prebendâ donatus eſt. Cujus etiam interceſſione atq; Literis, cum Theologiæ Doctor ac Profeſſor in Academiâ *Cantabrigienſi* ordinaretur, à *Corporis Chriſti* Collegij Socijs illius Collegij Magiſter ſeu Præfectus electus eſt. Hoc Collegium poſteà Archiepiſcopus, celeberrima veterum hujus Regni Scriptorum ac Monumentorum Bibliothecâ, locupletavit; plurimíſq; ac largis donationibus auxit. Quarum commemorationem atq; laudem ab his proferri ac dilatari æquiſſimum eſt, qui tam ſingularis gratíq; patroni merito & beneficio ſunt adjuti. Ac poſt HENRICI Regis obitum, cum EDWARDI Regis Capellanus eſſet, à tam benigno beneficóq; Rege *Lincolnienſis* Eccleſiæ Decanus, & in eadem Eccleſiâ Præbendarius de *Coldingham* præficitur. Ex Collegij etiam ſui Sociorúmq; conceſſione & patronatu, Rectoriam de *Landbeache* in *Elienſi* Diœceſi, à *Cantabrigiâ* quatuor milliaribus diſtantem, adeptus eſt.

In his omnibus muneribus atq; dignitatibus adminiſtrandis, præter frequentem & aſſiduam divinæ veritatis enuntiationem, nullum aut requiſitæ liberalitatis, aut juſtæ frugalitatis atq; parſimoniæ, & ad ſuam laudem, & ad ſingulorum locorum utilitatem, officium prætermiſit. Collegium autem de *Stooke*, quod à multis Laicis expetitum erat, contra crebras ambitioſiſſimas interceſſiones & poſtulationes, conſtantiſſimè retinuit. Donec, lege anno primo EDWARDI VI. in Parliamento latâ, Collegium illud Regis uſui addictum fuit. Quo facto illâc diſcedere coactus, annuâ quadraginta librarum ſummâ ex publico ærario perſolvenda compenſatus eſt. Hujus Collegij amiſſionem gravius moleſtiúſq; ideo tulit, quòd Scholam ibi conſtruxerat, & Ludimagiſtro ad juvenes in Grammaticâ & humanioribus literis erudiendos annuum ſtipendium decerni curaverat. Quæ Schola Nobilium ac plebeiorum Liberis undiq; confluentibus mox referta, magnum ſibi tam pulchrum & dulcem juvenum cœtum deceſſu ſuo diſſipandum relinquendi, dolorem inuſſit. Quamvis jam diſcedens, tota ſua effecit operâ, ut Schola, etſi infirmis, tamen his quibus poſſit viribus, permaneret. Reliquorum autem Beneficiorum à Regibus acceptorum, uberrimum fructum, uſq; ad dura & ſæva MARIÆ tempora, quietè percepit.

Cujus regni anno ſecundo omnes clerici conjugati ab Eccleſiaſticis Beneficiis amoti fuerunt. Etſi enim & æterno verbo Dei, ſuper quod mortalem hominem ſapere, & ſummæ eſt dementiæ, & intolerabilis ſuperbiæ, & legibus in duobus EDWARDI VI. Parliamentis latis, conjugia Clericorum rata fuerunt; Pontificij tamen, apud quos nihil fuit mite atq; moderatum, quíq; ſua Decreta ſanctis Scripturis aut paria, aut anteriora judicaverunt, ſine diſcrimine ſuis ſacris prohibebant omnes conjugatos. Hanc tam luctuoſam calamitatem eo tulit moderatiùs, quod eadem omnibus pijs Clericis, perinde ac ſibi, accidiſſet. Itaq; bonis & poſſeſſionibus ſuis exutus, nullóq; ſibi ex tam opimis Beneficijs ſtipendio, aut lege publicè conceſſo, aut a quocúnq; privatim aut gratis perſoluto,

ſoluto, toto illo, Evangelicis funeſto, MARIÆ regno, humili conditione contentus, infra domeſticos parietes cujusdam ſui amici abditus, vitam egenam atq; inopem produxit. Hujus tam duri otij difficultates & moleſtias, ſtudiis & divina contemplatione lenivit: Vitæq; genus alijs moleſtum atq; grave, ſibi literarum conſuetudine & aſſiduitate jucundum placidúmq; reddidit. Ut ſuâ privata causâ non aliud ſibi deligendum aut expetendum putavit, ſi illius Pontificiæ tyrannidis (quam pauci evaſerunt) metus ac periculum abfuiſſet. Nam Pontificij, præterquam quòd Clericos conjugatos Beneficijs ſpoliaverunt, eoſdem etiam ab uxoribus ſeparabant, & veriſſimis Chriſtianæ religionis dogmatibus renuntiare compellebant, aut flammis & incendio committebant. Hæc Chriſtianorum funeſta Strages ob Papæ dominatum ab HENRICO Rege exactum, & à MARIA reſtitutum, invecta fuit. Quam dum multi ſancti Martyres conſtanter denegabant, & in Evangelicâ profeſſione contra ſanctiones Papales perſeverabant, multo atrociùs plectebantur, quàm ipſi furti, ſtupri, homicidij, aut cujuscunq; flagitij rei. Quorum frequens Incendium, etſi Chriſti nomini glorioſum, tamen lugubre MATTHÆO in hoc otio latenti, mœſtúmq; viſum eſt: eoq; magis, quòd ſine modo duravit, nec ſine omnium Chriſtianorum ſupplicio atq; ſanguine, & veræ religionis exterminatione, extingui ullo modo poſſe putabatur. Chriſtianis itaq; rebus ſic afflictis, & penitus deſperatis, non alia ſuperfuit ſpes, quàm illa quæ conſolationis pleniſſima à Prophetâ enuntiata eſt; *Non contendere Dominum perpetuò, nec in ſæculum ſervare iram.* Illáq; Philoſophorum oratio, *Nullum violentum eſſe perpetuum*, in hac dominatione Pontificia veriſſima reperta eſt.

Nam morte MARIÆ, & ſucceſſione ELIZABETHÆ, illud horrendum Chriſtianorum incendium, quod quinque amplius annis per totam *Angliam* flagravit, ſubito tanquam in momento & oculi ictu, deletum evanuit. Confuſiſq; (ut antè diximus) Pontificijs, Evangelici ab exilio reduces, & è latebris prodeuntes, unà cum ipſo Evangelio, reſtituti ſunt. Inter hos in lucem jam hominúmq; conſpectum, tanquam è tenebris, erupit MATHÆUS, Reginæ ELIZABETHÆ, ejúſq; Conſiliarijs atq; Proceribus à juventute notus, omniúmq; judicio ita probatus, ut ad Archiepiſcopalem celſitudinem expeteretur. Quam oblatam dignitatem, quò magis repudiare, & a ſe rejicere vellet, eo arctiùs & vehementiùs, Regina, ejus prudentiæ & moderationi confiſa, inſtabat, ut eam gereret. Cujus rei teſtes eſſe poſſunt nonnulli, quibus ab ipsâ Reginâ haud vulgares gerendæ Reip. partes datæ ſunt. Eandem rurſus ſuſceptam provinciam quàm prudenter moderatéq; rexerit, deinceps fuſius declarabimus.

Anno itaq; Domini 1559. *Cantuarienſis* Archiepiſcopus electus eſt à Decano & Capitulo Eccleſiæ Metropoliticæ *Cantuarienſis*. Poſteáq; eodem anno 17. die Decembris, adhibitis quatuor Epiſcopis, *W. Ciceſtrenſi, Johanne Herefordenſi, Milone* quondam *Exonienſi*, & *Richardo Bedfordenſi*, lege quadam de hac re latâ requiſitis, Conſecratus eſt. In qua Conſecratione, hæc ei obvenit commemorabilis felicitas, quòd cum poſt *Auguſtinum* Septuageſimus Archiepiſcopus fuerit, ſolus tamen atq; primus fuit, qui tota illâ tam prolixâ atq; putidâ papali ſuperſtitione detractâ, ſine bullata approbatione Papæ, otioſiſq; pluſquam *Aaronicis* ornamentis, chirothecis, annulis, ſandalis, crepidis, mitrâ, pallio, ac ejuſmodi nugis, Sacrationem accepit. Multóq; rectius & ſimpliciùs, & puritati Evangelicæ congruentiùs, auſpicatus eſt a precibus & invocatione Sancti Spiritus, manuum impoſitione, pijs ab eo interpoſitis ſtipulationibus, in indumentis vero Archiepiſcopali authoritati gravitatíq; conſentaneis, habitáq; per doctum & pium Theologum pro concione, de Paſtoris in gregem officio, curâ & fide, gregíſque viciſſim in Paſtorem amore, obſequio atq; reverentiâ diſerta admonitione; eáq; finitâ Euchariſtiæ, à frequenti graviſſimorum hominum cœtu, perceptione; & ad extremum, omnium communi & ardenti oratione, ut munus jam illi impoſitum maximè cedat ad Dei gloriám, gregis ſalutem ſuæq; conſcientiæ lætum teſtimonium, cum coram Domino geſti muneris rationem ſit redditurus.

Hoc tam felici auſpicio Conſecratus, reliqua pari pietate peregit. In quibus ordine narrandis, ut omnis turpis adulationis ſuſpicio vitetur, nihil cujuſquam auribus dabimus, quod non poſſumus veritati concedere. Lata lex eſt anno primo

primo Reginæ ELIZABETH, ut ad negotia Eccleſiaſtica per totum regnum cautè atq; ordine temperanda, judices quidam Authoritate regiâ delegarentur, quibus omnium Eccleſiaſticarum rerum moderatio, cum civilis & eccleſiaſticæ coërcitionis poteſtate, mandata fuit. Hi *Commiſſarij Regij in Eccleſiaſticis cauſis* dicebantur. His proſpiciendum fuit, ut cum Pontificij inſidias aſſiduè meditarentur, alijq; Evangelium prætendentes novas, ſectas & factiones excitarent, quidam etiam Evangelici ſatis integrè & ingenuè de fide ſentientes paulo eſſent fervidiores, tum litium in Eccleſiaſtico foro ambages, & infiniti penè circuitus, Mediocritatem aliquam & ἐπιείκειαν deſiderarent, ne in tantâ varietate atque diſſenſione, ſtabilienda Religione, ex motu atque diſcordiâ detrimentum Eccleſiæ vel Reip. ſtatus ſentiat. In quo gerendo negotio MATTHÆUS, ut ordine ac dignitate primus, ita vigilantiſſimus ac moderatiſſimus habebatur; ut neque in tam ancipiti rerum ſtatu incommodi aliquid accidere poſſit, quod non præcaveret & anteverteret, neque quenquam de crimine poſtulatum nominatim læderet, aut verborum vel minarum atroci vehementiâ duriùs tractaret, aut æſtu unquam alioqui in judiciis ferveret, quin ſumma temperantiâ & ſedulitate, judiciario ordine ſervato, & crimine per legitimas probationes exquiſito, pœnam tam delicto quàm juri congruam, graviter conſtantérque irrogaret.

Quæ judicandi conſuetudo non minorem ei Gratiam & Authoritatem, quàm Reip. pacem concordiámque conciliavit, nec ullis diſplicuit, præterquam novitiis quibuſdam, opinione ſui inflatis, & temeritate magis quàm judicio ad res novandas atque perturbandas concitatis. Quorum iniquiſſimas querelas & contumelias tam moderatè tulit, ut neque a naturæ ſuæ tam placabilis ſtatu, neque ab Archiepiſcopali Dignitate quicquam diſcederet, neque vindictam de illorum levitate atque petulantiâ ſumeret. Quanta præterea tolerantiâ fuit, ut ipſos reos, & a verâ Religione degeneres lucrifaceret; quantâ pietate, ut ob forenſes Controverſias disjunctos & abalienatos nobiles, compoſitis ſine altercatione atque ſtrepitu cauſis, conciliaret; quantâ patientiâ atque lenitate quorumcunque offenſas tulit, malitiam & audaciam plurimorum fregit, omnes integri ſaníque judicii ſibi aſtrinxit, quicúnque ejus conſuetudinem noverunt, aut judiciis ejus intereſſe ſoliti ſunt, ex multis ejus actis, & exiſtimare facilius poſſunt, & prædicare certiùs, quàm nos ſcribere. Fuit idem in corripiendis & increpandis vitiis, ſine immoderatâ ſævitiâ aut Perſonæ cujuſquam opprobrio, ſatis acris, ut correptum, in quo aliqua emendationis ſignificatio appareret, facile ad ſanitatem reduceret, magíſque vitii proprii pertæſum, quàm ſuæ juſtæ increpationis redderet. Præſentiam ſui atque copiam, omnibus ſua deſideria etiam privatim exponentibus, ſine morâ & difficultate præbuit; fuitque in intelligendis atque percipiendis poſtulantium ſermonibus & mente ſagax, & oratione in reſpondendo placabili atque modeſta; ut quicquid vel conceſſiſſet, vel denegaſſet, id æquitate magnâ fuiſſe vel ipſi poſtulanti videretur. Nullius unquam Sermonem, quantumvis in ſui juris petitione inconcinnum atque rudem, reprehendebat, quin operam magis dabat, ut ex uniuſcujúſque verbis proprium loquentis ſenſum colligeret, eíque perinde jus congruenter redderet. Perorantem unum quémque attentè audivit, niſi eſſet verboſior, neque dicentem de re ſuâ ullum interrupto Sermone turbavit. Quoties autem partes pertinacius in jure hærere, quàm tranſigere malebant aut quoties controverſia altiorem indaginem requirebat, in iſtius cauſæ cognitione cautiſſimus fuit; ut omnia accuratè & ad amuſſim deſcriberentur; in quibus item perpendendis atque repetendis diligentiam ſummam adhibuit, antequam quicquam decerneret atque pronuntiaret.

His rationibus Provinciam ſuam ſine ullo motu aut tumultu, qui ob profligatum Papiſmum, ſæpe ab occultis conſpirationibus expectabatur, pacatè & quietè in officio continuit. Et quamvis in tanta cauſarum litiúmque varietate, in valetudine infirmâ, ipſáque ſenectute (quæ ipſa per ſe morbus eſt) ſummâ animi cura & vigilantia jactatus ſit, quod ſtrenuum & valentem hominem labefactare citò poſſit, animo tamen invicto & indefeſſo ſuggeſtus ſacros crebrò frequentavit, Verbumque Divinum, tàm in Eccleſiâ ſuâ Cathedrali & Metropoliticâ, quàm in Parochialibus permultis, diſertè prædicavit.

His

His igitur generaliter de eo explicatis, ſigillatim & ordine veniamus ad ea, quæ ſuis temporibus acciderunt. Primo Conſecrationis ſuæ anno, *Lamethi* Sacravit undecim, & Confirmavit duos in ſuâ Provinciâ Epiſcopos: proximíſque duobus annis integrum numerum Provinciæ ſuæ Epiſcoporum, Sacrando complevit; præterquam in ſede *Landavenſi*, ubi (ut antè diximus) ab omnibus reliquis Eccleſiis amotis Pontificiis, remanſit *Antonius*.

Hæ Conſecrationes & Confirmationes in Regiſtris apparent.

Epiſcopi qui primo anno ab eo Conſecrati fuerunt, ſunt hi.

EDMUNDUS GRINDALL, Epiſcopus *Londinenſis*; Vir ſpectatæ gravitatis atque prudentiæ; quíque in illâ in cauſas Eccleſiaſticas regiâ delegatione, plurimos diurnos nocturnóſque Labores, non minus diligenter quàm feliciter exantlavit. Cujúſque ſeveritas in tanto negotio fuit neceſſaria, ut qui placabilitate atque clementiâ adduci ad Dei atque Legum Servitium noluerunt, quíque obfirmato animo in pertinaci Sententia ſtetiſſent, acriori caſtigatione compulſi duriùs tractarentur.

RICHARDUS COX, *Elienſis* Epiſcopus, Sacræ Theologiæ Profeſſor; Vir in omni literarum genere verſatus; qui EDWARDUM Regem ſub HENRICO Rege patre antè ab infantiâ bonis literis inſtituerat; quíque *Oxonienſis* Univerſitatis anteà Procancellarius, in eâ regendâ, & in Civili adminiſtratione peritum, & in omnibus humanitatis artibus, ſacrísque literis copioſiſſimè inſtructum, ſe oſtenderat.

EDWINUS SANDS, *Wigornienſis* Epiſcopus; Qui antè in Academiâ *Cantabrigienſi* Pontificias Traditiones multis diſputationibus in publicis Scholis habitis, ſæpiúſque pro Concione apud Populum acutè atque diſertè refellit, & Theologiam profeſſus, Magiſtratus Academiales, Procuratoris nempe & Procancellarii, cum ſummâ laude, ordine geſſit. Hic, jam Epiſcopus *Wigornienſis*, in Pontificiis è ſuâ Parochia profligandis tam acris fuit atque vehemens, ut nullius unquam interceſſionibus aut precibus pro eis tolerandis, potuit ſuperâri.

JOHANNES JUELL, *Salisburienſis* Epiſcopus. Hic omnes a Pontificiis contra rectum Scripturarum ſenſum motas controverſias, accuratiſſimo ſtudio inveſtigavit. Et ante ſuſceptum Epiſcopatum, pro publicâ frequentis populi concione *Londini* in cœmiterio *Paulino* Pontificios, de principalibus ſuis Dogmatibus in apertum diſcrimen & aciem poſtulavit, eáque aſſeruit, neque Scripturarum, neque Patrum Orthodoxorum, neque Conciliorum, quingentis poſt Domini aſcenſionem annis celebratorum, authoritate ſtare poſſe. Pontificii hâc provocatione laceſſiti, Libello *Hardingi* profugi nomine edito, decreta ſua a JUELLO convulſa, defenderunt. Quæ alterâ ſua reſponſione JUELLUS, jam Epiſcopus factus, oppugnavit, planéque evertit, atque fregit. Extátque ea de re liber mira facundia, totiúſque Eccleſiaſticæ doctrinæ amplitudine atque copiâ refertus, ac vulgari Sermone divulgatus. Qui exquitiſſima pluriúmque annorum lucubratione meditata Pontificiorum Argumenta, non conciſè ac jejunè, ſed confluentibus atque cumulatis omnis Eccleſiaſticæ peritiæ vetuſtatíſque rationibus, pleniſſime perfectiſſiméque diluit. Idem & Eccleſiæ *Anglicanæ* Apologiam Latina oratione non minus concinna & eleganti, conſcripſit. Moribus commodis ac manſuetis fuit, ſuámque dioceſim ſine contentione tranquille gubernavit.

Poſt hos, GILBERTUS BARCLEY, *Bathonienſis & Wellenſis* Epiſcopus, JOHANNES BENTHAM, *Lichfeldenſis & Coventrenſis*, ROWLANDUS MERICKE *Banchorenſis*, THOMAS YONG, *Menevenſis*, RICHARDUS DAVID, *Aſſavenſis*. Omnes hi in Theologiâ perdocti, vitáque integri atque graves, ab exilio, in quod in MARIÆ Regno abierunt, reverſi ſunt.

Deinde NICOLAUS BULLINGHAM, in jure Civili & Canonico primò inſtitutus, & regnante EDWARDO *Lincolnienſis* Epiſcopi Vicarius; deinde cum in MARIÆ Regno ab eo munere vacaret, Theologiâ adjunctâ, ob gravitatem placabilitatémque naturæ, cum jam MATTHÆUS *Cantuarienſis* Archiepiſcopus eum ad ſua Tribunalia moderanda deſtinaſſet, ad *Lincolnienſem* Epiſcopatum evectus eſt.

Et EDMUNDUS GHEST, in Sacrâ Theologiâ multò ſtudio, magnáque laude verſatus, ex familia *Cantuarienſis* Archiepiſcopi, & Archidiaconatu *Cantuarienſi*, *Roff.* Dioceſi præfectus eſt. Hi duo in *Angliâ*, regnante MARIA, & Pontificiis dominantibus, latebras quæſiverunt; eâſque, cum a Pontificiorum exploratoribus vix tutò eſſe poterant, crebrò mutaverunt.

Eodem anno Confirmati ſunt GULIELMUS BARLOE, regnante EDWARDO Rege, *Bathonienſis & Wellenſis* Epiſcopus, ad Epiſcopatum *Ciceſtrenſem* poſtulatus: Et JOHANNES SCORYE a *Ciceſtrenſi* Epiſcopatu, quem, eodem EDWARDO Rege, geſſerat, ad ſedem *Herefordenſem*. Hi ambo, regnante MARIA, cum aliis exulaverant.

Proximo anno *Lamethi* Conſecravit hos;

ROBERTUM HORN, *Wintonienſem* Epiſcopum, Sacræ Theologiæ Profeſſorem. Hic *Dunelmenſis* Decanus, inde in exilium actus, reverſus & reſtitutus, antè fuerat: Vir animo magno, & ingenio profundo, & in olfaciendis adverſariorum technis non minus Sagax, quàm in antevertendis evitandíſque prudens. In verbi prædicatione aſſiduus, & in differendo promptus atque acris fuit. Scripſit Sermone *Anglico* acutè & copioſè contra FECKNAMMUM, *Weſtmonaſterienſem* quondam Abbatem, de Authoritate Regiâ in cauſis Eccleſiaſticis. Dioceſim rexit ſummâ ſeveritate, quâ Pontificios in eâ occidui Regni parte potentiores & præfractiores compeſcuit, cæteros tamen, ſedulâ quadam & exquiſitâ humanitate, perbenignè ſemper tractavit.

JOHANNEM PARKURST, *Norvicenſem* Epiſcopum,
RICHARDUM CHEINEY, *Gloceſtrenſem*,
THOMAM DAVID, *Aſſavenſem*,
EDMUNDUM SCAMBLERUM, *Petriburgenſem*, qui domeſticus fuerat ejus Capellanus.

Præter hos quinque, Confirmavit eodem anno, in *Eboracenſi* Metropoliticâ Eccleſia, THOMAM YONG Archiepiſcopum, a ſede *Menevenſi* tranſlatum, & THOMAM DAVID in ſede *Menevenſi* ab *Aſſavenſi* deductum.

Sedibus itaque Epiſcopalibus in Provinciâ ſuâ jam completis, moritur ANTONIUS *Tavenſis*, ſeu *Landavenſis* Epiſcopus, qui a Pontificiis (ut diximus) deſcivit, & adhæſit Evangelicis. In cujus locum HUGO DAVIDS Legum Doctor, ſucceſſit, *Lamethi* Conſecratus. Itaque totus Epiſcoporum in *Cantuarienſi* Provincia numerus, accepta a MATTHÆO Archiepiſcopo impoſitione manuum, perfectus atque completus eſt.

Qua quidem in re, non minus felicia & inſignia MATTHÆI tempora fuerunt, quàm in ſua (quam diximus) benè cœptâ & auſpicatâ inauguratione. Nam in priorum Archiepiſcoporum Hiſtoriis memorabile Scriptores referunt, ſiquis Archiepiſcopus tres vel quatuor Confratrês ordinaverit. ANSELMUS perhibetur quinque, & ante eum PLEGMUNDUS ſeptem uno eodémque die, Conſecraſſe. Hoc Antiquitas mirabatur. At hic primo, ut patet, anno, Sacravit undecim, & Confirmavit duos. Præterea, tribus primis geſti Archiepiſcopatus annis, totum numerum Epiſcoporum, contumaciâ Pontificiorum vacuum, redintegravit. Quod, ex omnibus *Cantuarienſibus* Archiepiſcopis, huic ſoli uſu venit. Sed nec minus beatus in conficiendo illo numero, quàm in ipſo delectu, ac unius cujúſque Epiſcopi meritis & excellentiâ fuit. E quibus nemo fuit, qui & diſerto Sermone, & Scripturarum Scientiâ, Dei Verbum diſertè eloqui, rectéque ac prudenter diſtribuere, habita loci, temporis & auditorum ratione, non novit atque conſuevit.

Sic itáque diſpoſitis, per totius ſuæ Provinciæ Dioceſes, piis Doctiſque Paſtoribus, ut de inferioribus Provinciæ ſuæ membris certius perfectiúſque cognoſceret, inſtituit Viſitationes, ſuam autem *Cantuarienſem* Dioceſim ipſe peragravit. Et ut omnem lucri acquirendi ſuſpicionem averteret, Procurationes Viſitationis ratione pendi ſolitas, & conſuetas, Parochis ipſis ſponte remiſit; & itinera ſingula ſumptibus ſuis confecit. In reliquis Dioceſibus aut non viſitavit, ne ſumptibus gravaret Provinciales, aut Viſitationem delegavit moderato alicui ſuo Procuratori, & Procurationum emolumentum nunquam vindicavit; ſed aut in Epiſcopum ſuo nomine Viſitantem, cujus Epiſcopales fructus tenues & exiles erant, contulit; Veluti Epiſcopo *Exonienſi*; aut inter pauperes diſtribuit, ſicut in *Norvicenſi* Viſitatione; aut non exegit omnino.

Hactenus quæ in publicis rebus geſſit, explicuimus: nunc de Familia, privatíſque ſuis Actis, dicamus.

Conjugem privatus duxit *Cantabrigiæ*, nomine MARGARETAM, lectiſſimam fœminam, omnibus corporis animíque dotibus politam, viro morigeram, indulgentem atque obſequentem. Hanc, conjugali fide & amore ſeptem annis,

annis, ante contractas aut celebratas nuptias, dilexit. Quod tempus mutuo utriúſque conſenſu datum eſt. Quia Rex HENRICUS, Pontificiis ſuadentibus, capite ſanxiſſet, ſi ſacerdotalis Ordinis quiſpiam contraheret nuptias. Interea illa, ne importuniſſimâ quidem procorum turbâ, etſi ob illam Sanctionem vix ſpes eſſet cum MATTHÆO nubendi, abduci potuit, quin innupta manere voluit potius quam a fide datâ recedere. Sed poſtea, HENRICO mortuo, & ab EDWARDO ſublata illâ Sanctione, conjugióque clericis permiſſo, Matrimonio juncti. In quo, ſummo conjugali cultu inter ſe invicem præſtito & obſervato, 21 annis unà vixerunt. Ea, ut Mater familias, & ſatis frugi & ſatis lauta fuit, ita cum ad Archiepiſcopalem Celſitudinem MATTHÆUS aſcenderat, ſedula fuit, ut in tantâ Dignitate, auctâ familiâ, omnia ornatè & munificè adminiſtrarentur. Id quod in omni Domeſtico ſumptu & apparatu tam intelligenter, & ad mariti normam tam exquiſitè effecit, ut ejus operâ & induſtriâ, ſine honoris ſui, aut rei familiaris incommodo, gravioribus Eccleſiæ & Reip. rebus commodè vacare poſſit.

Ex hac quatuor Liberos procreavit: quorum duo immaturâ morte ſublati ſunt. Superſtites habet *Johannem* & *Matthæum*, juvenes humanitate, comitate, urbanitate, omnibúſque paternis materníſque moribus ornatos. Hos tam domi apud ſe, quàm in Academiâ *Cantabrigienſi*, liberalibus artibus inſtitui accuratè curavit. Cúmque ad virilem ætatem perveniſſent, ex Epiſcoporum fratrum filiabus, eis Matrimonia conciliavit. Major natu *Johannam* RICHARDI COX *Elienſis* Epiſcopi, alter *Franciſcam* WILHELMI BARLOE Epiſcopi *Ciceſtrenſis*, filiam duxit. Hos conjugatos, etiam poſt *Margaretæ* ſuæ mortem, (de quâ ſuo loco dicendum eſt) Domi apud ſe MATTHÆUS tenuit: tum ut ſuo exemplo Matrimonialia diſcerent obſequia, tum ut tam charæ conjugis abductæ deſiderium, liberorum conſuetudine jucundâ, leniret. Quæ res & illis ornamento, & ſibi ſolatio fuit. In privatis enim ſuis rebus eos exercuit, eorúmque operâ uſus eſt, ut ad res aptè poſtea gerendas aptiores faceret. Erantque non minùs domeſticis atque famulis, quàm advenis & peregrinis, chari atque grati: quos frequenter accedentes atque decedentes comiter prudenterque tractabant. Hanc ex patris præſcripto viventes collegerunt benevolentiam, patri honorificam, ſibíque hæreditariam.

Famulatus hujus Archiepiſcopi copioſus & elegans fuit, decenti ordine diſtinctus atque diſtributus; & a Juvenibus tam generoſis, quàm plebeiis, tanto judicio ſumptus & completus, ut neminem domi ſuæ aleret, qui Deum integrè ac ſincerè non coleret, quíque præter quotidianum Servitium, in aliquo Doctrinæ vel artificii genere ad illa juvenilia otia, quæ ad vitia proclives faciunt, tollenda, non elaboraret. Ita precibus communibus invocari Deum, a ſuo toto famulatu in domeſticam Capellam congregato indies, tam antemeridianis quám pomeridianis horis, voluit: quibus ipſe niſi magnâ valetudinis aut Reipublicæ abductus cauſâ, ut ex ſe virtutem ſui diſcerent, ſemper interfuit. Abſentes autem, ſine magna & neceſſariâ cauſâ, ex ſuo familiæ inſtituto increpati, & prandio mulctati fuerunt. Quos etiam crebris divinis concionibus, vel in Capellâ, vel in Eccleſiâ Parochiali vicinâ, a ſuis Capellanis, vel ab aliis prædicandi licentiam poſcentibus, de quibus ipſe periculum facere voluit, Sacro Verbo frequenter inſtruxit.

Miniſtri, per quos famulorum gregem in officio continuit, erant viri ornati atque graves. Capellanos a domeſticis muneribus & officiis, eóſque Sacrarum Literarum Studio, & Verbi frequenti prædicationi incumbere aſſiduè volebat.

Hic mos, in quotidianis familiæ epulis, ſive a ſe inſtitutus, ſive a Majoribus acceptus, ſervabatur; ut in Aulâ menſas a dextris poſitas Seneſchallus primò diſcumbens cum generoſioribus famulis, occuparet, & ex alterâ parte Eleemoſynarius cum Clericis, reliquóque famulatu ſederet. Quibus eſculenta, poculenta, omníſque generis Victualia tam ſalubriter apparata, tantáque copia refertis ferculis apponebantur, ut neque ad Sanitatem, neque ad Saturitatem a quocúnque deſiderari amplius poſſit. Idque quotidie indicabat, ſublatis Epulis inter mendicos ſummâ fame ſitíque laborantes, fragmentorum ad portam facta diſtributio, quibus ipſi famelici ſaturati diſceſſerunt. Hæc in Aula quotidie celebrata lautities tanto ſibi laudi & ornamento fuit, ut quicúnque, qui ſupra equeſtrem ordinem non fuiſſet, prandii vel cœnæ tempore acceſſiſſet, cum Seneſchallo, vel Eleemoſynario convivari è ſua Dignitate atque animo potuiſſet. Eáque præte-

rea ex Archiepiſcopi præcepto fuit Miniſtrorum, in excipendis tractandíſque hoſpitibus, comitas & affabilitas, ut convivali tempore, præſentes aut tranſeuntes, ad aliquam pro ordine atque Dignitate ſuâ convenientem menſam, aſſumerentur. Sermo totius familiæ convivalis nunquam fuit rixoſus aut contentioſus, ſed tranquillus & modeſtus, & plerúmque de moribus ad Religionem Divinam formandis, aut de rebus honeſtis. Siquis aut altiùs loqueretur, aut in Sermonem parùm honeſtum incideret, ei ſtatim ab Aulæ animadverſore acclamatum fuit ſilentium. Atque hæcde Conjugio, liberis, atque famulatu ſuo, nunc & alia pari brevitate perſtringamus.

Poſtquam quatuor jam annos in Archiepiſcopatu ſediſſet, plurimáque ad religionem divinúmque Cultum in Provinciâ ſtatuiſſet, Primitias Regiæ Majeſtati Archiepiſcopatus ſui perſolviſſet, rem totam familiarem compoſuiſſet, ſupellectili præclara, pro rei dignitate, ornaſſet, cum a præclaris rebus gerendis, naturâ totáque anteactæ vitæ conſuetudine, ceſſare non poterat, ſedis Archiepiſcopalis *Cantuarienſis* Palatium, celeberrimum illud quidem, antiquiſſimum & ampliſſimum, ſed ipſa vetuſtate ſua non modo caducum, & ad ruinam propenſum, verum etiam igne deflagratum, & in permultis ædificiis ſolo æquatum, voluit renovare, & ad priſtinam Magnificentiam reſtaurare. Opus ſanè arduum atque ſumptuoſum: his præſertim temporibus, in quibus extenuatis & avulſis plurimis Archiepiſcopatus prædiis atque facultatibus, omniúmque aliarum rerum, tam ad victum quotidianum, quàm ad ædificia extruenda neceſſariarum, auctâ caritate, & opificum ſtipendiis, longè quàm unquam antè gravioribus, nihilominus familiæ lautities amplificanda potius quàm minuenda cenſebatur. Nulla præterea lapidum, cæmentorum aut ligni copia, ei aut a prædeceſſoribus relicta fuit, aut aliunde miniſtrari ſine grandi pecuniâ, potuit: Ut permulti his incommodis deterriti ad demoliendas quam ædificandas Epiſcopales ædes, eſſent paratiores. Sed ille abduci à tam præclaro propoſito, nullâ difficultate potuit, quin opus tantum aggreſſus ad exitum finémque perduxit. In hoc opere mille quadringentas amplius libras expendit. Quos ſumptus eo fecit libentius, quod acceperat, Anno 1519. CAROLUM Quintum Imperatorem, cum in *Angliam* ad HENRICUM VIII. CATERINÆ Reginæ, Amitæ ſuæ, viſendi gratiâ, veniſſet, regalibus epulis ſediſſe, & magnificis Triumphis in eadem Aulâ delectatum. In quo convivio CAROLUS cum ſuis miniſtris & ſatellitibus ſuperiorem, HENRICUS Rex cum Reginâ & Proceribus inferiorem Aulæ partem, tenebant. Maxima vero tuendi atque conſervandi tanti Palatii amplitudinem & majeſtatem ei cauſa fuit, frequentes anteactæ regum atque reginarum Coronationes, atque Archiepiſcoporum *Cantuarienſium* inthronizationes ibi exquiſitiſſimis conviviis, & celeberrimo Nobilium & Generoſorum concurſu, & infinita reliquorum turbâ, ſæpiſſimè celebratæ. In quibus etiam, maximâ Nobilitate illuſtrati quondam Proceres, Duces atque Comites Seneſchalli atque Pincernæ munera gerebant, annuis præmiis atque largitione tanto Archiepiſcopo, tantiſque viris digni retributi. Ut pridem anno Salutis 1504. cum WILHELMUS WARHAM Archiepiſcopus *Cant.* Archiepiſcopatus thronum & poſſeſſionem ingrederetur, inſtruxit ingenti ſumptu & apparatu Convivium: in quo ampliſſimus Dux *Buckinghamiæ* EDWARDUS, ei ut Seneſchallus miniſtravit, & Domeſticæ ſuæ catervæ præfuit. Quarum memoriam, ex hac ſuæ veteri pulchritudini reſtitutione, in eo palatio retineri voluit.

Hoc autem opere perfecto, cum ex terrarum permutationibus, quas HENRICUS Rex cum THOMA, & Regina ELIZABETH ex legis, anno regni ſui primo, ea de re latæ vigore, Archiepiſcopali ſede vacante, fecerant, Decimas plurimáſq; Rectorias accepiſſet, earum omnium Eccleſiarum Parochialium, in quibus Decimas percepiſſet, Choros, vel lapſos, vel ruinam minantes, magnis ſuis ſumptibus reparavit. Et quamvis illos affluentes & nimios inthronizationis ſuæ ſumptus in hac inopiâ & exilitate conſultò omiſit, ſicut & permulti ante eum Archiepiſcopi, & REGINALDUS POLUS, quì eum proximè anteceſſit, fecerunt, his tamen tam magnis ſic expeditis ſumptibus, ut in ære non eſſet cujúſq; alieno, ſecúmq; conſideraſſet non aliam fuiſſe tam ingentis extruendi olim Palatij cauſam, quam hoſpitalitatis & munificentiæ, rationem ſecum inivit, quo pacto ad veteris benignitatis liberalitatíſq; exemplum, multitudini *Cantiorum* parochianorum ſuorum copioſæ, convivium Archiepiſcopale, & tantæ ſtructuræ dignum, exhiberet.

Itaque

Itaq; anno altero poſt inſtaurationem Palatii, pro toto *Cantii* Comitatu, cum tam Civilium, quam Criminalium & Capitalium judiciorum comitia haberentur *Cantuariæ*, quo neceſſe erat tam generoſos, quam magnam plebeiorum multitudinem convenire, magnáq; etiam ignobilis turba (ut in ejuſmodi ſolent conventibus) ultro confluxerat, captavit occaſionem, ut Aulam, jam renovatâ veteri pulchritudine, tam longè latéq; patentem, hâc multitudine, dapibúſq; refertis et exquiſitis, repleret. Hæc judicia ASSISAS *Angli* vocant, quæ in ſingulis regni Comitatibus his annuatim à Circulatoribus, ſeu itinerantibus Judicibus expediuntur. In *Cantio* autem Judices tum erant *Johannes Southecot*, unus ex his qui in foro, quod *Regium Bancum* appellatur, de Capitalibus criminibus, aliíſq; noxis cognoſcunt, & *Gilbertus Gerardus* Armiger, generalis Regiæ celſitudinis Procurator, eodémq; anno *Thomas Kemp* Eques Auratus Vicecomes fuit; cujus munus eſt ſontes & reos comprehendere, & in vinculis, vel ſub cuſtodia ad quæſtiones, atq; pœnas reſervare. Hos ad ſe cum generoſis vocatos, ut huic à ſe indicto convivio intereſſent. Quod cum conceſſiſſent, reliquam multitudinem per præcones & nuntios convocavit.

Deſtinato Convivij die, Aula vaſis aureis & argenteis, mensíſq; Patavis ornatis tapetibus inſtructa, ſplendida fulget. Aderant Judices & Vicecomes, cum Equitibus, Advocatis, & Aſſeſſoribus, & reliqua Procuratorum atq; Leguleiorum turba ſtipati, totáq; plebs confertim ingreſſa eſt. Conviviſq; ex ſua dignitate per menſas ſingulas ordine diſtributis, delicatiſſima cujúſq; generis cibi potúſq; genera ab Archiepiſcopi famulis, qui ſoli miniſtrabant, adhibebantur. Convivarum autem accubationes ob eorum multitudinem crebrò iterabantur; ſed his publicorum judiciorum temporibus, fœminis in interiora Palatii loca ad lectiſſimam ſuam conjugem receptis, convivium ex viris conſtabat. Alias enim (ut mox dicemus) viros & uxores conviviis ſuis adhibebat. Quod quidem Convivium, ob dapium copiam ac delectum, ejúſq; ordinem, affluentiam, adminiſtrationem, & gratiſſimum erga ſuos *Cantios*, omnium ab omnibus ordinibus ſummâ humanitate acceptum, crebríſq; ſermonibus repetitum eſt.

Hâc autem epulari comitate, pari multitudine ac frequentiâ, etiam aliàs uſus eſt. Sed quia jam omnium ordinum per totum *Cantium* conventus & concurſus factus eſt, hæc celeberrima & abundantiſſima viſa eſt. In feſto enim Penteceſtes antecedente, Archiepiſcopus ad Clerum & Populum Civitatis *Cantuarienſis* de Verbo Dei in Eccleſiâ ſuâ Metropoliticâ habuit orationem è ſuggeſtu. Quâ finitâ, & ſacrâ Synaxi participatâ, à Decano atque Clericis, à Prætore Civibûſque illius urbis, nonnullíſque viris Comitatus *Cantii* generoſis, ad prandium & convivium invitatis, domum deductus eſt. In his epulis, quæ triduo duraverunt, Archiepiſcopus in medio ad ſupremam menſam ſedebat. A cujus dextris urbanus Prætor atque viri ex utráque parte, eíſque è regione fœminæ ex altera parte, decumbebant. Reliquas in Aulæ longitudinem porrectas menſas viri à dextris, & mulieres à ſiniſtris occupabant. Ut convivarum accubatio, inſtar virorum atque fœminarum ex adverſo & regione collocatarum linearum, videri poſſit. Quam accumbendi rationem in honorem Regiæ Majeſtatis ſtatuit, quod ſub eâ Regni dominâ, à Pontificiorum minis ac ſævitiâ liberatus, ad Archiepiſcopale culmen perveniſſet.

Eundem etiam convivii morem, in Feſto ſanctæ & individuæ Trinitatis, in illuſtriſſimi Regis HENRICI VIII. memoriam, ultimi Eccleſiæ *Cantuarienſis* inſtauratoris, morúmque atque Rituum Eccleſiaſticorum optimi Cenſoris, ſervavit. Quo die pro populi concione, edito Verbo Dei, Archiepiſcopus in ſacrâ Synaxi myſticum panem populo diſtribuit; & ad ſuum Palatium, à clero atque populo *Cantuarienſis* Civitatis, ad epulas præfatas ductus eſt.

Anno Dom. 1566. Conſecravit NICOLAUM ROBINSON, ſacræ Theologiæ Profeſſorem, Epiſcopum *Bangorenſem*, virum prudentem, & illis humanioribus literis atque Theologiâ non minus excultum, quàm Latinâ patriâque Linguâ facundum. Hic à *Cantabrigienſi* Academiâ profectus, ubi in MARIÆ Regno multas a Pontificiis illatas calamitates paſſus eſt, hujus Archiepiſcopi domeſticus Capellanus fuit.

Anno Dom. 1567. Confirmavit HENRICUM CURWIN, Legum Doctorem, *Oxonienſem* Epiſcopum. Hic *Dublinienſis* in *Hibernia* fuit Archiepiſcopus, illiúſque Inſulæ Cancellarius: Vir in jure civili peritus. Cúmque eo munere

nere multis annis præclarè functus eſſet, ſenectute jam ingraveſcente, patriam repetiit, & Reginæ ELIZABETHÆ gratiâ ad *Oxonienſem* Epiſcopatum tranſlatus eſt.

Anno Dom. 1569. Conſecravit RICHARDUM ROGERS ſacræ Theologiæ Baccalaureum, Epiſcopum Suffraganeum *Dovorienſem.*

Anno Dom. 1570. rediit *Cantuariam,* & die Aſcenſionis, in Eccleſiâ Metropoliticâ *Cantuarienſem* populum atque Clerum divino Sermone pavit: Diéque Pentecoſtes, biduóque ſequenti lautum convivium in Aulâ Palatii, eo quem ſuprà deſcripſimus ordine, civibus *Cantuarienſibus* utriúſque ſexus, exhibuit.

Eodemque Anno, Prædeceſſorum ſuorum vetus exemplum, longævo tempore intermiſſum, in ſacrandis Epiſcopis renovavit. Cum enim antiquitùs ad Metropoliticam Eccleſiam *Cantuarienſem,* ex jure atque privilegio, Epiſcopi acceſſiſſent Conſecratum, hic mos deſuetudine pœne amiſſus eſt. Itaque cum EDMUNDUS GRINDAL *Londinenſis* Epiſcopus (de quo anteà diximus) ad Archiepiſcopatum *Eboracenſem* poſtulatus; & RICHARDUS CURTEIS Epiſcopus *Ciceſtrenſis* electus eſſet, hujus Conſecrationem, & illius Confirmationem, ex veteri more atque jure voluit *Cantuariæ* celebrari. Itaque in feſto *Trinitatis,* in quo RICHARDUS CURTEIS (qui etiam fuit Capellanus ſuus) gratis ſine debitâ & conſuetâ remuneratione Conſecratus eſt; Verbo Divino per *Cantuarienſem* Decanum, virum doctum & facundum, è ſuggeſtu prædicato, & Cœna Domini celebrata, in memoriam illuſtriſſimi antedicti Regis HENRICI VIII. qui illam Eccleſiam, excluſis Monachis, reformavit, convivium, in aulâ Palatii magnificè atque ſplendidè apparatum, celebravit. Hoc convivium merito ſuo *Archiepiſcopale* dicendum eſt, quia ab Archiepiſcopo *Cantuarienſi* Archiepiſcopus *Eboracenſis* invitatus eſt. Intererant autem huic convivio præter *Eboracenſem,* ROBERTUS HORN *Wintonienſis* Epiſcopus, & EDMUNDUS GHEST tunc *Roffenſis,* necnon RICHARDUS CURTEIS *Ciceſtrenſis* jam Conſecratus: Qui, cum illius civitatis convivis honoratioribus, ſuperiores antè menſas occupabant, reliquæ menſæ à toto Eccleſiæ Metropoliticæ clero, adhibitis etiam cujuſcúnque generis illius Eccleſiæ miniſtris & hominibus, ipsíſque adeo pueris, tenebantur, ut illius inclytiſſimi Regis HENRICI VIII. tam ſanctum piúmque inſtitutum memoriâ renovarent, atque conſervarent. In remotioribus autem atque imâ Aulâ poſitis menſis, utriúſque ſexus pauperes ex hoſpitiis S. *Johannis* de *Harbaldowne* vocati, ſedebant. Ut eorum inter epulandum intuitu & aſpectu, hi Archiepiſcopi & Epiſcopi ad ſummum dignitatis gradum, ex magnis Calamitatibus perducti, tam miſericordis Domini, qui eos liberavit, meminiſſe poterint.

Die vero ſequente, qui fuit dies Lunæ, in Eccleſiâ Metropoliticâ *Cantuarienſi* EDMUNDUM GRINDAL, *Eboracenſem* Archiepiſcopum Confirmavit, & in ſuæ ſedis poſſeſſionem induxit, in copioſâ ſpectabilium virorum præſentiâ, & adhibitis ROBERTO HORN ac EDMUNDO GHEST, *Wintonienſi* atque *Roffenſi* Epiſcopis. Hic EDMUNDUS GRINDAL in Academiâ etiam *Cantabrigienſi,* & Aulâ *Pembrochianâ,* cujus ruſtica prædia, Collegii *Corporis Chriſti,* unde MATTHÆUS profectus eſt, prædiis adjuncta ſunt, EDWARDI Regis VI. temporibus, tempore, ætate atque gradu minor vixit. Sed percommodè & opportunè accidit Reip. ut Reginæ ELIZABETHÆ tempore, utríque eundem pœnè gradum Archiepiſcopalem ſcanderent.

Eodem anno, tertio die menſis Julii Viſitationem ſuam ordinariam, precibus in Metropoliticæ Eccleſiæ choro perlectis, concionéque per Capellanum quendam ſuum habitâ, in domo Capitulari, præſentibus tam Decano atque Clero, quàm permultis oppidanis, inchoavit: eandémque, multis intermiſſis continuationibus, in 22. ejuſdem menſis diem diſtulit. Quo die Injunctiones ſalubres, multíſque de cauſis populo atque clero *Cantuariæ* ſuæ dioceſis neceſſarias, promulgavit, eíſque ſervandas tradidit. Hæc ultima fuit ſuæ Viſitationis ſeſſio.

Undecimo autem dicti menſis die, cum Judices (de quibus antè dictum eſt) & Vicecomes, atque cum generoſis plebs ad ea judicia, quas ASSISAS vocant, *Cantuariam* adveniſſent, edidit rurſus in Aulâ ſuâ Palatinâ, eodem ordine, eadémque

eadémque celebritate, quam ſuprà retulimus, magnificè inſtructum & apparatum convivium.

Diéque Jovis ſequente, EDWINUS SANDS à *Wigornienſi* ſede ad *Londinenſem* poſtulatus, *Cantuariam* venit ad Archiepiſcopum viſendum. A quo perbenignè ac liberaliter acceptus eſt. Ibi cum bidui moram feciſſet, die Sabbati diſceſſit manè, Procuratoribúſque pro eo intervenientibus, eodem die poſtulatio ſui *Londini* confirmata eſt.

His *Cantuariæ* negotiis finitis, eâ urbe decedit, & cum toto ſuo famulatu ad *Sittingborn* profectus eſt. Poſtridie ad *Graveſend* meridie venit. Ibi pranſus per *Thameſim* fluvium, ſuas Ædes, *Lamethi* poſitas, cum totâ familiâ, ſalvus linteribus perductus eſt.

Sed ejus redditus fuit hac causâ triſtiſſimus, quòd brevi poſteà ad dilectiſſimæ ſuæ conjugis funera venit. Cujus ideo fuit ei acerbior, quòd ejus erga ſe intimum ac conjugalem amorem, tam in ſecundis quàm adverſis rebus perſpexerat.

Fuit enim ea ſemper muliebri obſequio atque verecundiâ, ut RIDLEIUS *Londinenſis* Epiſcopus, de cujus vitâ & martyrio in REGINALDI narratione dictum eſt, quanquam ex profeſſo cœlibatum ſequutus abſtinuit à nuptiis, tamen accedens *Cantabrigiam*, cum jam *Londinenſis* eſſet Epiſcopus, cum ſæpius ad Collegium *Corporis Chriſti* à MATTHÆO, qui tum (ut diximus ei præfuerat) invitaretur, perſpectâ in muliebri venuſtate tantâ gravitate atque prudentiâ, quaſi MATTHÆI gratulans nuptiis, ſibíque quærens ſimiles, rogavit, *An ſororem haberet ſibi ſimilem?* Deinde, ſequutis illis conjugato clero MARIÆ ærumnoſis temporibus, tanto fuit ſolatio marito, ut omnium dignitatum & poſſeſſionum amiſſionem ne moleſtam quidem ejus conſuetudine ſibi putavit. Educavítq; tum eâ felicitate liberos, ut quanquam inviſum tum eſſet, ſacerdotis dici aut haberi filius, hos tamen à tam prudenti matre, tam piè & liberaliter educatos ipſi Pontificii infeſti ſacerdotum nuptiis, adamarent. Nec minus in adverſis conſolatrix, quàm in ſecundis adjutrix marito fuit. Quicquid enim magnificè atq; excelsè agere voluit, ad quod naturâ & conſuetudine ſuâ ſemper propenſus fuit, illa eum conſilio, operâ, totíſq; ſuis viribus juvit; Ut in his ſplendidis egregiiſq; conviviis atq; ſtructuris, in quibus tranſigendis ei cum marito ſemper conſentienti conjugi, neq; voluntas defuit, neq; induſtria.

Sed hanc 17 die Auguſti ex Dei Voluntate, cum 51 annos vixiſſet, diſſolvi oportuit, & eſſe cum Chriſto. Quod & ipſâ optavit anteà ſæpiùs; noviſſiméque cum *Cantuariam* reliquit, quaſi non reditura, *Lamethum* profecta eſt. Quò cum perveniſſet, correpta communi quæ per populum ferebatur febri, in ægritudine tolerans, de reſurrectione atq; vitâ æternâ certa, animam cum gaudio Deo creatori efflavit 17. Auguſti die, horâ meridianâ 12. Corpus ejus jacet intra Eccleſiæ parochialis parietes *Lamethi*, in ſacello, cujus jus ad ædes *Norfolcienſium* Ducum, quarum ipſa legitimam, permiſſu viri, hæreditatem viva nacta eſt. Ejus tumulo hanc aureis literis inſculptam ſententiam, illi & ſibi, in ſpem reſurrectionis, maritus poſuit:

QUI CREDIT IN ME NON MORIETUR IN ÆTERNUM.

Eodem etiam anno NICOLAUM BULLINGHAM, Legum Doctorem a ſede *Lincolnienſi* poſtulatum, in *Wigornienſi* Epiſcopatu Confirmavit, 26 die Januarii. In cujus locum THOMAM COOPERUM ſacræ Theologiæ Profeſſorem, *Lincolnienſem* Epiſcopum *Lamethi* Conſecravit. Hic THOMAS *Magdalenenſis* Ludimagiſter, *Oxonij* diu tenui fortunâ fuit, ſed ob linguæ Latinæ atq; humanarum artium, peritiam, in ſummâ omnium eruditorum benevolentiâ laudéq; vixit. Eáq; famâ ac celebritate Reginæ notus Collegij *Chriſti Oxonij*, & Eccleſiæ Cathedralis *Gloceſtrenſis* Decanus conſtitutus eſt. Tum Procancellarius *Oxonienſis* Academiæ, ab Illuſtriſſimo Comite *Leiceſtrenſi* ejuſdem Academiæ Cancellario deputatus; & à privatâ vitâ ad publicum gerendum Magiſtratum perductus, proverbium illud exemplo probavit ſuo; *Magiſtratum virum indicare.* Quem tantâ prudentiâ geſſit, ut latentem ibi Pontificiam factionem extirparet atq; profligaret, & permultos ad Theologiæ ſtudium incenderet; deſides verò & luxui deditos penitus exterminaret & abigeret.

Idémq;

Idémq; ſuſcepto miniſterio, diligentiam, facundiam & ſcientiam ſummam, in divino Verbo declarando, oſtendit.

Poſt hunc Conſecratum, WILHELMUS BRADBRIDGE, Sacræ Theologiæ Profeſſor, Decanus *Salisburienſis*, *Exonienſis* Epiſcopus 18. menſis Martij eodem anno, *Lamethi* etiam Conſecratus eſt.

His tam doctorum Patrum Conſecrationibus & Confirmationibus, cum ſibi feliciſſimus MATTHÆUS viſus eſt, accidit ei ſubita & inexpectata calamitas, ex chariſſimi ſui fratris, JOHANNIS JUELL *Salisburienſis* Epiſcopi, immaturâ morte. Hic, acceptâ ab Archiepiſcopo MATTHÆO *Briſtolienſis* Dioceſis jam vacantis viſitandæ poteſtate, cum jam eſſet in itinere, in quadam *Wiltonienſis* Comitatus villâ, quæ *Monckton Farley* nuncupatur, 13 mille paſſubus à *Briſtoliâ* diſtante, 23 Septembris 1571. obijt. Pridiéq; in alterâ domo ſuâ, cum æger eſſet, teſtamentum ſuum reſcribi, atq; confirmari juſſit. In quo verè teſtatur, conſcientiâ ſibi teſtimonium perhibente, quàm vigilantem & perpetuam operam in Chriſti Evangelio propagando poſuerit, ſpémq; certam ſe habere, operas & vigilias ſuas, populo Chriſtiano acceptas & gratas fore. De hujus ſcriptis operibus antea diximus, quibus memoriam atq; deſiderium ſui reliquit poſteris. Et quanquam nobis immortalitate dignus viſus ſit, illa tamen ſumma dies atq; mors omnibus hominibus ſine ullo diſcrimine, tanquam inevitabile fatum, conſtituta eſt. Nam ut unus eſt ad vitam omnibus ingreſſus, ſic ſimilis omnibus exitus. Doctúſq; pariter ac indoctus juxta humanæ naturæ morem moritur. Sed hic ut carnem Deo placens ſuſtinuit, ita eandem hilariter fidentérq; diſſolvit, divinâ fretus miſericordiâ, cui ſe ex imo commiſit pectore; ut, in ejus ſinu & amplexibus, perenni nec unquam deſiturâ lætitiâ frueretur.

MATTHÆUS, cum ab iſtius JUELLI mœrore aliquandiu recrearetur, animum ad reparandas & ornandas ſuas ædes *Lamethi* adhibuit. Itaq; eodem anno magnam illius Domus aulam ſcindulis retexit. Pontem oblongum, & in *Thameſim* fluvium porrectum, quo lintres appellere ſolent, ex integro confecit. Solarium inſigne & elaboratum in horto poſitum, THOMÆ CRANMERI quondam *Cantuarienſis* Archiepiſcopi ſumptibus, & JOHANNIS PONETI ſacræ Theologiæ Profeſſoris, *Wintonienſis* Epiſcopi, qui regno MARIÆ *Argentorati* 1555. in exilio obijt, peritiâ olim fabricatum, & diuturnitate pœnè deletum, ad veterem formam artémq; reſtituit. Duos Aquæ hauſtus, unum in horto, alterum ad communem familiæ uſum, in interiori clauſtro ſitum, refecit.

Eodémq; anno novam plateam ab occiduâ Templi beatæ *Mariæ* parte, ad publicarum Scholarum portas, rectà ductam, & pavimentis ſterni, & muris lateritijs ex utráq; parte extructis muniri, *Cantabrigiæ* procuravit.

Quo etiam anno, menſe Martio EDMUNDUM GHEST, Epiſcopum *Roffenſem*, & *Cantuarienſis* Archidiaconatus Commendatarium, ad *Sarisburienſem* poſtulatum, *Lamethi* Confirmavit. Et quia Archidiaconus *Cant.* cujus munus eſt Epiſcopos conſecratos in Epiſcopatus ſui poſſeſſionem inducere, eſſe jam deſiit, ab eodem Archiepiſcopo, per Procuratorem inductus eſt.

Poſtea vero eodem loco, tertio nonas Martii (qui fuit Dominicus dies Quadrageſimæ tertius) JOHANNEM FREAKE, Sacræ Theologiæ Profeſſorem, *Sarisburienſem* Decanum, virum pium, doctum atq; gravem, Conſecravit *Roffenſem* Epiſcopum: qui in dicti Epiſcopatus poſſeſſionem per procuratorem introductus eſt. Huic Conſecrationi ROBERTUS WINTONIENSIS, & EDMUNDUS SARISBURIENSIS Epiſcopi interfuëre.

Anno Dom. 1572. cum inter cæteras graviſſimas occupationes, in quibus aſſiduè continentérq; verſatus ſit, ne ab ædibus ſuis tuendis atq; reficiendis poterat ceſſare, *Lamethi* ſubterraneos Canales, quibus illius Domus ſeceſſus omnes atq; infimæ ſentinæ ab omni fæce atq; ſorde ſingulis *Thameſis* fluentis ac refluentis viciſſitudinibus perpurgantur, abſtergi & mundari fecit. Cujus rei ſumptus, etſi magnus fuit, tamen ad influentis aquæ ingreſſum atq; receſſum, illiúſq; domus ſalubritatem amœnitatémq; profuit.

Hoc autem loco non eſt ſummo ſilentio pertranſeundum, qua comitate atq; munificentiâ, ipſos adverſarios, alióſq; qui in ſuam cuſtodiam, Reginæ præcepto, traditi eſſent, ſemper accepit atq; tractavit.

Adverſarios

Adverſarios ſine lucta vel acri contentione, lenitate atque benignitate ſua ſolita, prudenti uſus raróque ſermone, a quibuſdam, hiiſque maximis erroribus Papiſmi, avertit, pœnéque in Evangelicam traduxit Sententiam. Dati a Regia Majeſtate ſunt in ejus Cuſtodiam, ob prædicti juramenti recuſationem atque contumaciam, viri ex Pontificiis lectiſſimi hi.

CUTBERTUS TUNSTALLUS, *Dunelmenſis* Epiſcopus; quo nemo omni diſciplinarum genere doctior, aut in jure Civili, Pontificióque peritior, aut in Civili adminiſtratione prudentior, in *Angliâ* fuit. Idem CUTBERTUS, anteà juvenis ex Academiæ *Cantabrigenſis* ſpatiis ad WARAMUM quondam *Cant.* Archiepiſcopum eductus, ejúſque Vicarius in Spiritualibus Generalis fuerat, ab eóque HENRICO Regi Octavo quaſi manu deductus, atque traditus. Cujus crebras legationes, ſumma fide & prudentia ad pleróſque Chriſtiani Orbis Principes, tanta laude & celebritate objit, ut fama ubíque notus & pervulgatus fuerit. Rex eum primò Archivis ſuæ Cancellariæ cuſtodiendis atque proferendis, præpoſuit. Quem qui gerit Magiſtratum, *Magiſter* ſeu *Cuſtos Rotulorum* appellatur. Deinde ad *Londinenſem* Epiſcopatum evexit; & ab eo demum ad *Dunelmenſem* tranſtulit. Hic, opera MATTHÆI, a multis Papiſticis nugis, quas MARIA regnante ſequutus eſt, prorſus abductus fuit, Papalémque, tam ambitioſè dilatatam, Potentiam, planè a Chriſtianorum cervicibus depellendam, & ſuæ, nempe *Romanæ*, urbis atque Dioceſis finibus concludendam, affirmavit. Id quod antè HENRICO Rege regnante, qui primus eandem potentiam labefactavit, regnóque ejecit, vehementiſſimè, doctiſſiméque pro concione ſuaſit, Scriptíſque ad REGINALDUM POLUM, tunc Papæ cauſâ in *Italia* profugum, poſteà Cardinalem & *Cantuarienſem* Archiepiſcopum, eruditiſſimis ea de re literis, quid divino verbo conſentaneum ſenſerat, declaravit. In articulis tamen quibuſdam Eccleſiaſticis adhuc firmiter hæſit, etſi Cleri corum conjugia lege divinâ licita ac permiſſa ſtatuerit. Hic in ſummâ ſenectute *Lamethi* in Archiepiſcopalibus ædibus mortuus eſt, & in choro parochialis ejuſdem Eccleſiæ, MATTHÆI ſumptibus, honorificè humatus, in pulvere jacet.

THOMAS THYRLBY, *Elienſis* Epiſcopus, qui tam ex jure quàm ex uſu rerum diuturno, multis obeundis Legationibus, prudentiam & experientiam ſummam collegiſſet, in Academiâ *Cantabrigienſi* ubi & natus eſt, literis & jure in Aulâ *Trinitatis* inſtitutis, & Collegii Societate, Doctoríſque Gradu donatus, ad HENRICI Regis Servitium evocatus, ab eo *Weſtmonaſterienſis* Epiſcopus creatus eſt: ac deinde ad *Norvicenſem* traductus, poſteà regnante MARIA, quæ eum intimis Regni conſiliis adhibuit, ad *Elienſem* Epiſcopatum tranſlatus eſt.

Cum hoc unà MATTHÆI cuſtodiæ datus eſt JOHANNES BOXALL, Sacræ Theologiæ Profeſſor, ab *Oxonienſi* Academiâ e Novo Collegio profectus; Decanus tam *Petriburgenſis* quàm *Norvicenſis* Eccleſiæ, & Reginæ MARIÆ pariter Secretarius atque Conſiliarius fuerat. Qui etſi in luctuoſo illo & calamitoſo MARIÆ Regno authoritate ſummâ atque gratiâ valeret, tamen a crudeli Chriſtianorum mactatione, & manum & conſenſum cohibuit. Ideóque MATTHÆUS eum in ſua jam poteſtate poſitum, ſummâ humanitate tractavit. Inerat enim ei tanquam a naturâ ingenita modeſtia comitáſque ſumma, quâ quoſcúnque notos ad ſe diligendum aſtrinxit, Obierunt in hac cuſtodiâ utríque. Ille in choro Eccleſiæ parochialis *Lamethanæ* ſepultus eſt. Hic jam æger & febri quaſſatus, ad familiarem quendam ſuum *Londinum* migravit: in cujus ædibus paulo poſt ex eadem febri interiit. Hos tres MATTHÆUS non minus honoris cauſâ, quàm quod viri tantâ Dignitate & doctrinâ eminentes, manſuetudine, naturæque placabilitate tantâ eſſent, ut eorum conſuetudine delectaretur, ſuæ menſæ epulari convivas ſæpiſſimè eſſe voluit aſſiduos.

Ob ſimilem etiam Pontificiam pertinaciam *Richardus Smithe*, Theologiæ Profeſſor, ejuſdémque Regius *Oxonii* Prælector, necnon D. *Treſham Oxonienſis* Academiæ Procancellarius, in ejus cuſtodiam a Reginâ poſiti ſunt. *Richardus Smithe*, in Sacerdotum conjugia, libro ſcripto, typíſque divulgato, acerrimè debacchatus eſt. Quem librum, permultóſque alios errores Pontificios MATTHÆI ſuaſionibus reſipiſcens, deteſtatus eſt. Quam deteſtationem *Oxonii*

in eadem Scholâ, in quâ Theologiam publicè prius docuerat, promulgavit; eúmque librum a ſe temerè, exercendi atque oſtentandi ingenii ſui cauſâ, compoſitum affirmavit: & ſiquis de his dogmatibus, quæ ille revocavit, dubitaret, petiit, ut ad ſe accederent. Paratum enim eſſe ſe, & inſtructum optimis rationibus ſatisfacere ſingulis, aliquâ hæſitatione perturbatis, edixit. D. *Treſham*, fide juſſoribus datis, ne quicquam dicto aut facto pro Pontificiis contra Religionem attemptaret, e cuſtodiâ libertati ſuæ permiſſus atque relaxatus eſt.

Commiſſi etiam & alii MATTHÆO ſunt. *E. Ricæus* Armiger; qui regnante MARIA in Aulâ potens fuit: ſed in Pontificiâ ſententiâ pertinacem MATTHÆUS ita mitigavit, ut errorem ſuum lachrymis abundè fuſis fateretur. Itaque cuſtodiâ ſolutus eſt, & migravit ad ſua.

HENRICUS HOWARD, THOMÆ *Norfolcienſis* quondam Ducis, frater, ſub eo tempore, quo Dux capite damnatus & mulctatus fuit, Reginæ juſſu, in MATTHÆI cuſtodiam deductus. Quem non modo ob familiæ gentíſque Nobilitatem & ſplendorem, ſed ob indolem & doctrinam, quam in Academiâ *Cantabrigienſi* magnâ ſedulitate & diuturno ſtudio adoleſcens acquiſierat, perhonorificè ſemper, cum eâ qua decuit cautione & obſervatione, tractavit: Id quod in omnibus ſuæ cuſtodiæ commiſſis proſpexit ſemper; ut pro cujúſque perſonæ dignitate ſingulis, non modo commoda atque neceſſaria, ſed exquiſita atque lauta, gratis miniſtrarentur?

[*Hic intervenit hiatus duarum pene paginarum.*]

Jam de interiori hujus Archiepiſcopi vita, conſuetudinéque pauca dicamus.

Cum ab ineunte ætate, omniúmque ſuarum Dignitatum adminiſtratione, tum in hoc Archiepiſcopatu, tantâ cum laude felicitatéque gerendo, ſemper cum liberalitate cautionem ac parſimoniam, tanquam ſuæ benignitatis Theſauros, conjúnxit. Alioquin nec ad mercedes famulorum, nec ad ſui corporis cultum, nec ad eos ædificandi atque reparandi tam profuſos ſumptus, nec ad alendos liberos, nec ad eam munificentiam, quæ ſæpiſſimè affecit alienos, nec ad tam lautam & exquiſitam adminiſtrandam familiam, Archiepiſcopatus Vectigalia, valdè jam diminuta, ſuffeciſſent. His, cum quibus ad obſonia, victualia, vel ad res quaſcúnque familiares comparandas, interceſſit ei commercium, pecuniam debitam, aut ſtatim repræſentavit, aut diem dixit, vel unius ſeptimanæ, vel ad ſummum, idque perrarò trimeſtris ſpacii, ſtatutóque die nunquam creditorem fefellit. Ita nunquam a quoquam creditore interpellatus eſt, ſummáque ratione atque ſtudio proſpexit, ne in ære alieno hæreret; ut mente liberâ & quietâ, ſecuráque Conſcientiâ, obiret honeſta Deóque grata munera, néve ſi morte a vivis abduceretur, diſſolvendi ſui æris procraſtinatio, diuturno incommodo aut jacturæ foret creditoribus.

Servorum ſtipendia, quæ majora quàm cujuſquam antegreſſi Archiepiſcopi fuerunt, indigentioribus, & his quorum Diligentiam fidémque in mandatis ſuis peragendis perſpexerat, ſæpè auxit.

Sermone inter epulandum moderato, ſed hilari ac faceto, uſus eſt: in eóque convivarum rationem habuit. Quos etiam, ſi taciturniores eſſent, captatâ ex aliquâ re præſenti occaſione, ad colloquendum provocare conſuevit; permiſitque ut libera eſſet omnibus viciſſitudo colloquendi. Si, quod ei ſemper in uſu fuit, de Sacris Scripturis, aut rebus gravioribus, oriretur communicatio, perpenſis eorum Sententiis, qui aliquid dicere volebant, ſententiam ſuam mirâ gravitate & facilitate intelligentiſſimè proferebat.

Veſtitu gravi & decenti, formáque clericali compoſito, ſemper uſus eſt. Sed holoſericis, temporum magis neceſſitate, uſúque diurno, qui in *Anglicano* clero diu antè inveteraviſſet, quàm ſuâ voluntate, ſæpiùs amictus eſt; ut de Cardinali WOLSEO *Eboracenſi* Archiepiſcopo, qui in ſuam familiam holoſerica indumenta, tanquam *Aſiaticum* luxum, primus introduxit, unde tanquam ob origine & exemplo, in totum *Anglicanum* clerum promanarunt, quæ jam deponi vix aut ne vix quidem poſſunt, ſæpe conqueſtus eſt.

Ludis,

Ludis, mimis, atque jocis, iiſque venationis & aucupii, ſimiliúmque rerum oblectationibus, quibus molliores animi à rebus gerendis abducuntur, ne juvenis quidem ſe recreari permiſit.

Parcè ſemper, modico ſumpto vino, convivatus eſt. Qua victus temperantia atque modo, ad ſtudia, meditationes, deliberationes, omnéſque pias & præclaras actiones, ſe ſemper integrum promptúmque ſervavit. In quibus, opere nunquam intermiſſo, tam aſſiduus fuit, ut ſæpe in febriculas laſſus & defatigatus incideret.

Ingraveſcente etiam ſenili ætate, calculo ſæpe, & interdum podagrâ laboravit. Semper ſibi ante animum propoſuit, rerum humanarum fragilitatem, hujúſque vitæ incertam conditionem. Quare res ſuas omnes ita diſpoſuit, ut ſi diutiùs illi vivendum ſit, nunc auctis, nunc minutis ſumptibus, ſuppetere ſibi ad tantam dignitatem ſuſtinendam ſatis poſſit; ſin moriendum, æquiſſimo facillimóque animo vitâ cederet. Atque hunc animi ſenſum fuiſſe, hinc colligi poteſt, quòd ex omnibus Scripturarum ſententiis, hanc unam ex *Johanne* Apoſtolo ſumptam, & multo ſermone frequentavit, & undique in vitreis feneſtris infigi curavit, MUNDUS TRANSIT, ET CONCUPISCENTIA EJUS. Quâ etiam Sententiâ Inſignia ſua circumſcripſit: Ut tam oculi quàm aures ſuæ eâdem indies complerentur; ipſóque aſſiduè & indeſinenter de vaniſſimâ hujus mundi conditione contemnendâ, & de fide in Deo ſolo collocandâ, ſeque ad ejus ſolius voluntatem componendo, admoneretur. Id quod ut in ſe firmaret certius, & meditaretur altius, in Archiepiſcopali ſuo ſigillo ultimi judicii figuram impingi & deſcribi fecit. Ubi Chriſtus glorioſè, & cum Majeſtate vivos atque redivivos judicaturus, ſedet, Electíſque hanc vocem conſolationis plenam, VENITE BENEDICTI; alteramque funeſtam & exitioſam Rejectis & Reprobatis, ITE MALEDICTI, proferens; cum ſepultorum è monumentis reſuſcitatorum, & ad illud tremendum tribunal accedentium, imaginibus.

Et quia homines, in Dignitatis apice culminéque poſitos, plerique adulatione & obſequio magis quàm veritate colunt, paucíque, qui ad eorum Secretiora conſilia adhibentur, eos liberè & audacter audent arguere atque admonere, opportunè evenit, cum illi ab Haroldo ſeu Feciali, Reginæ mandato, Inſignia deſignanda eſſent, qui antiquiſſimam ſuam gentem & ſtirpem ex illorum more & peritiâ exquiſivit, inveſtigatum atque repertum eſt, Clavium jus ex primâ ſui gente ac Origine ad Inſignia majorum pertinuiſſe: indéque ad ſe hæreditario ac primævo jure, ex longâ antiquitate ducto, pertinere. Claves autem hi terni fuerunt: quibus addita, ex Reginæ mandato, triplex ſtella fuit; quia illa ad hanc eum celſitudinem evexit. Itaque his Clavium atque ſtellarum notis inſignitus, quarum illas à Majoribus, has à Principis beneficio accepit, exiſtimavit ſe divinitus, & tanquam oraculo admonitum, paſtoralis ſui muneris ac officii perpetuò meminiſſe oportere. Clavium enim ternum numerum illam Chriſti ſtipulationem à *Petro*, in cujus nomine ac perſonâ clavium cœleſtium poteſtas Eccleſiæ data eſt, ter exactam, ſignificari. Parem autem Stellarum numerum, ordinis atque dignitatis ſuæ illuſtrem ſplendorem & excellentiam, qua eum cæteris in vitæ ſinceritate prælucere deceat, oſtendere. Ut a *Daniele* his verbis expreſſum eſt: *Qui docti fuerunt, fulgebunt quaſi ſplendor firmamenti.* Itaque his Inſignibus, quæ alios gloriolâ incendunt, magis quàm re quacúnque (honeſtâ) venit in cogitationem tanti muneris & amplitudinis adminiſtrandæ. Ut enim Claves ligandi & abſolvendi poteſtatem, ſtellæquæ vitæ atque doctrinæ integritatem oſtendunt, ſic ille ſe in hoc ſummo Magiſtratu geſſit, ut regnum Dei ingredi volentibus januam clavibus operiret, & craſſis Pontificiorum tenebris atque erroribus fugatis, Evangelii luce, tanquam Orientali ſtellâ præeunte, cæcos ad Verbi divini lumen duceret. Atque hæc Inſignia, quanquam & à Majoribus acceptæ, & Reginæ beneficio, ſuíſque in Remp. meritis acquiſitæ, Nobilitatis ſint indicia, tamen eadem monitoria ſibi magi, quam illuſtria & excelſa putavit; & ut famam, amplitudinem, dignitatem ac potentiam, quæ cæteri magni æſtimant; utquè cætera quæcúnque mundana, fragilia & caduca, modicóque tempore peritura, contempſit. Quæ omnia illecebras atque blanditias inanes, quibus ſancti à Deo abducuntur, & in humanis concupiſcentiis acquieſcunt, exiſtimavit. Sed aſſentiens S. *Paulo* non habere ſe hic perennem civitatem, optavit ex ejus ſententiâ futuram, quæ ſine tempore

æterna futura eſt. Carnem, eíque adhærentia, ut gramen, ex divini Verbi præſcripto, deſpexit.

De his ſuis Inſignibus GUALTERUS HADDON, Legum Doctor, ſupplicium Libellorum à Reginâ Magiſter, & Curiæ Prærogativæ à MATTHÆO conſtitutus Judex, vir eloquentiâ & auctoritate ſingulari, hæc edidit Carmina.

Sunt antiquorum Claves Monumenta parentum,
Venit ab auguſtâ Principe Stella triplex.
Sic benè conſpirant Virtus, Doctrina, Poteſtas,
Et placidæ pacis ſemina læta ſerunt.
Sed tamen ad finem decurrunt gaudia vitæ,
Ac homo pulvis erit, pulvis ut antè fuit.

Atque ſanè, quia permulti ſolent, viris in authoritate præſentibus, anteactorum aut abſentium laude & comparatione, derogare, eóſque ad invidiam magis quàm ad Veritatem anteferre; videamus, quid fuit in antecedentium Archiepiſcorum vitâ atque moribus tam egregium & excellens, quod in hoc potuit deſiderari. Et quia infinitior hic videtur campus, quàm qui in tam modicâ hiſtoriolâ poſſit peragrari, excurrendum enim eſſet ad recitatas omnes Epiſcoporum vitas, rem tantam arctius, ita ut nihil lateat, complectamur. Etenim ſi hæc potiſſimùm in hominibus ſpectanda, & admiranda ſunt, qua quíſque ſit religione in Deum, & benignitate erga Proximum, quámque prudenter, juſtè, conſtanter, & moderatè hujus vitæ curriculum tranſigat, quid vel ipſi æmuli, quos ſibi virtus paravit (nam oſorem ſui, præter Religionis & Reip. hoſtes, neminem habuit) ullo judicio potuerunt reprehendere. Æqui autem omnes, atque candidi alienæ vitæ Cenſores, ejúſque vitæ exploratores ſeduli, hæc, tam ſumma in uno viro ſic conjuncta & copulata, eadémque ad ſummam ſenectutem perducta, bona, non commemoranda modo, ſed ſtupeſcenda putabant.

Imum enim Dei ſenſum aſſiduus ille Cultus indicavit, charitatémque benignitas, & de bonis omnibus benè merendi ſtudium. Tum tam varii, graves, & ancipites inconſtantium temporum caſus, ſine conſcientiæ, bonæque famæ diſcrimine, vitati, prudentiam; acta publica, juſtitiam; in quibus neminem unquam læſit, aut cujuſquam jus violari permiſit. Perſeverantiam & Conſtantiam, quæ ſunt Fortitudinis, oſtendit æquabilis illa adverſarum perinde ac ſecundarum rerum tolerantia; ut neque illis debilitatus atque fractus, neque his elatus, à quoquam unquam putaretur. Omnis autem moderatio, victúſque ac veſtitus continentia, in ipſâ ſummâ affluentiâ, enituit in eo maximé. Cujus quidem virtutis hæc in eo nota certiſſima fuit, quod non modo à læſione, ſed ab offenſione cujuſquam fuit totus alienus, totuſque in conjungendis his, qui abalienati aut disjuncti eſſent, occupatus. At vero cum ſingulorum laus in aliquas malevolorum voculas incurrat, in hoc ſanè nihil reprehenſum eſt, quàm id quod inconſtans & bilingue vulgus ſolet in univerſo clero taxare, Presbyteros jam conjugatos liberis locupletandis ſtudentes, non tam eſſe munificos in extraneos. Laudat *Eraſmus* ſuum WARAMUM, quod triginta aureorum tantum ſumma (quanquam locuples illi tum fuerit ſedes iſta) parvæ ſanè morienti ſupereſſent, ex tantâ abundantiâ, copiæ. At idem non commemorat quantas hæreditates atque poſſeſſiones conſanguineis ſuis paraverat vivus: è quibus unum, ipſi *Eraſmo* notum, ad equeſtrem ordinem evexerat. Hæc non vident hi, qui imperitiâ vel invidiâ ducti, feruntur in Clerum; quóſque ne propriæ quidem levitatis & inconſtantiæ pudet, qui dum conjugia permittunt, ab eorum curâ, quos procreaverunt, abduci Parentes velint. Quibus neceſſaria vitæ præſidia providere, non naturâ magis, quàm ipſâ lege tenentur; ſi modo ſine Eccleſiarum, quibus præſunt, detrimento, hoc facere commodè poſſint. In quo ſanè non minorem in ſuos amorem & charitatem, quàm in omnibus Archiepiſcopalibus gerendis negotiis integritatem, MATTHÆUS edidit.

Quòd

Quòd neque familiæ dignitate atque magnificentia, neque eleemoſynarum profuſione, neque in exteros benignitate, neque ſervorum famulorúmque retributione, nec in viros eruditos munificentia, neque in Academias, & potiſſimum *Corporis Chriſti* Collegium, quod magnis ſumptibus remuneravit, gratitudine, nec de Nobilibus, generoſis atque aulicis ſua largitione benè merendi voluntate omiſſâ, eccleſiaſticis etiam facultatibus aut poſſeſſionibus haud detractis, non ad illam Pontificiorum amplitudinem, ſed ad benè ſatíſque è generoſorum conſuetudine vivendum, proſpexit liberis, Archiepiſcopalibus omnibus commodis atque juribus uberioribus, ordinéque magis diſpoſitis, quam ipſemet ea nactus ſit, poſteritati reſervatis.

Scripſit Sermone *Anglico* librum pereruditum de Clericorum conjugiis, tam jure divino quàm jure Regni licitis ac permiſſis: qui omnium, qui de eo argumento ſcripti ſunt, *Anglicano* Clero accommodatiſſimus & utiliſſimus Liber eſt. Nihil enim prætermiſſum eſt eorum quæ, ex antiquiſſimis regni hiſtoriis, ad eam rem deſiderari poſſunt.

Pſalmos item *Davidicos* elegantiſſimo metro *Anglico*, in tres partes diviſos, quarum unaquæque quinquaginta Pſalmos continet, edidit.

Hos libros, ad leniendum ſuum in illâ MARIANA perſecutione mœrorem; alióſque nonnullos, quos non divulgavit, conſcripſit.

Senectutem, quam hilarem ac jucundam ſenſit, in exquirendis accuratioribus doctorum ſui temporis ſententiis, eáſque cum antiquioribus auctoribus conferendis, & inveſtigandis antiquiſſimis veterum Scriptorum monumentis nondum editis; & his potiſſimùm, quæ antiquis *Britonum* & *Saxonum* temporibus ſcripta, de *Anglicanâ* Eccleſiâ tractant, contrivit. In quibus eruendis, edendis & conſervandis, magnos labores atque ſumptus ſuſtinuit. Obtentâ enim a Regiâ Majeſtate atque Conſiliariis aſſiduis ſuis precibus Licentiâ, deſignavit quoſdam, quibus authoritatem dabat, eadem per totam *Angliam* exquirendi, & ad ſe ducendi: quæ cum nactus eſſet, diſperſa & inculta, voluminibus collecta ligari & membranis tegi, mandavit. Nonnulla etiam typis excuſa evulgavit. Ut *Matthæum Pariſ.* Monachum S. *Albani*, & *Matthæum Florilegum*, ſeu *Weſtmon.* Monachum S. *Petri.* Edidit etiam quatuor Evangelia *Saxonico* idiomate: ut liqueret Scripturas anteà fuiſſe, vulgari ſermone, *Anglicano* populo notas. Cúmque Sacrorum Bibliorum *Anglicana* Editio, quæ in ſingulis Eccleſiis ex Statuto collocanda fuit, jam propè deleta, defeciſſet, novis typis Magnitudine uſitatâ, aut paulò grandiori, rurſus cudi curavit. Sed priſtinam illam *Anglicam* verſionem prius totam pio judicio examinavit, adhibitis ſibi literatis ſuis Capellanis, quorum ſemper optimum delectum ex Academiis, ad ſe ſumpſit, nec non fratrum ſuorum Epiſcoporum, aliorúmque doctorum hominum adjumento; quibuſcum cupidè atque ſtudioſè egit, ut hunc tam divinum laborem ſecum communicarent. Itaque ex hac vigili, ac à tam doctis patribus atque viris participatâ induſtriâ, prodiit altera Bibliorum emendatior, & elegantioribus typis expoſita, Editio; his omnibus grata, qui Deum colere, Principi obtemperare, & Patriam ſuis viribus juvare cupiunt; aut qui Chriſti indulgentiæ confiſi, animarum ſuarum ſalutem, & æternæ vitæ gaudium optant. Hanc autem Editionem iterum recognovit atque auxit.

Hoc opere perfecto, cum ſatis diu ſibi, vel naturæ, vel laboribus ſuis vixiſſe viſus eſt, alterius vitæ deſiderio, diſſolvi cupiit, & eſſe cum Chriſto; ſecúmque repetiit illud *Simeonis* in Evangeliſta dictum; *Nunc dimittis Servum tuum, Domine; quia viderunt oculi mei ſalutare tuum.* Itaque quaſi mortis hora jam inſtaret, de bonis quæ ſupererant, piè teſtatus eſt: tum funeris ordinem modúmque deſcripſit; tertiò, tumulum ſibi ex atro marmore condidit, operâ non adeo exquiſitâ, ſed planâ, rectâ atque ſimplici. Satis enim ſibi putavit, ex ejus intuitu & aſpectu, mortis perpetuam cogitationem animo percipere atque volvere; tum poſteritati indicare, quem locum, Principis beneficio, in Chriſtianâ Rep. vivus tenuiſſet. Quam etiam commentationem, ex Epitaphio ab *Waltero Haddono* carmine condito, & in tumulo inſculpto, ſæpè accepit. In quo etſi *Haddoni* præconium majus eſſe fateatur, quàm ipſe jure vendicare ſibi poſſit; tamen ex tam amicâ & honorificâ commendatione, inſtigari ſe & impelli putavit, ut ſi aſſequi & attingere tantam præſtantiam non poſſit, ad eandem totis

ſuis

ſuis viribus in omni reliquâ vitâ, in tam excelſo Spirituali munere, quàm proximè accedere contendat.

Sobrius & prudens, ſtudiis excultus & uſu,
Integer, & veræ relligionis amans,
MATTHÆUS *vixit* PARKERUS. *Foverat illum*
Aula virum juvenem; fovit & aula ſenem.
Ordine res geſſit, recti defenſor & æqui,
Vixerat ille Deo, mortuus ille Deo eſt.

Hac ſibi penitus meditatione infixâ, nihil ſibi ſtatuit, nihil optat, ſed ſive in prorogando, ſive in amputando hujus ærumnoſæ vitæ curriculo, divinâ voluntate contentus, ſe totum ponit & committit in tutelam Dei Patris, Dei Filii, & Dei Spiritus Sancti: Cujus ſempiternus, & in omnem æternitatem extenſus, Honos atque Gloria. Amen.

NUMB.

NUMB. XCI.

De La Tour, *a* French *Lord's Advertiſments, concerning an intended Invaſion of* England *by foreign Princes.*

DOminus *De Turre*, divinctus multis Nominibus Illuſtriſſ. Reginæ *Anglorum*, propter Hoſpitalitatem exhibitam omnibus profugis ex *Gallia* propter Verbum Dei, exiſtimans beneficia à ſua Majeſtate collata omnibus Fratribus eandem Religionem profitentibus, ſibi, & omnibus Exulibus *Gallis* in *Germania*, ſive in quacunq; Orbis parte eſſe communia; cum eſſet in loco Balneorum prope *Aquiſgranum*, & verbis ultro citroq; habitis cum Barone quodam *Anglo*, reſciviſſet aliquid quod pertinebat ad ſalutem totius Regni *Angliæ*, noluit hoc reticere. Et audiens Equitem quendem nobiliſſimum Præfectum prætorianis Militibus dictæ Reginæ eſſe in Fonte *Spaa*, exiſtimavit ſui eſſe officii certiorem facere dictum Præfectum, ſuæ Majeſtati addictiſſimum, de rebus, quas moliebantur plurimi Principes adverſum auguſtiſſimum regnum *Angliæ*, & de modo quem cogitabant ad id invadendum ex omni parte. *Mſſ. penes me.*

Primo, inter Conjuratos contra ſuam Majeſtatem conventum eſt, quod Rex *Poloniæ*, fingens ſe parare Claſſem in *Poloniam*, ex parte maritima converteret arma in regnum *Angliæ*, & ſi poſſit, ex improviſo invaderet aliquam Portam in *Anglia*: Et quaſi eodem tempore *Scoti* perſuaſi à Cardinali *Lotharingiæ* cum maximo exercitu, confecto partim ex *Gallis*, partim ex *Scotis*, in Regnum *Angliæ* erumperent: & ex altera parte, Claſſes Regis *Hiſpaniæ* & Regis Galliæ junctæ, niterentur aliquem Portum *Angliæ* occupare. Quo tempore Dux *Albæ* cum auxilio Epiſcopi *Coloniæ*, & aliorum Epiſcoporum, & Ducis *Bavariæ* cum decem millibus Peditum, decrevit è Regione *Flandriæ* inferre bellum Majeſtati Reginæ *Angliæ*. Et ad id bellum gerendum conferunt Antichriſtus *Romanus*, Rex *Hiſpaniæ*, Epiſcopi ſupradicti, & Ordo Antichriſtianus totius *Galliæ*, conſtans ex omnibus Prælatis & Papicolis Regni. Et ne animus omnium Conjuratorum deficeret, Cardinalis *Lotharingiæ*, qui Regnum *Angliæ* ſpe devoravit in favorem Neptis ſuæ Reginæ *Scotiæ*, promiſit conferre ſtipendium Triginta mille Hominum pro uno anno, quam ſperat propediem ſe liberaturum ex manibus Majeſtatis Reginæ *Angliæ*.

Ex quibus maximè rebus conjiciendum eſt, multos eſſe Fautores hujus teterrimæ Conjurationis in *Anglia*; & inductos a Duce *Albæ* & Cardinale pretio & promiſſis, ut partes ipſorum tueantur apud *Anglos*, cum primum viderint aliquem Exercitum in *Anglia*. Et id viſus eſt ſentire Baro, cum diceret, cum primum Exercitus trajeciſſet in *Angliam*, occuparet aliquem locum aut oppidum, quod poſſet muniri vallo & foſſa, tantiſper dum confluerent undiq; ex *Anglia* homines, qui jungerent ſe huic Exercitui. Hæc relata fuerunt mihi *Gulielmo Bromfeld* per Dom. *De Turre*, præſente Nobili Viro *Stephano Bochart*, Domino *Du Menillet*, undecimo die Auguſti 1573.

GULIELMUS BROMFELD.

BERTRAND DE LA TOUR.

S. BOCHART.

NUMB. XLI.

NUMB. XCII.

Tenor Injunctionum Reverendiſſimi in Chriſto Patris Dom. Matthæi *Archiepiſcopi* Cantuar. *in Metropolitana & ordinaria Viſitatione Cathedralis Eccleſiæ Chriſti* Cantuar. *die 7. Octob. Anno* 1573.

Regiſtr. Archiep. Park.

IN Dei nomine Amen. Nos *Matthæus.* Providentia Divina *Cantuar.* Archiepiſ. totius *Angliæ* Primas & Metropolitanus, necnon Eccleſiæ Chriſti *Cautuarien.* Viſitator atq; Ordinarius rite & legitime conſtitutus, ad honorem, commodum & Conſervationem omnium jurium, libertatum & privilegiorum dictæ Eccleſiæ, Injunctiones, ordinationes, monitiones & interpretationes ſequen' hac noſtra Ordinaria atque Metropolitica viſitatione, quam viceſimo tertio die menſis Septembris Anno Domini 1573. inchoavimus, & ulterius ex certis, juſtis & rationabilibus cauſis animum noſtrum ſpecialiter moventibus prorogand. eſſe duximus, pendente; Vobis Decano, & Capitulo Eccleſiæ Chriſti *Cant.* prædict' nec non prædicatoribus, canonicis minoribus, vicariis, cæteriſque ejuſdem Eccleſiæ Officiariis, & Miniſtris quibuſcúnque, quatenus Vos omnes & ſingulos concernunt, damus, miniſtramus, & promulgamus, eaſque à vobis omnibus & ſingulis, quatenus vos concernunt, firmiter obſervari ac perimpleri ſub pœnis in eiſdem ſigillatim contentis virtute obedientiæ veſtræ canonicæ, nobis de jure, & Statutis veſtris debit', mandamus atque præcipimus.

I. Pro Statutorum obſervatione.

Imprimis volumus, mandamus, injungimus, atque præcipimus, ut ſtatuta & ordinationes ab inclytiſſimo Rege *Henrico* VIII. hujus Eccleſiæ Chriſti *Cant.* fundatore edit', & ſingula in eis content', à vobis omnibus & ſingulis, quatenus vos concernunt, fideliter & inviolabiliter conſerventur; ſi modo Verbo Dei, aut Legibus & Statutis hujus Regni *Angliæ* non repugnent; quibus ita repugnantibus neminem veſtrum teneri atque ligari, pronuntiamus & interpretamur. Et inſuper, ad meliorem dictorum Statuorum, Verbo Dei Legibuſque ac Statutis hujus regni conſonorum, obſervationem, prohibemus, ne Decanus pro tempore exiſtens, nec aliquis Canonicus, ſeu quiſpiam aliquo Beneficio, ſalario vel ſtipendio in dicta Eccleſia gaudens, per ſe vel interpoſitam perſonam, deinceps directè vel indirectè, gratias, literas, diſpenſationes, ſeu aliquid ad abrogationem vel derogationem dictorum Statutorum, quacunque auctoritate impetret, obtineat aut procuret, vel impetrari, obtineri ſeu procurari faciat, impetratum, obtentum ſeu procuratum accipiat, admittat, ratum vel gratum habeat, aut quocúnque modo alleget, ſed diſpoſitioni, ordinationi & reformationi dictorum Statutorum ſe ſubmittat, iiſque in omnibus, quæ eum tangunt, pareat & obtemperet, niſi forte hujuſmodi gratia, litera & diſpenſatione, ex mero Regiæ Majeſtatis motu, certaque Scientia, non ad alicujus perſuaſionem atque ſolicitationem, libere atque ſponte concedantur. In quo caſuis, in cujus gratiam & favorem hujuſmodi aliquid concedatur, juramentum coram Decano ſeu Vicedecano ac Capitulo, vel nobis & Succeſſoribus noſtris, tempore Viſitationis præſtabit, quod ad ejus procurationem, perſuaſionem vel ſolicitationem, obtentum non ſit, ſub pœna & ſententia ſuſpenſionis ab hujuſmodi gratiarum, literarum atque diſpenſationum beneficio, quam in omnes & ſingulos deinceps contra hanc noſtram injunctionem deliquentes ex nunc prout ex tunc, & ex tunc prout ex nunc, ferimus & promulgamus in iis ſcriptis.

II. Pro Interpretatione Statutorum.

Item, Ne dictorum ſtatutorum aut injunctionum noſtrarum craſſa & affectata ignorantia, cuiquam (quod ſ[illegible]rendum non eſt) deinceps, excuſationis prætextu, adferatur, Volumus ut tam dicta Statuta, quam noſtræ & Succeſſorum noſtrorum Injunctiones, Monitiones, Statutorum Declarationes, in eiſque ambiguitatum ac dubiorum interpretationes, ſingulis annis bis, quolibet nempe Capitulo generali, coram omnibus Canonicis, cæteríſque hujus Eccleſiæ miniſtris quibuſcúnque ad hoc vocatis, in domo capitulari publicè per Decanum aut Vicedecanum, planè atque integrè perlegantur. Et ut in Singulis Capitulis ac Scrutiniis non modo de Statuorum prædictorum, ſed etiam de cujuſmodi Injunctionum, Monitionum, Declarationum, & Interpretationum obſervatione vel violatione, diligen-

diligens inquiſitio, reformatio, correctio & emendatio fiat. Ac ut cuivis hujus Eccleſiæ Canonico, tam Statuta quam Injunctiones hujuſmodi deſcribere, eorumque ac earum penes ſe copiam habere volenti, vera exhibeatur a Decano, Vicedecano, vel Theſaurario in loco Capitulari, vel alio ad ea deſcribenda apto & oportuno, copia.

III. Ne fiant Locationes in Negotiis magnis, niſi in generalibus Capitulis.

Item, Volumus, ut graviores dictæ Eccleſiæ cauſæ, quæ morum ac maturam deliberationem pati poſſunt & requirunt, ut demiſſiones ad reddit. Vel firmam, aut locationes, vel conceſſiones terrarum, boſcorum, ſeu aliquarum poſſeſſionum dictæ Eccleſiæ, vel aliquarum percellarum eorumdem, alienationes aliquorum bonorum in præmiſſis caſibus, litium inchoationes magnis Eccleſiæ ſumptibus proſequendarum, novæ ac ſumptuoſæ Ædificationes, Officiariorum majorum ſeu ſuperiorum dictæ Eccleſiæ Electiones & Admiſſiones, ac cætera cuncta Eccleſiæ negotia, in quibus magis vertitur Eccleſiæ præjudicium, non alio tempore, modo aut formâ, niſi in duobus generalibus Capitulis, per ſtatuta prædicta limitatis, proponantur, tractentur & concludantur; ſub pœna amotionis perpetuæ hiis qui contrarium attemptant.

IV. Ut Poſſeſſiones reſerventur ad Menſas Decani, Præbendariorum, & Aulæ communis.

Item, Quoniam Decanum & Capituluum dictæ Eccleſiæ maximè convenit, ut bonos & frugi patres familias, omnia bona mobilia & immobilia dictæ Eccleſiæ, ad utilitatem, commodum & honorem ejuſdem, conſervare, nec ab Eccleſia ad privatos uſus convertere, aut aliter diſſipare; Idcirco Volumus, ne ulla Maneria, Rectoriæ, Terræ vel Poſſeſſiones dictæ Eccleſiæ, antehac communi vel Capitulari decreto, ad proviſionem Decani, Canonicorum vel Aulæ communis, aut Scholarium menſæ aſſignat', vel in poſterum aſſignand' in præjudicium hujuſmodi proviſionis ullo prætextu, neq; boſci ac ſilvæ dictæ Eccleſiæ, non dimitti ſolit', ullo modo dimittantur aut locentur, ſeu ſic dimittatur eorum aliquod, ſed ad hoſpitalitatem Decani & Canonicorum, ſuorumq; ſucceſſorum, & menſas minorum Canonicorum, atq; Scholarium reficiendas, & uſus Eccleſiæ neceſſarios, fideliter cuſtodiantur & conſerventur: Nec Decanus aut Canonicorum aliquis hujuſmodi damnoſis, nec ſolitis, ſed deteſtandis dimiſſionibus, authoritatem vel conſenſum præbeat, ſub pœna & ſententia ſuſpenſionis ab eorum reſpective officiis, ſuffragiis & emolumentis, donec noſtro aut ſucceſſorum noſtrorum judicio, pro damnis ea occaſione Eccleſiæ illatis, commode ſatisfecerint. Quam in eos & eorum quemlibet in hac parte delinquenies & culpabiles, ex tunc prout ex nunc, & ex nunc prout ex tunc, ferimus & promulgamus in hiis ſcriptis.

V. Dividentiæ finium prohibentur, ſine conſenſu Reverendiſſimi.

Item, Quiniam magnæ ſemper contentiones & controverſiæ inter Decanum atq; Præbendarios, dum ſuum privatum commodum affectantes, maneria, Rectorias, terras & tenementa quamplurima dictæ Eccleſiæ inter ſe ad firmam dimitterent atq; locarent, necnon fines, quos in ciſta communi reponi æquius fuit, inter ſe partirentur ac dividerentur, excitatæ ſunt; ſub pæna & ſententia ſuſpenſionis antedicta, prohibemus ejuſmodi captatorias dimiſſiones & finium dividentias deinceps in quovis fieri; donec noſtri aut ſucceſſorum noſtrorum judicio, Eccleſia prædicta magis pingueſcat, & quieſcat in eadem Contentio.

VI. De Computis fiendis ſingulis quartis anni.

Item, Quoniam privatum ſingulorum commodum ita communes Eccleſiæ facultates exhauſit, ut in quo jam ſtatu ejus res ſitæ ſint, fere ſit incognitum; Volumus, ut ſingulis anni quartis Decanus, vel eo abſente Vicedecanus, Canonicis ad hoc legitime vocatis ac præſentibus, vel alias contumaciter abſentibus, in loco ubi computus fieri conſuevit, a Receptore atq; Theſaurario, rationenm exigat ſingulorum receprorum & expenſarum, indeq; inſtrumentum in membrana deſcribi ab auditore faciat; Pecuniámq; receptam ac reſiduam, nec ad preſentem Eccleſiæ uſum neceſſariam, receptis rationibus, in ciſta communi recondi faciat, ibiq; ad magnos, utiles & extraordinarios Eccleſiæ uſus cuſtodiri.

VII. De Capitularibus Decretis a fine Maii, An. 1573. reſciſſis.

Item, Volumus, ut omnia Capitularia decreta à fine menſis Maii ult' præteriti, per Decanum & Capitulum, pro diviſionibus finium, & conceſſionibus ac dimiſſionibus ad firmam interpoſita, tanquam Statutorum prædictorum menti ac intentioni & Eccleſiæ commoditati contraria, caſſentur, irritentur, & annullentur; eáq; nullas pronunciamus ac pro caſſis, irritis, invalidis atq; nullis pronuntiamus, atq; declaramus, & à quoquam perimpleri aut obſervari vel executioni demandari, ſub pœna & ſententia ſuſpenſionis antefatæ, diſtrictè prohibemus.

VIII. De puniendis abſentibus à Communibus precibus.

Item, Ut Cultus divinus decentius atq; diligentius in dictâ Eccleſiâ deinceps celebretur; Volumus, ut quoties minorum Canonicorum, Vicariorum Choralium, & Cantorum aliquis, à Matutinis aut Veſpertinis precibus, a lectionibus aut Communionibus abfuerit, aut tardus, poſt mediam nempe earum partem peractam, ingrediatur, pro ſingulis in hujuſmodi negligentia vicibus, denario communi menſæ applicand' mulctetur: qui ad ſubcantoris relationem, de delinquentium ſtipendiis, ad uſum prædictum à Theſaurario detrahetur & reſervabitur. Abſentiam autem pauperiorum aliorúmq; miniſtrorum dictæ Eccleſiæ, eorumq; tarditatem in divinis officiis, lectionibus atq; Communionibus, Decanus, aut eo abſente Vicedecanus, pœna arbitraria, juxta modum & qualitatem abſentiæ, ac tarditatis, caſtigabit.

IX. Ut Majores Canonici divina celebrent in majoribus Feſtis.

Item, Volumus ac mandamus, ut majores Canonici ſinguli ſuis vicibus in majoribus Feſtis, quos *Duplices* appellant, in propriis perſonis divina celebrent, juxta ſtatutorum prædictorum in ea parte exigentiam.

X. Ut Electiones Canonicorum minorum, &c. propter diſcordias ceſſent.

Item, Quia de jure eligendi & admittendi Canonicos minores, Vicarios, Cantores, Scholares & Choriſtas, inter Decanum & Capitulum adhuc ambigitur; Volumus ad ſopiendam ea de re diſcordiam, ut pendente noſtra Viſitatione hujuſmodi electiones & admiſſiones ceſſent, donec ea ambiguitas regia authoritate, vel noſtra interpretatione, tollatur & declaretur.

XI. De Scholaribus corrigendis.

Item, Ut Scholaribus tam in dieta quam in literarum incremento, deinceps melius proſpiciatur; Volumus, ut omnes deinceps admittendi Scholares aliquem ex Prebendariis Tutorem ſeu Curatorem habeant; qui pro eis Eccleſiæ caveat, & provideat in neceſſariis; & ut ſingulis anni quartis per Decanum, vel eo abſente Vicedecanum aſſignentur ex Prebendariis duo, qui omnes Scholares ſigillatim examinent, & quomodo in bonis Literis moribúſq; profecerint, exploreant, & cultum habitúmq; corporis aſpiciant, & de hiis, quæ in eorum aliquibus, vel eorum aliquo reformanda cognoverint, tutores ſeu curatores ſuos admoneant. Et ſi Scholares, a tutoribus ſeu curatoribus ſuis ſæpius moniti, non ſe correxerint, deferatur inde ad Decanum & Capitulum querela, à quibus, qui incorrigibiles fuerint, expellantur.

XII. De Computis exigendis ab Officiariis Aulæ communis.

Item, Volumus, ut ſingulis anni quartis, eodem tempore quo de Scholaribus inquiſitio fit, ab eiſdem Præbendariis, qui de Scholaribus inquirant, de Seneſcallo, Opſonatore, Pincernis, Cocis communis Aulæ, acriter & diligenter cognoſcatur, & inquiratur, eorúmq; computis ac rationes fideliter examinentur. Et ſi de fraude ſemel convicti fuerint, vel de mala officiorum munerúmve ſuorum adminiſtratione, bis à prædictis inquiſitoribus admoniti, non ſe correxerint, pro tertio delicto ſint ipſo facto amoti & excluſi.

XIII. De Subſtitutione Officiariorum prohibita.

Item, Vetamus atq; prohibemus, ne Seneſcalli, Obſonatores, Pincernæ & Coci, cæteriq; in hac Eccleſia inferiores miniſtri, officia ſua per ſubſtitutos exerceant; ſed ipſi in eis diligentes, ſeduli & aſſidui ſint, ſub pœna amiſſionis unius anni ſalarii: Deinde, niſi moniti ſe correxerint, amotionis perpetuæ: niſi ex gravi & urgente cauſa ejuſmodi ſubſtitutio, & ſubſtituta perſona, à Decano & Capitulo approbata fuerit.

Item,

Item, Volumus & Mandamus, ut omnes introitus atq; exitus in ambitum & præcinctum Eccleſiæ, & ex eiſdem ſolummodo per communes & antiquas duas portas pateant, nec ulli per aliam viam exire vel introire liceat. Et ut privatæ aliarum ædium fores atq; januæ, feneſtræ, eáq; & perſpectus per communes parietes in ambitum & præcinctum Eccleſiæ intromiſſi, ante Feſtum omnium Sanctorum prox. occludantur & obſtruantur. Nec deinceps hujuſmodi januæ, fores & feneſtræ fieri permittantur. Volumúſq; de executione hujus noſtri mandatin per literas certificatorias Decani & Capituli auctenticas, in manſione noſtra *Lamethana* fieri octavo die poſt prædictum feſtum omnium Sanctorum, ſub pœna & ſententia ſuſpenſionis antedict. *XIV. De Portis & cæteris introitibus occludendis.*

Item, Ut non modo Eccleſia, ſed ſingula ejus membra, in eleemoſynis dandis, larga & in pauperes beneficia ſint; Volumus & monemus, ut Decano, Canonicis, Prædicatoribus, Vicariis, Cantoribuſq; convocatis, conſilium de conferenda & diſtribuenda eleemoſyna ante Feſtum omnium Sanctorum prædict' hoc modo ineatur; ut Decanus iii *l.* vi *s.* viii *d.* Singuli præbendar xl *s.* Prædicarores ſinguli, vi *s.* viii *d.* Vicarii ſinguli iii *s.* iv *d.* Cantores ſinguli xvi *d.* cum decem libris ex communi ærario Eccleſiæ, inter pauperes in Civitate & Suburbiis *Cantuar.* ſingulis anni quartis, per æquales portiones diſtribuend' conferant. De qua collatione atq; diſtributione incept' per autenticas literas dicti Decani & Capituli pridie Calend. Febr. prox. certiores fieri volumus, ſub pœna nobis arbitraria. *XV. De Contributione fiend. pauperibus.*

Item, Volumus & mandamus, ut deinceps quotannis Vir aliquis in Theologia doctus, qui à Decano & Capitulo ad hoc aptus reputabitur, Sacras Scripturas ſuggeſtu in loco Capitulari, ſingulis diebus *Mercurii* & *Veneris*, inter horas Septimam & Octavam, Matutinas, publice interpretur & legat. Cui quidem interpretationi atq; lectioni Decanum, Canonicos, Prædicatores, Vicarios, Cantores, ſingulóſq; ejuſdem Eccleſiæ miniſtros, præter Scholares eorúmq; Inſtitutores, atq; Choriſtas, cum hiis, qui illorum ſunt familiis, intereſſe diligenter Volumus, nec cuiquam abeſſe permittimus, niſi legitima cauſa per Decanum & Capitulum approband' impediatur. Lectori autem & Interpreti Stipend' Viginti librarum annuarum à Decano & Capitulo aſſignari, ex prædictæ Eccleſiæ facultatibus, præcipimus. Quem ſuæ Lectioni diligenter, intendere jubemus; nec eum niſi in menſibus Auguſti & Septembris, & in Septimanis Feſtorum, *Nativitatis* & *Circumciſionis* Domini, *Paſchæ*, ac *Pentecoſtes*, temporéque quadrageſimali, intermittere, ſub pœna ſubtractionis alicujus portionis Stipendii arbitrio Decani, pro modo negligentiæ dicti Lectoris, committenda. *XVI. Ut Lector Theologiæ conſtituatur.*

Has autem Injunctiones, quia de ſtatu multarum rerum in hac Eccleſia male adminiſtratarum reformand', aliquandiu deliberandum eſſe putamus, vobis omnibus & ſingulis interim, dum Viſitatio noſtra pendeat, obſervandas committimus omni debita & à jure nobis competenti, criminum, exceſſuum, negligentiarum, incuriarum ac delictorum anteactorum quorumcúmq, cenſura, correctione, emendatione & reformatione, itémq; aliarum Injunctionum poteſtate nobis aut ſucceſſoribus noſtris, ante finem exitúmq; hujus noſtræ inſtitutæ Viſitationis hujuſmodi, & ſpecialiter reſervatis. In quorum omnium & ſingulorum Roborationem, Fidem & Teſtimonium, ſigillum noſtrum Præſentibus apponi fecimus. Datis ſeptimo die menſis Octobris, Anno Dom. 1573. & noſtræ Conſecrationis, Anno 14*to*.

Lectæ

Lectæ & publicatæ coram Reverendiſſimo, *&c.* in Domo Capitulari, præſentib. D. Decano, Magiſtris *Willowbye*, *Bullen*, *Lawſe*, *Newinſon*, Præbendariis, & *Biſely* & *Ingulden* Prædicatoribus, cum reliqua turba minorum Canonicorum, Cantorum atq; Miniſtrorum, *&c.*

NUMB. XCIII.

NUMB. XCIII.

Mr. Sampson *to the Lord Treasurer; Exciting him to promote a Reformation in the Government of the Church.*

I Do humbly beseech your good Lordship to suffer me a little to reply to that Answer, which it pleased you to send to me by Mr. *Francis Hastings*: which was, that your H. liked wel of my Motions, but that you could not do that good, which either you would, or other did think you could. I thank God, that it pleased him to move your L. to like of those Motions which I have made to your H. touching the State of the Church of *England*. I thank God likewise for that good Will, which his Spirit hath wrought in your Hart to do good to it. *Qui dedit velle, dabit etiam perficere.* Now as the wise *Thecoite* said to *David*, 2 *Sam.* 14. *I beseech you, my Lord, let your poor Servant speak one word more unto you.* Remember what you did, and could do, in the Beginning of the Reign of the Q's. Majesty, in the repairing of Religion; what your Autorite, Credit and doing then was, you know, God knoweth, and there are many Witnesses of the same. Since then, my Lord, remember how God hath advanced you, so that now he hath brought you *ad culmen & apicem honoris.* In which I humbly beseech his Majesty to bles, prosper and direct you. As your *Wil* to do good is not, I hope, decreased, but increased, so think I of your *Power.* And the Case of the Church now craveth your Aid as much as ever. For we see that, whilest some have, after their manner, sought to have a Reformation in the want of Preaching, and Government of the Church. By *Government* I mean not the Touch of the Princely Authority in the Church of *Christ*: For I may not shorten the Sword, which God hath put in the Hand of *Christian* Magistrates. And as that Lord Priest of *Rome* hath taken unjustly that Authority from Princes to himself, so most justly do Christian Princes take that Authority from that painted Hypocrite into their own Hands. And as this doing is warranted by God's Word, and the Divines as wel of former, as of our Age, against that Usurper; so is it confirmed by th'examples of all godly Ages; and if my poor Voice might in time have been heard, some should not now have called that matter in question, of which among the Professors of the Gospel no question I think ought to be made.

MSS. *Penes me.*

But I speak of that reforming of the Regiment, with the Doctors, Proctors, Chancellors, Officials, and such Officers, that have, and execute *secundum jus Canonicum & Papisticum*; and of restoring of that of which *Bucer*, in his Book *De Regno Christi*, writeth so well, that for my part I know no Man, which doth write better of it. Of this restoring of preaching Pastors, and Gospel Government, whiles some have written and spoken, I hear that some other professing Christ, and Preachers, do in most solemn Places set themselves against them, and do make the preaching Place an appeaching Place; in which they do appeach true Men and honest, of Schism, Heresie, and Treason. And one of late appoynted to preach at *Paul's Cross*, to preach there of *Christ* crucified, spent the Rest of his Time in crucifying his Brethren, and spar'd not thus far to name them by Letters, **T. C.* and *E. D.* whom he called *wicked Men, beasts, yea Devils*, as some of his Auditors do report. And if it so be, *Quousque tandem se prorepat hæc maledicendi Libertas?* Good my Lord, consider what great hurt cometh by this kind of preaching: God is offended, the Place and Office abused, the People is diversely aud unprofitably tossed; the Adversary triumpheth. Helpe, *& pro tua qua polles authoritate & prudentia efficee*, that the occasion of this Dissent being taken away, such Preachings and Bitings be no more hard of. Perhaps it wil be feared one hard Work: *Sed difficilia quæ pulchra.* Yea perhaps, *Multos habebis adversarios, sed Deum propitium & faventem habebis. Unum moneo*: My good Lord, let not the Love of that Honour, which God hath given you, make you either remiss in his Cause, or for fear of the Displeasure of Man, slip by that which best pleaseth him. *Esther* being a Queen, and out of *Haman's* Gun-shot was wel for her self, and fearful to enter the Danger of

* *Tho. Cartwright* and *Edw. Dering.*

the King's Diſpleaſure, for her People. But among other things, *Mardocheus* ſaith to her, *Et quis novit ſi forte ob hanc occaſionem perveneris ad regnum? Eſt.* IV. So ſay I, who knoweth the contrary, but that God hath made you thus honourable, to help this Cauſe of his Church? Remember, my Lord, that the Lord ſaith, 1 *Sam.* II. *I will honour them which do honour me.* An Example hereof you may take of *Eliakim*, the good Servant of King *Ezekiah*. See what Promiſe of Proſperity the Lord maketh to him, *Iſaiah* XXII. The like I wiſh to you: Oh! my good Lord, apply your ſelf to ſerve and honour God in this acceptable Service, that the untaught People of *England* gathered into ſufficient Congregations, may have their ſufficient and reſident Paſtors, and be governed by ſuch Goſpel-like Government, as *Bucer* doth deſcribe. I end, and pray your Lp. to pardon my evil writing. I can yet do no better: Yet do I expect your favourable Anſwer to what I ſue for. *Vale, & omnia æterna.*

Your L. humbly to command,

Tho. Sampſon.

To the Right Honourable my very good Lord, the Lord *Burghley*, Lord High Treaſurer of *England*.

NUMB. XCIV.

Mr. Sampſon *to* Grindal *Archbiſhop of* York: *Cenſuring his Lordly State and Title.*

MSS. *G. Petyt, Armig.*

YOUR Loving Letters dated 20 *Octob.* written *ſine Fuco aut Faſtu*, have ſo throughly ſatisfied me, touching that rude Report of which you do *ſanctè* proteſt your ſelf to be clear, that now I do know what to ſay in your behalf at all Times, when I do hear any Report thereof. You ſay alſo, that you are not *Lordly*, that you do not ſet by that *Lordly State*. I did not charge you with it: But ſince you ſo ſay of your ſelf, I will add this, that I truſt you have learned a better Leſſon than the common Sort of Men have. For as the manner is now the proud Man wil ſay, that he is not proud; and the covetous Man wil ſay, that he ſetteth not by Mony. I hope you do ſay of your ſelf as you are, and that you are as you do ſay. And I ſay further of you, that to be in the Fire and not to burn, to touch Pitch and not to be defiled therewith, to walk among Thorns and not to be pricked with them, argueth a ſpecial and divine Preſervation: *Nec omnibus datur.* And if you, whom Policy hath made a great Lord, be not Lordly, but do keep your humble and ſtrait Courſe of a Loving Brother and Miniſter of Chriſt's Goſpel, ſhall I ſay that you are a Phœnix? I will ſay that you are moſt happily, by God his ſpecial Grace, preſerved and directed.

You do ſpeak I think of your Affection, and of the Diſpoſition of your Heart, that it is not Lordly, nor liketh Lordly State. Truly, for my part, I do love you ſo wel, that I can both eaſily think that it is true, which you do write of your ſelf, and alſo wiſh that it be ſo with all my Heart. But yet your State, your Port, your Train of Men waiting on you in the Streets, your Gentleman Uſher going before you with bare Head, your Family full of idle ſerving Men, and ſo the reſt of your *Apparatus* in the World, and ſight of Men, is very Lordly. You have,

I think

I think, wel conſidered *Bernard* his Books *De Conſideratione*, *Ad Eugenium*; and then you can alſo conſider, that many things which he conſidered to be amiſs in the Point of the Prelacy then, do remain in your Prelacy yet unreformed, which Dr. *M. Bucer*, that godly and wiſe Divine in his Book *De Regno Chriſti* noteth even in the Prelates of *England*. It may be that the ſame Policy which makes you a great Lord, does alſo lay on you the Charge of this Lordly Port and State. But doth the LORD *Jeſus*, whoſe Miniſter you do rejoice to be, charge you as his Miniſter with it? I think, Nay. If then it be Policy only which doth it, I ſuppoſe that beſides your own miſliking of that State, this one thing might make your *Nay* of it, and ſtir you up to pray and ſue, that you may be diſcharged of that *Stately* Charge.

That Living and Revenue wherewith your State and the State of Churchmen is maintained, is by ſome Writers and good Preachers of our Time called *Patrimonium Crucifixi*. You do know that Chriſt his Patrimony ought not to be beſtowed and employed on a ſort and company of idle ſerving Men, which do only ſerve the Pomp of one Perſon. I know that *Neceſſarii Famuli* are to be had; but this Number and Multitude of idle ſerving Men is unprofitable and unmeet for a Miniſter of Chriſt to feed and maintain with the Patrimony of Chriſt. That idle ſort are for the moſt part ſo nurſed in Idleneſs, and ſo il nurtured touching Piety and profitable Labouring, that if they be not to their ful nouriſhed in their Idleneſs, Pride and Eaſe; rather than they wil Labour, or do any good, they fal to be of the number of them of whom it is ſaid, *Et ſtricto rogat enſe Viator*. Surely ſuch a Rout of idle Perſons are not to be maintained of the Patrimony of Chriſt. And therfore if Policy doth charge you with them, it were a good and neceſſary Suit for you and them of your Calling to make, that Policy would diſcharge you of that unſeemly Charge, and not make them Maſters of that which ſhould be employed on the Miniſters and Labourers in the Harveſt of the Lord *Jeſus*, and the poor needy Members of his Body, on whom his Patrimony ought to be beſtowed. But if without the Charge of Policy you be contented of your ſelf to take this Charge and State upon you, your fault is the greater, and it doth bewray in you a deſire and liking of Lordly State: Which is one of the great Stains which Popery hath left behind in this Church of *England*.

Summa. Be you indeed, as you ſay you are, not Lordly, lay abroad your Gifts in Labour, and diſpoſe that which is committed to you in maintaining of Labourers, and Labouring in the Harveſt of the Lord *Jeſus*. So ſhal you indeed ſhew your ſelf, to be a Brother, yea a Father, a Feeder and Cheriſher of Chriſt's poor Servants and People, a Labourer your ſelf, and a Cheriſher of Labourers, and a faithful Diſpoſer of that Patrimony of Chriſt which is committed to you: So ſhal you have comfort in that Day, with the hope of which you do comfort your ſelf. Otherwiſe Jeſus Chriſt wil not allow for good, ſuch large Allowances and Waſt as men do make to themſelves of that which is his.

Touching that malicious Ryot of *Puritaniſm*, you ſay you know not; therin you do know more than I. But with you I do pray God to reform al Miſleaders, and to reduce the miſlead People into the Right Way. Yet do I not wel underſtand what you do mean by thoſe *Puritans*. Becauſe you do uſe a dark Phraſe, noting them to hold a *pure* Superſtition. Til I be further inſtructed in this, I ſay, that if *Puritans* now be noted to be ſuch as do revive the old rotten Hereſy of *Novatus*, from whom the old Καθαροὶ did ſpring, I do not know any in *England* which do hold that deſperate Doctrin. But if that be true which a German Writer hath publiſhed in Print thus, *Novatiani, teſte Hieronymo, ſemper ſimulant Pœnitentiam, & docendi in Eccleſia habent paſſim facultatem. Simulant ſe Benefactis docere, ſe Cæremonias ſalvas velle, & tamen ex animo oderunt morem priſtinæ Eccleſiæ*: If this Authority be true, and you do cal this kind of Men *Puritans*, indeed the Church of *England* is ful of them. Neither is there any State or Degree of Office in this Church, in which there are not ſome of theſe. Theſe do ſwarm in great numbers as Bees in fair Weather: So are they cheriſhed. The Lord reform them, and either make them more profitable Workmen, or turn them out, and put better in their Places. Juſtly by this Authority may a number of our Churchmen be called *Puritans*. The Lord Purge them, and make them more Pure. But unjuſtly to impoſe this Name on Brethren, with whoſe Doctrin and Life no

Man can juſtly find fault is to rend the ſeamleſs Coat of Chriſt, and to make a Schiſm incurable in the Church, and to lay a Stumbling Block to the Courſe of the Goſpel. *Et væ! homini per quem Offendiculum venit.*

You do pity my Poverty and Lameneſs. To my remembrance I complained neither of the one, nor of the other to you: If I did of the Firſt, I was to blame, for I complained before I had need. And if I had need, I thank God, I would make choiſe of them to whom I might complain. How bold I might be with you, both you and I do know. Touching the other, I am ſo far from complaining of it, that I do humbly thank God for it. It is the Lord's Hand which doth touch me. He might in his Juſtice have ſmitten and deſtroyed me, but it is his Favour and moſt rich Mercy towards me, through Jeſus Chriſt, that as a loving Father he doth tenderly touch me, and chaſtiſe me. I do bleſs and praiſe his Name for it. If the Lord doth ſe that my poor Labour may ſerve to any good purpoſe in his Church, he both can and wil heal me. And then if it ſhal alſo pleaſe him to furniſh me with Gifts meet for his Service, I ſhal ſay, *Ecce! ego, mitte me.* But if the Lord hath determined by this Lameneſs to make me unmeet in Labour, as now I am, and ſo lead me to my Grave, the Lord give me Grace to ſay with *Ezekiah*, *Bonus eſt Sermo Domini:* And with *Ely*, *Ipſe eſt Deus, quod bonum eſt in oculis ſuis faciat.* And yet ſhal I labour, ſo as I can, til my Foot be *in Sepulchro.* It is to bear Bonds and Chains I grant, *ſed Domini ſunt Vincula:* And ſuch that if I were put to my choiſe, I would rather chooſe to cary them to my Grave, than freed from them, to cary the Clogs and Cares of a Biſhopric, as that State is now.

I never heard you accuſed for ſurprizing any Preſs or Print. But that if ſome Printes had been ſuppreſſed, it had made much more for the Edifying of the Church in godly Quietnes and Sincerity, than the Publiſhing of them hath don.

You do ſay, that you do love ſome godly Brethren, which do wiſh that ſuch things as are amiſs were reformed. As you are in Credit, Place and Calling above them, ſo go before them in procuring the Orderly way of Reformation. *Inſta tempeſtivè, intempeſtivè.* So ſhal your Inferiors by your Example be encouraged, and in wel-doing joyn with you.

Thus occaſioned by your Loving Letters, I have anſwered ſome points of them with old familiar Simplicity, truſting that you wil not miſlike my ſimple Dealing. Aſſuredly, I do wiſh as wel to you as he that wiſheth you beſt. The Lord Jeſus direct you by his Spirit to think and do that which is pleaſing in his Sight; and that whereof you may have comfort in that day. *Leiceſter*, 9. *Novembris* 1574.

Yours in Chriſt

Tho. Sampſon.

I have cumbred my ſelf in Writing, and I think I do no leſs to you in reading: But I pray you beare with my Lameneſs.

NUMB. XCV.

The Archbiſhop to the L. Treaſurer; With relation to the Earl of Leiceſter, *and the* Puritans, *who practiſed his Ruine.*

MSS. *penes* me. SIR, I am crediblie enformed, that th'Erle is unquyet, and conferreth by the help of ſom of the Examiners to uſe the Counſel of certain Preciſians, I feare, and purpoſeth to undoo me, *&c.* But I care not for hym. Yet I wil reverence hym, becauſe hir Majeſtie hath ſo placed him: As I do al others toward hir. And yf

youe

youe doe not provide in tyme to dul this attempt, ther wilbe fewe in Authorytie to care gretly for your danger, and for ſuch others. Thei wil provide for themſelf; and wil learne bi me in my caſe how to doo.

I was enformed bi a wiſe Man, that a conſpiracye of us was purpoſed, (yf the Parliament had gon forward) at whom they Shote. God knowes al. If I, led with the vehement words of the firſt Statute, (made before I was in place) how Archbiſhops and Biſhops be charged, *As we wold anſwere before God*, &c. Which words I have put to his Conſideration adviſedly; yf I ſet forth that Religion, which I knowe in conſcyence is good, and confirmed bi Publike Authorytie; yf I do the Queen's Commandment, for which the Preciſians hate me; what is ment, but to goo over the Style, where it is loweſt? Beware of connyng. All is not Gold that glittereth. As for my ſelf I care not thre Poyntes. For yf I ſhuld lye in Priſon, for doing a poynt of Juſtice with charitable Diſcretion, I wil rejoyce in that. Whatſoever Welthe or Commodytie maye ſtand in my Office, I deſier it not for my ſelf. I wrot my Letters to him, and did for Charytie move one other of the greteſt Parties of them to Conſcyence; but not in a Submiſſion, (as ſome of the Crue take it and report it) for I have neyther offended hym or them, (except I was careful for your Savegard,) and he peceably again writing to me. Yet I underſtond what is purpoſed againſt me. For Religions ſake I take it. And do you think, that thei know not what Religion you be of; and what ye doo therein? In taulke (as I am enformed) youe be accompted the Deane of *Weſtmynſter*: It muſt be of ſom Pollicye, that I neyther wryght, or oft come to the Court. I leke not theſe Dialogues, theſe Treatiſes, theſe *French* Bokes, &c. I feale ſom Diſpleaſure in ſom, that be towards me. As where thei kepe in the Kinges Bench an honeſt old man, a very good and modeſt Preacher, and ſomtyme my Almoner. Whom I ſent home to his Benefice to doo good: And yet in Extremytie of Lawe, againſt al Conſcyence, in the Court of Requeſts, condemned, and perſequuted for Love of me; of ſuch whom I ſpecially made, and who at this daye have the moſt part of there lyving by me. A matter picked partly of Covetouſnes, and meare Malice, and ſo favored. But this matter is too long to wryte of. He hath lyne ther ever ſynce *Holomas* in a naſtye Priſon, chargeably, and rotting among the worſt, Who ſhal be ther ſtil, before I wil ſerve ther tornes. I may not worke againſt Preciſians and Puritanes, though the Lawes be againſt them: Knowe one and knowe al. I truſt hir Highnes with your adviſe wil take good hede, and ſpecially for providing of ſuch as ſhal governe the Dioceſſes. I like wel my neybur at *Weſtmynſter*, the Deane ther, to be at *Norwich*, whoſe ſad and ſuer governance in Conformytie I knowe. I ſet not one halfpeny bi the profite of the Dioces for eny Procurations or Juriſdictions. For at my laſt Metropolitical Viſitation ther, I had never a peny of them. But the Viſitors ſpoiled al. And I ſpent xx *l.* of myn own Purſe, to have that Dioces wel viſited, and yet no good done, and the contrye exclamyng: And ſom Verlets purchaſed (as I am enformed) xx *l.* yerly bi ther bribing, whom ſom of my Viſitors belike uſed. But I knew not of it til al was don. I am a Foole to uſe this playnnes with youe in Writing: But though I have a dull Heade, yet I ſe partly bi my ſelf, and partly bi others, howe the Game goith. I toye out my tyme, partly with copieing of Bokes, partly in deviſing Ordinances for Scholers to helpe the Myniſtry, partly in Genealogies, and ſo forth. For I have little helpe (yf ye knew al) when I thought to have had moſt. And thus tyl Almighti God commethe, I repoſe my ſelf in pacyence. At my Houſe this xviiith of *February*.

Yours in Chriſt

Matth. Cant.

NUMB.

NUMB. XCVI.

The Archbiſhop's Licence for his Sons Chapel, and Chaplain.

Regiſt. Eccl. Chriſti *Cant.*

MATTHÆUS providentia divina *Cantuar.* Archiepiſcopus, totius *Angliæ* Primas & Metropolitanus, ad infra ſcripta Auctoritate Parliamenti *Angliæ* Legitimè fulcitus, Dilecto nobis in Chriſto *Joanni Parker* Armigero, Filio noſtro chariſſimo, Salutem & Gratiam. Tecum, ex certis Cauſis juſtis & rationabilibus ex parte tua coram nobis expoſitis, & per nos prævio examine debitè approbatis, ut per quemcunque Miniſtrum idoneum, executionem ſui Officii habentem, quem ad hoc tuo Arbitratu duxeris elegendum, ſive in *Lambith* in Comit. *Surr.* & Dioc. *Winton.* intra domum tuæ Habitationis, quæ nuper vulgariter appellabatur, *The Dukes Houſe*, ſive in Caſtello tuo de *Nunney* in Comit. *Somerſet.* Dioc. *Bathen.* & *Wellen.* vel alicubi ubicunque te infra regnum *Angliæ* pro tempore commorari contigerit, in Oratorio vel alio quocunque loco honeſto, & ad hoc congruo, tam Communionem Corporis & Sanguinis Domini, quam publicas preces, & cætera divina Officia juxta ritus & mores Eccleſiaſticos hujus Regni celebrari facere, liberè & licitè valeas & poſſis: Quodque, Tu, Uxor, Liberi, Hoſpites, ſiquos forte tecum habueris commorantes, ac cæteri de Familia tua, Sacramentum Corporis & Sanguinis Domini ibidem recipere & publicis precibus cæteriſque divinis Officiis ibidem intereſſe, valeatis & poſſitis, & quiſque veſtrûm valeat & poſſit: Nec pro præmiſſorum peractione ad Eccleſiam veſtram Parochialem accedere teneamini, vel aliquis veſtrum teneatur: Nec ad id à quoquam inviti impelli aut coactari poſſitis, vel aliquis veſtrum poſſit: Authoritate prædicta quantum in nobis eſt, & jura regni *Angliæ* patiuntur, tenore præſentium de ſpeciali Gratia diſpenſamus: Tibique & Vobis omnibus & ſingulis pariter indulgemus, præfatóque Miniſtro Sacramentum Corporis & Sanguinis Dominici ibidem adminiſtrandi, & publicas preces, & cætera divina Officia, ut præmittitur, peragendi, tenore præſentium Licentiam concedimus & facultatem, contrariis Ordinationibus in aliquo non obſtantibus.

PROVISO quod Eccleſiæ parochiali in qua te pro tempore commorari contigerit, ejuſque Rectori ſeu Vicario, nullum ex hoc in ſuis juribus & emolumentis Eccleſiaſticis præjudicium generetur: Sed ejuſdem Jura & Emolumenta Eccleſiaſtica in omnibus & per omnia integra & illæſa conſerventur. Quodque tam Tu, Uxor, & Liberi, quam cæteri de Familia tua, ſingulis annis binis ad minus diebus Dominicis, vel Feſtivis, tuo vel illorum arbitrio eligendis, ad Eccleſiam Veſtram propriam Parochialem, ubicunque te pro tempore commorari contigerit, accedere, ac publicis Precibus & cæteris divinis Officiis intereſſe teneamini, & unuſquiſque veſtrûm teneatur. Dat. ſub Sigillo ad Facultates 10. die menſis Martii *An. Dom.* ſecundum Curſum & Computationem Eccleſiæ *Anglicanæ*, 1574, & noſtræ Conſecrationis *Anno* 16°.

NUMB. XCVII.

An Indenture of the Univerſity Street, *and of repairing the Books in the Univerſity Library, Which were of the Archbiſhop's Gift.*

MSS. D. J. Ep. Elen. No. 757.

THIS Indenture bore date the 6th day of *Auguſt* in the 16th Year of the Queen, and was tripartite, between the Archbiſhop of *Canterbuary*, the Chancellor, Maſters and Scholars of the Univerſity, and *Robert Norgate* Clerk, Maſter of *Corpus Chriſti* College in *Cambridg*, and Scholars of the ſame. Which witneſſed, that the ſaid Archbiſhop had granted to the Chancellor and Univerſity, al his Ground lying

lying in the new made Street, now called *Univerſity Street*, which he lately purchaſed of the Provoſt and Fellows of *Kings* College: And alſo Witneſſed, that *Robert Norgate* Maſter of *Corpus Chriſti* College, and the Fellows thereof had received of the Archbiſhop a certain Sum of Money: In Conſideration whereof they gave and granted to the ſaid Chancellor, Maſters and Scholars of the Univerſity their Parcel of Ground, lying in the ſaid Street, called the *Univerſity Street*, lying between the two Brick Wals in the Pariſh of Great S. *Mary*, and partly between their New Buildings there: The Eaſt Head abutting on the King's Highway; with al the Poſts and Rails contained therein: They wel and ſufficiently to maintain and keep the ſame in good Repair of Stone, Sand and Workmanſhip, at their proper Coſt and Charges, upon the Monition of the Vice-chancellor: And to repair the Brick-Wals, as wel thoſe that ſtand on both ſides of the ſaid *Univerſity Street*, as thoſe that ſtand right over againſt the ſaid Univerſity Schools on both ſides of the School Gate there. And to Repair and Maintain al ſuch Books, as the ſaid moſt Reverend Father hath already given, or ſhal hereafter give, to the Univerſity Library there, with Claſps and Binding alſo. Which ſaid Books are to be placed at the North end of the ſaid Library, in certain Lockers appointed for the ſame. And the ſaid Archbiſhop granted to the ſaid Maſter and Fellows of *Corpus Chriſti* College, the Reſidue of al his ſaid Ground lately purchaſed of the ſaid Provoſt and Fellows of *Kings* College.

Ful Poſſeſſion and Seiſin of which was given by *Henry Gotobed*, the Archbiſhop's Atturney to *John Cragg*, and *Lucy Gilpin* Maſters of Arts, Proctors of the Univerſity, and *Matthew Stokes* M. A. Beadle, on the 25 *January* in the 17th of Q. *Elizabeth*; in the preſence of Dr. *Andrew Perne* Dean of *Ely*, Vice-chancellor, *John Whitgift* S. Th. P. Dean of *Lincoln*, *Rob. Norgate* Maſter of *Benet* College, *Oſmund David* S. T. B. *Rob. Sayer*, *Edward Doding*, *Gabriel Ducket*, *Chriſtoph. Webb*, and divers others.

NUMB. XCVIII.

A Letter from an Engliſh *Fugitive Papiſt at* Antwerp, *unknown*; *To the Earl of* Leiceſter; *Pretending to diſcover a dangerous Conſpiracy, from Proteſtant Strangers, and Puritans.*

To the Right Honourable my very good Lord, the Erle of Leceſtre, *of the Quenes Majeſties Privie Councel. Haſt, Haſt.*

✠

THE Second of this Month there was taken in this Town [*Antwerp*] one *Emanuel Demetre* † of this Town born, but of long time dwelling in *London*, and there, made Denizon. He was taken, being notified to be ſent from the *Dutch* Church there to the Conſiſtorie here upon their Matters: And there is great Matters diſcovered by him, as wel of their Confederacies and Conſpiracies againſt the State of *Ingland*, as of this Countrie. That againſt *Ingland* is, that by the help of the Puritans there they intend ſhortly to alter the State of that Countrie. And becauſe they ſay there are in favour about the Quenes Majeſty divers notable Papiſts, and they are ſo maintayned, that their part is yet the ſtrongeſt, they are ſworn to deſtroy them al, and al their partakers. Of the City of *London* they make themſelves ſure: But the Tower hath been ſome Let to them, elſe they had ended it before this time. But now they have made ſuch means, as they are now ſure of the Tower, whenſoever they ſhal begyn. With the Treaſure and Munition whereof they ſhal be able to defend themſelves, and be ſure of their Enemies.

MSS. *penes* me.

† A learned Man that wrote the Hiſtory of the *Netherlands*.

If

If this Practiſe be not ſpeedily foreſeen, the danger is at hand. They aſſure themſelves wholly of the L. Treaſurer, the Erle of *Huntington*, and Erle of *Hartford*. This is here kept in great Secret, other Nations deſiring to laugh at our Miſeries, hoping thereby to Quaile or Leſſen their own. But we who are more careful to preſerve our Country, then our Country mindful of her Frindes, cannot but Lament the dangers therof ſo imminent, if God do not mercifully prevent them.

Of this Conſpiracie the chief are *Flemmings* in outward ſhew, but indeed aſſured by ſome of the Nobilitie, and ſome of the Council. Thoſe that are noted to be Slayne are th'Erle of *Arondel*, Mr. *Hatton*, Sir *James a Croſts*, and your Lordſhip, that I ſhold firſt have named. And as far as it can be gathered by that which I have herde, the Quenes Majeſties own Perſon ſhal not be very aſſured; for that they ſay, She doth them more hurt than good, in making Peace with the King of *Spain*, and the *French* King: And if ſhe were out of the Way, they do not doubt but to aſſure themſelves of the moſt Places of the Strength of the Realm: And being Maſters of the Sea, and by help of thoſe of the Nobility there, confederate with them, they ſhal make another Conqueſt upon the *Normans*, as they ſay their Anceſtors did upon the *Brittons*. This I write with grief, to ſe the natural born of the Countrie driven to Flye, and forſake it without offence either to God or our Prince, only becauſe we deſire to ſerve God as our Forefathers did. And we ſe Strangers, Rebells, Traitors to God and their King, and Enemies to al Policy, and civil Government, to be received, ſoccored and encouraged there, by their like in Diſpoſition; and the Ruine of our miſerable Countrie ſo near at hand. Truly the grief of it is to us more grief then any other could be; and ſuch indeed, though common Policie wold rather I ſhold hold my Peace, yet I reſpect the Cauſe of my Countrie in general farre more than ether Lief or any other Particular. And ſo I wil end, referring the further Serche and Preventing of theſe dangers to your Lordſhip, and others whom it toucheth nere: Hoping that God hath by this means revealed it, to ſhew our Innocency, and the dangerous Malice of our Enemies. And ſo I leave to troble your Lordſhip. From A. A. the ſeventh of *May* 1575.

Your Lordſhips for ever moſt Aſſured
though at this tyme nameleſs,

R. G.

NUMB. XCIX.

The Archbiſhops laſt Letter to the Lord Treaſurer; Concerning filling the See of Norwich, *and Care of the Church againſt Innovations.*

MSS. *penes* me.

Domine vim patior, Reſponde pro me. I truſt that this ſhal be one of the laſt Letters which I ſhal write unto your Lordſhip. The rather, for that I am now ſtricken with myne old Diſeaſe more ſharply then ever I was. It may be, that whereas I have a great while provided for death, yet God wil peradventure have me continew a while, to exerciſe my ſelf in theſe Contemplations of Greife. *Domini voluntas fiat.* In your abſence now from the Courte I have travailed with her Majeſtie for the beſtowing of the Biſhoprick of *Norwiche*. I have named unto her, at her Commandment, three; that is, the Dean of *Weſtminſtre*, D. *Peirs*, and D. *Whitgifte*. Amongſt them al I have preferred for Learning, Life and Governance the Dean of *Weſtminſtre*. Not bycauſe he is towards your Lordſhip whom I crediblie heare that you named; or for any diſpleaſure that I beare

beare to my Lord of *Leicester*'s Chaplains, or to her Majesties Almoner, of any Envy to his Person: But surely, Sir, I speak it afore God, seing I se her Majestie is affected Princely to Governe, and for that I se her, in Constancie, almost alone to be offended with the *Puritans*, whose Governance in conclusion wil undoe her, and al others, that depend upon her: And that bicause I se him, and verie fewe els, which meane to dul that leud Governance of theirs; I am therefore affected to him: Whereof yet I make him not privie. For surely, my Lord I se and feele by Experience, that diverse of my Brethren partly are gone from me, partly working secretly against me, for the satisfying some of their partial Friends. But I se Men be Men. Her Majestie this other daye, when I was at *Richemond* at her Commandment, sodenly charged me for my Visitation. I think I know from whence it came, and who did enforme one Noble Man to open it unto her. But I say, and say againe, that my Visitation in *Winchester* Dioces (which was the devise of the Bishop) wrought such a Contentation for Obedience, that I do not yet repent me of it: though the Bishop be told, that his Clergie was sifted, and the Thorne was put into his Foote; but he wil so pluck it out, that it should be so in other Mens Feete, that they should stamp againe, as I am credibly enformed. The Ile of *Wight*, and other places of that Dioces, be now gone againe from their Obedience. If this be a good Policie, wel, then let it be so. If this be a good Pollicie secretly to work overthwartly against the Quenes Religion stablished by Lawe and Injunction, as long as they so stande, I wil not be partaker of it. Her Majestie told me, that *I had Supreme Government Ecclesiastical*. But what is it to governe combred with such subtiltie? Before God I feare, that her Highnes Authoritie is not regarded: So that if they could for feare of further Inconvenience, they would change her Government: Yea, yours, and mine, how cumningly soever we deale in it. And surely, my Lord whatsoever cometh of it, in this my Letter I admonish you to looke unto it in such Sinceritie, as God may be pleased: Or els he wil rise one daye and revenge his Enemyes. Does your Lordship thinke, that I care either for Cap, Tippet, Surplis, or Wafer Breade, or any such? But for the Lawes so Established, I esteme them, and not more for exercise of contempt against Lawe and Authoritie, which I se wil be the end of it: Nor for any other Respect. If I, you or any other, named *Great Papistes*, should so favour the Pope or his Religion, that we should pinch *Christ*'s true Gospel, woe be unto us al.

Her Highnes pretendeth in the giving of her smal Benefices, that for her Conscience sake, she wil have some of us, the Bishops, to commend them: And shal her Majestie be induced to gratifie some mortal Man's Request (*qui res suas agit*,) and be negligent in the principal Pastor of so great a Dioces; wherein peradventure her Authoritie is utterly contemned? And yet we must reform such things as most part of Gentlemen be against. As for my part I set as much by my Living, bigger or lesse, or nothing: But if this be not looked unto, I wil plainly give over to strive against the Streame.

This great nomber of *Anabaptists*, taken on *Easter* day, may move us to some Contemplation. I could tel you many particularities, but I cease, and charge your Honor to use stil such things as may make to the Soliditie of good Judgment, and helpe her Majesties good Government in princelie Constancie, whatsoever the Pollicie of the World, yea the mere World would induce. To dance in a Net in this World is but mere Vanitie; to make the governance onely Pollicie is mere Vanitie. Her princely Prerogatives in temporal matters be called into question of base Subjects. And it is known that her Highnes hath taken order to cease in some of them. Whatsoever the Ecclesiastical Prerogative is, I feare it is not so great, as your Pen hath given it her in the *Injunction*. And yet her governance is of more Prerogative, then the Head Papistes would graunt unto her. But I cease and refer al things to God, in whom I wish you continued to his pleasure. I am compelled thus to write, lying in my Bed, by an other Man's Pen, but I doubt not so chosen, that you shal not neede to doubt. From my House at *Lambith* this 11th of *April*.

Sir, I am not much led by worldly Prophecies, and yet I cannot tel how this old Verſe recourſeth oft to my Heade;

Fœmina morte cadet, poſtquam terram mala tangent.

Your aſſured Friend in Chriſt,

Matth. Cant.

NUMB. C.

A Copy of the Will of Archbiſhop Parker: *Taken out of a MS. belonging formerly to* John Parker, *Eſq; Son and Heir to the ſaid Archbiſhop. The Notes in the Margent were writ by the Hand of the ſaid* John Parker.

Teſtamentum ſive ultima Voluntas *Matthæi* D. Archiep. *Cant.*

MSS. *Johan. Parker.* Arm. IN Nomine Dei optimi maximi, *Amen.* Die quinto *Aprilis*, Anno Dom. 1575. Ego *MATTHÆUS* providentiâ divinâ Archiepiſcopus *Cantuar.* cùm divinum illud mortis decretum in totum genus humanum, animo altiùs ponderans, tum naturale eſſe conſiderans, ut caro corruptioni obnoxia in terram revertatur, pulvíſq; hic & terra in ea diſſolvatur ex quibus primò concreta fuerunt; Nec non etiam apud animum noſtrum maximè ſeriò meditans, Deum, qui videt & diſponit univerſa, quàm juſtiſſimâ voluntate ac judicio certo ac fixo, ſtatuiſſe diem horámq; noſtri deceſſus ac migrationis, nobis incertas atq; incognitas; ut diligentius evigilemus atq; paratiores, vel expediti magis ſimus, nè mortis repentino impetu præoccupati opprimeremur oſcitantes nihílq; hujuſmodi expectantes: Hæc ego *MATTHÆUS* prædictus maximo conſilio ſummáq; deliberatione mecum diu ac ſæpè verſans, quàmvis hoc ipſo tempore gratias Deo meo ago, ſalvus & memoria & cogitatione atq; etiam corpore ſim, animæ meæ, corporis mei bonorúmq; meorum omnium hanc rationem inivi, eáq; hic diſponere divino adjutorio fultus, ità conſtituo atq; decerno, atq; hoc meum præſens Teſtamentum & ultimam Voluntatem meam in Scriptis conficio in forma ſubſequenti; Revocóq; omnia Teſtamenta alia mea præterita in omnibus & per omnia, hoc ſolo Teſtamento meo & ultima voluntate excepto.

Primò, quod ad fidei meæ rationem in Deum attinet: profiteor me certò credere ac tenere quicquid Sancta Catholica Eccleſia credit & acceptat in articulis quibuſcunq; fidem, ſpem, & charitatem ſpectantibus, in univerſa Scriptura ſancta. Et ubi in his Dominum Deum meum quoviſmodo, ſive imprudentia, ſive voluntate, ſive imbecillitate quacunq; offenderim, ex animo meo criminis & erroris pœnitet, veniámq; corde contrito depoſco, quam remiſſionem indulgentiámq; firmiter confido me obtenturum pretioſâ morte ac meritis indulgentiſſimi Domini ac Servatoris *Jeſu* Chriſti; cujus ſingulari gratiâ ſpero me etiam æternorum gaudiorum fore participem cùm corporis tùm animæ, in illo die quo univerſi ſuis corporibus ad ultimum judicium reſurgent. Hinc itáq; *Jeſu* Chriſto cum Patre & Spiritu Sancto ſit omnis Honor & gratiarum Actio nunc & in omnem æternitatem. *Amen.*

Animam verò meam lego atq; commendo in manus atq; tutelam Dei Patris, Filii, & Spiritus Sancti. In cujus protectionem ego me totum, tàm in vitâ quàm in morte, commendo, dedóque, corpus quoq; meum terræ reſtituo, ſive ad ſepulturam, ſive aliâ quacunq; ratione tractandum, prout Omnipotens Deus præfinierit horam, modum, locúmq; moriendi pro ſuo beneplacito.

Sepul-

Sepulturam meam vellem tranſigi omnino ſine pompa mundanóq; ſtrepitu & ſumptu, quantum fieri poteſt, & juxta eum ordinem volo omnia fieri quem per manus meæ ſubſcriptionem in charta quadam conſtituerim.

Regiam majeſtatem oro ſuppliciter, ut boni conſulat hoc tenuiſſimum grati pectoris mei munuſculum, ſc. Hiſtoriam Chriſti in duabus tabulis eburneis inſculptam, & ſi quid præterea habeo, quod illi quovis modo gratum eſſe poſſit, lubens ei concedo, cujus Celſitudini opto dies perpetuos in regno Chriſti & Dei Servatoris noſtri. *Amen.* 1. Dedi.

Do & lego Eccleſiæ meæ Cathedrali (ſi intra Eccleſiam illam incineratus fuero) quadraginta libras pro omnibus diſtributionibus & ſolutionibus conſuetis inter ſe. 2. Sepultus apud *Lambith.*

Do & lego ſucceſſoribus meis (ſi ità leges permiſerint) Organa mea choralia in Sacello *Lambithi* ſita, & omnia arma & impedimenta mea bellica, cum appendicibus ſuis omnibus in armariis *Cantuar.* & *Lambithi* recondita, cum ſellis equinis calybeis, modò nè ea jure clamitent ſucceſſores mei, ea ad ſedem *Cantuar.* alioqui pertinere, & hac etiam conditione nè Executores meos in jus vocet, aut aliter inquietet eos de ſolvendo quippiam nomine Dilapidationis. Quod ſi fecerit, tum per præſentes legatum meum univerſum revoco, & irritum eſſe volo. Nam cum ædes meas omnes ubiq; ſartas tectas reliquerim, palatiúmq; illud celebre *Cantuarienſe* ante meum ingreſſum penè in omnibus ſuis ædificiis dirutum & combuſtum, meis maximis ſumptibus inſtauraverim, ædificaverim, ornaverim, tum quià choros Eccleſiarum mearum in *Cantiâ* ſedi meæ approprietarum, eóſq; plurimos, refecerim, nihil ipſe ex æquo exigere poteſt, ſed ità contentus eſſe debeat & poſſit. 3. Perſolvi 450 *l.* pro dilapidationibus.

Do etiam ſucceſſoribus meis illud magnum inſtrumentum Muſicum, quaſi abacum, cum ſuis appendiciis jam locatum in cubiculo illo quod Miniſtri Regii vocant *Præſentia*; & eiſdem dono in perpetuum imagines tabulatas Epiſcopi *Warhami* prædeceſſoris mei, & imaginem *Eraſmi Rotherodami* in deambulatorio ſitas. 4. Dedi.

Do & lego Reverendiſſimo Patri Domino *Edmundo Ebor.* Archiepiſcopo, Annulum unum aureum cum rotundo Sapphiro. 5. Dedi.

Do & lego [Reverendo] Patri Domino *Edwino* Epiſcopo *Londin.* baculum meum de canna Indica deauratum, in finibus de argento. 6. Dedi.

Do & lego venerando Fratri meo Epiſcopo *Winton.* annulum meum aureum de lapide vocat. *A Turchas.* 7. Dedi.

Do & lego venerando Fratri meo *Richardo* Epiſcopo *Elienſi* baculum meum de Canna *Indica*, qui horologium habet in ſummitate. 8. Dedi.

Do & lego Reverendo Patri Domino *Nicolao* Epiſcopo *Wigorn.* equum meum album, vocatum *Hackengton*, cum ſella & fræno & panno pedali, nuper ex velveto facto. 9. Dedi.

Do & lego *Andreæ Peerſon* S. T. B. cyphum argenteum cum operculo deaurato, qui mihi primo à ſereniſſima Regina obvenit in feſto Circumciſionis Domini. 10. Dedi.

Do & lego Majori & Civibus *Norwici* & ſucceſſoribus ſuis, ubi natus ſum, optimam pelvim meam argenteam deauratam, cum gutturnio ejuſdem in capſis coriaceis. Ponderant. uncias 175, quàm etiam Charta confirmavi. 11. Dedi.

Do etiam & lego Majori & Civibus *Cantuariæ* & ſucceſſoribus ſuis, centum libras, quas volo ad mutuum dari, alicui vel aliquibus lanificiis in *Cantuar.* quibus pauperes ejuſdem villæ poſſint indè exerceri, juxta arbitrium & conſenſum Decani & Capituli Eccleſiæ Cathedralis, qui pro tempore fuerint, quolibet triennio, ſi eis ità viſum fuerit, aſſignandas; pro quibus volo communitatem ſive aliquos cives habiles *Cantuar.* Civitatis obligari Capitulo, nè aliquando hoc legatum meum pereat. 12. Dedi.

Do & lego Sociis *Corp.* Chriſti *Cantabrigiæ*, vulgo vocat. *Bennet College* (ubi primos progreſſus in literis fecerim) unum cyphum magnum cum operculo deaurat. Ponderant. uncias 53. unam pelvim cum gutturnio deaurat. Ponderant. uncias 132, & dimid. unum cyphum cum operculo deaurat. pro communione, ponder. 43 uncias & quart. unum ſalinum cum operculo deaurat. 40 ℥. Duas ollas deaurat. cum uno operculo ponder. 24 ℥. quart. dim. q. unum cochleare deaurat. & duodecim alia deaurat. ponder. 26 ℥. dim. & quart. dim. & unum poculum deaurat. cum operculo fixo ponder. 16 ℥. dim. 13. Dedi.

Item lego Collegio prædicto & ſucceſſoribus ſuis in perpetuum centum libras pro communi igne in Aula ſua, ut in * charta inde facta patet. 14. Dedi.

* Charta data 1. *Jan.* 1571.

15. *Item*, lego Collegio prædicto pro Augmento Communium ſuorum, *&c.* quingentas libras.

Conſumma-tum eſt.

16. *Item*, volo quod Executores mei paratum reddant cubiculum in eo, collegio jam vocatum *A Storehouſe*, pro tribus aliis meis ſcholaſticis inhabitandis, pro quibus ſingulis volo tres libras & ſex ſolidos octoque denarios per annum dari, juxta formam quam Executores mei ſcripto ſuo præſcribent. Quorum Scholaſticorum primum electum volo per ſucceſſores meos in Scholâ *Cantuar.* & in ea urbe oriundum: Secundum electum volo è Schola de *Aylesham:* & tertium è Scholâ de *Wymondham:* In hiis duabus villis oriundos.

This done *per Chartam*, 7°. *Auguſt.* 20. Q. *Eliz.*

Dedi. 17. Do & lego Collegio *Gunvelli* & *Caij Cantabrigiæ* unum cyphum argenteum cum operculo deaurat. in capsâ coriaceâ, ponder. unc. 40. & unum poculum deaurat. cum operculo ponder. ℥ 15. dim. & tria pocula aurata cum opertorio, quondam per Reginam mihi data, & xxvi libros illi Collegio.

Dedi. 18. Do & lego Collegio ſive Aulæ Stæ. *Trinitatis* de *Norwico Cantabrigiæ* unum cyphum argenteum conſimilem in capſa coreacea ponder. 37. uncias, & unum poculum conſimile ponder. 15 unc. & 3 qrs. Et lego eidem Collegio pro ſocietate Doctorum de Arcubus *London*, unam pelvim Argenteam cum gutturnio deaurat. ponder. 70 uncias, cum tribus poculis Collegio datis cum uno coopertorio nuper mihi per Reginam dat. & xxvi libris illi Collegio datis.

Dedi. 19. Do & lego Honoratiſſimo Viro Domino *Nicolao Bacon* Equiti Aurato, Domino Magni ſigilli *Angliæ*, cyphum unum magnum deauratum cum operculo ponderan. unc. 43. & etiam librum pſalterij *Davidis* cum gloſsâ *Saxonica*, pulchre ſcriptum & ligatum.

Dedi. 20. Do & lego Honoratiſſimo viro Domino *Will. Cecil* Equiti aurat. Domino Theſaurario *Angliæ*, Annulum meum optimum aureum cum ſapphiro in multas quadras cæſo, & lagenam eburneam.

Dedi. 21. Do & lego Epiſcopo *Dovorienſi* advocationem optimam quamcunque ipſe eligere voluerit, præter advocationem præbendæ in Eccleſiâ *Cant.*

Dedi. 22. Do & lego Domino *Willielmo Cordel* Militi, cyphum meum cum operculo deaurat. quam Illuſtriſſima Regina mihi dedit 1°. *Januarii* A. D. 1572.

Dedi. 23. Do & lego Mro. Juſtitiario *Rogero Manwood* 6 *l.* 13 *s.* 4 *d.*

Dedi. 24. Do & lego Domino *Roberto Forth*, Legum Doctori 6 *l.* 13 *s.* 4 *d.*

25. Do & lego filio meo *Joanni Parker* centum libras in pecuniâ numerat. & ſummam 50 librarum in bonis mobilibus, ut ipſi viſum fuerit, pro uſu ſibi maximè accommodis.

26. Do & lego eidem *Joanni Parker* filio meo ea vaſa argentea quæ ſpeciatim notantur, in chartis & libris manu mea ſcriptis, & illi tradita. Et volo hæc vaſa in manus illius rurſus tradi intra unum menſem proxime poſt deceſſum meum ſequentem.

27. Do & lego eidem *Joanni* filio meo prædicto omnes libros, & advocationes quaſcunque habeo, ut vel ipſe gaudeat illis, vel ejus arbitratu alij probi Miniſtri verbi Dei, præter eas advocationes quæ deſtinantur quibuſdam ſociis Collegij *Corporis Chriſti Cantabrigiæ*, & præter eam quæ prius data & legata eſt Epiſcopo *Dovorienſi.*

Dedi. 28. Do & lego Academiæ *Cantabrigienſi*, in communem eorum bibliothecam centum libros.

Dedi. 29. Do & lego prædicto Collegio *Corporis Chriſti* & ſucceſſoribus ſuis, omnes libros meos impreſſos ſive ſcriptos, quemadmodum in quibuſdam regiſtris exprimuntur, ſub iſta conditione quod reponantur & reſerventur in bibliothecis ſuis novis & abacis in minori bibliothecâ, & in ciſtis ibidem præparatis; cum aliis libris particulariter adhuc in Muſæo & Veſtiario meo *Lambithi* reſervatis, & alibi, juxta eam ‖ Dat. 1 *Jan.* 1574. *Eliz.* 17. ‖ ordinationem quæ in hac re præſcribitur in quadam indentura, niſi aliter poſtea mihi viſum fuerit.

Proviſo, quod tam Collegium prædictum, de libris ſuis & vaſis à me legatis, obligentur Collegio *Gunvelli* & *Caij*, & Collegio ſive Aulæ Stæ *Trinitatis Cantabrigiæ*, quàm duo Collegia pro ſuis vaſis, & cives *Norvicenſes*, per ſcripta ſua obligatoria, aſtringantur Collegio *Corporis Chriſti* prædicto, ut non alienentur legata mea prædicta illis aſſignata, ſed ut reſerventur & renoventur de tempore in tempus, ut uſus poſtulabit: alioqui non fruentur iſtis meis legatis prædictis.

Do

Do & lego reliquos omnes libros meos ſive *Cantabrigiæ*, ſive alibi ubicunque, non in iſto Teſtamento aliter legatos, *Joanni Parker* filio meo. 30.

Do & lego *Samueli Harleſton* Bacchalaureo, Studenti *Cantabrigiæ*, eos libros quos illi peculiariter aſſignavi & 20 alios in uſum ſuum, ut Executoribus meis viſum fuerit. *Memorand.* 4to *Aprilis* 1575, *tradidi octo illorum.* 31. Dedi.

Do & lego tribus filiabus meis in Baptiſmate ſuſceptis, *viz. Shefeld*, *Cobham* & *Haward*, inter ſe viginti libras. 32. Dedi.

Lego filiolo meo *Matthæo Parker* 3 *l.* 6 *s.* 8 *d.* 33.

Do & lego liberis quondam fratris mei *Thomæ Parker* quinquaginta libras. 34. Dedi.

Remitto, lego, & exonero *Joanni Baker* Generoſo, fratri meo 200 *l.* quas per obligationem mihi debet. 35. Fact.

Lego liberis *Simonis Harleſton*, præter *Samuelem*, decem libras. 36. Dedi.

Lego liberis *Katharinæ Whiting* decem libras. 37.

Lego ſervis meis electis, ut in ſchedula, centum quadraginta libras, & omnibus ſervis meis domeſticis ſtipendia illius trimeſtris in quo obiero, & ſtipendia trimeſtris ſequentis. 38.

Lego pauperibus in *Croidon*, *Lambith* & in parochiis ejuſdem 30 *l.* 39. Paid to the Poor.

Reſiduum bonorum meorum, debitis, legatis & funeralibus expenſis allocatis, volo reſervari *Joanni Parker* filio meo & aſſignatis ſuis: Sperans interim quod filius meus prædictus *Joannes* velit eſſe benevolus illis qui me aliquo modo attingunt. 40. Dedi.

Et quoniam ex prædictis legationibus, *viz.* 13am. 14am. 15am. 17am. 18am. 29am. 30am. 31am. & 35am. extra manus meas deliberavi & perſolvi, ideo volo quod omnes illæ dictæ legationes, ſic per me deliberatæ & perſolutæ, ſint vacuæ & nullius vigoris.

Superviſores meos conſtituo Reverendum patrem *Richardum* Epiſcopum *Doverienſem*, Dominum *Willielmum Cordel* Magiſtrum Rotulorum regiorum, *Thomam Wotton* de *Cantio* Armigerum, *Thomam Yale* Legum Doctorem, & *Joannem Bungay* Clericum. Et dono eorum cuilibet pro labore decem libras.

Executores meos nomino Magiſtrum *Petrum Osborn* de Scaccario Dominæ Reginæ, armigerum, filium meum *Joannem Parker* de *Lambith* Arm. *Richardum Wendeſley* Arm. ſeneſchallum meum, *Andream Peerſon* Clericum, Commiſſarium Facultatum, & *Joannem Baker* Fratrem meum de *Cantabrigia* Generoſ. Quibus eorum cuilibet dono 20 *l.* ſi onus Executoris Teſtamenti mei velint ſubire.

Mr. *Osborn* had Hangings for his 20 *l.* Nor *Wendeſly* nor *Peerſon* take upon them the Execut. nor any but *J. Parker.*

Item volo ſiquid ambiguum in hoc Teſtamento fuerit repertum, ut interpretatio ſtet judicio Magiſtrorum *Willielmi Cordel* militis, *Joannis Parker* filii mei & *Andreæ Peerſon* Clerici, vel ipſi vel ipſorum unus determinet, cui volo omnes legatorios meos ſtare.

In Teſtimonium & fidem præmiſſorum, Ego *Matthæus* Archiep. antedict. huic præſenti Teſtamento ſive ultimæ Voluntati meæ, in his ſex foliis contentæ; nomen meum Subſcripſi & ſigillo meo confirmavi die & anno quibus ſupra

Locus Sigilli, *Matthæus Cantuarienſis.*

Hiis teſtibus præſentibus, ac ſpecialiter vocatis. By me *John Coke.* By me *Tho. Allen. Alexand. Nevil. Henry Maynar.*

Teſtatur etiam hoc *Matthæus Allen* Notarius publicus Scriptor. præſentium.

Exam.

NUMB.

NUMB. CI.

The Order of the Exequies of MATTHEW *Archbiſhop of* Canterbury; *Appointed under his own hand Writing.*

MSS. Rev. *Nic. Battely.*

FIRST, after my departure, the Corps to be bowelled by *G. Denham* my Servant and Surgeon. The Bowels to be buryed in an earthen Pot in the Chappel called the Dukes Chappel in *Lambith* Church. The Body to be well cered, and to be firſt layd out by *Denſin*'s Wife, and Mr. *Warden*'s Wife: And eyther of them to have a Gowne.

Item, within one or two dayes after the dreſſing of the Corps, and layd in a Coffin of Oak, as is uſed, then the Herſe-cloth of Black to be layd on the Bier, and ſo to be caryed by the Houſehold into the Chapel, through the great Chamber and Cloiſter, and to be ſet in the mid Chapel with the Herſe-cloth thereon; and the Chapel to be hanged with Blacks hired of the Draper: and to provide 12 poor Men Mourners to have freze Gownes, and 4 of them by courſe to watch in the Night the Corps, with two others of my Yeomen. Which 4 poor extern Men to be at Commons in the Hall in their Turne, and to have as they can be agreed with; and ſo the Houſehold to come daily to their Prayers. And at the firſt entry of the Corſe, ſome one Chaplyn to make a Sermon; and while the Corps ſhall be thus reſerved in the Quire about one Month, while the Gownes, Coats, and other things for the Burial in the Chapel of *Lambith*, be in the preparing; and that all Officers, Chaplains and Gentlemen have their Gownes.

Item, When all things aforeſaid are prepared, then I will, that my Corps ſhall be buryed at the upper end of the Chapel againſt the Communion Table, on the Southſide, directly againſt my accuſtomed place of Prayer.

Item, That my Executors do after their departure, after my Burial, deliver the Keyes of the Chambers to the Keepers, and do put in Inventory and Prayze ſuch things as belongeth not to the Houſe, as well at *Lambith*, as at *Croyden*, *Canterbury*, *Beakesborn* and *Ford* houſe. And the ſaid Keepers ſeverally to be charged in their Offices, that there be made no waſt, ſpoil or defacing of any Doors, Locks, Windows or Chambers, to the hindrance of the Succeſſors, nor the grounds to be abuſed, nor the Garden or Orchard to be ſpoiled to the hurt of the ſame: And alſo to be bound to be anſwerable for ſuch things as belong to the ſaid Houſes for my Succeſſors.

An Eſtimate for the Funeral.

	l.	*s.*	*d.*
In Cloth for Gownes for Gentlemen and Chaplains, Gownes for 12 Beadſmen at *Lambith*, Gownes for the Harolds, Coats for the Houſehold, Yeomen and Groomes.	300	00	0
Item, To the Prince for Mortuary by Compoſition xx *l.* Harolds by Compoſition.			
Item, For cering and dreſſing the Body to *G. Denham*.	13 *l.*	6 *s.*	8 *d.*
Item, For hiring Black Hangings—The Sepulchre finiſhing.			
Item, To Preachers, to the Pariſh, to the Poor, and——— and to my Servants in Reward.			
Item, To Servants for Wages of the Quarter I dye in, and of the following.			
Item, For the Eſchocheons of the Armes for the Coffin, and for the Hangings.			
Provided, that all theſe Charges exceed not the Summ of	1000	00	0

Mattheue Cantuar.

NUMB. CII.

A Brief of the Goods and Chattles of Matthew *late Archbishop of* Canterbury; *With the Apprizement in his Inventory.*

	l.	*s.*	*d.*
Armory at *Lambeth*	0102	4	6
Apparel	0074	15	0
Books, besides those to the Universitie	0011	10	0
Carpets	0022	15	10
Chaires covered	0012	3	8
Fish	0029	15	6
Hangings, *&c.*	0201	4	1
Instruments	0015	0	0
Linnen	0051	19	6
Necessaryes	0007	5	8
Plate, Gilt, and Silver	0386	13	8
Stable, Haycocks, *&c.*	0033	15	4
A Clock	0002	13	4
	0951	16	1

	l.	*s.*	*d.*	
Armory at *Canterb.*	0066	13	4	MSS. Rev. *N. Battely.*
Andirons, Tonges, *&c.*	0006	05	4	
Bedding, *&c.*	0076	03	6	
Cushions	0019	05	0	
Chests and Coffers	0013	02	2	
Fewel, Wood, *&c.*	0004	03	4	
Joyned Work	0023	00	2	
Kitchen, Brass and Pewter, *&c.*	0035	05	0	
Money, Debts, Rents in Arrears.	1400	00	0	
Pictures, Tables and Mapps	0023	05	4	
Rings, *&c.*	0008	15	0	
Wine	0088	10	0	
	1764	8	2	

	0951	16	1
	1764	8	2
Summ Total of the Inventory	2716	4	3

NUMB. CIII.

A List of Bequests, Legacyes, Debts, and Funeral Charges; Paid for the said Archbishop.

LEGACIES.	*l.*	*s.*	*d.*	
To his Successors Instrument. Musicum	06	6	8	MSS. Rev. *N. Battely.*
Imagines *Warham* and *Erasmi*	06	0	0	
To the Archbishop of *York* his Ring	04	0	0	
To the Bishop of *Winchester* his Ring	02	10	0	
To the Bishop of *Worcest.* his Gelding, *&c.*	13	6	8	
To Mr. *Andrew Peerson* his Cup	10	14	8	
To the Maior and Citizens of *Canterb.*	100	0	0	
To *Bennet* College	500	0	0	
To *Bennet* College for three Scholars	200	0	0	
For trimming up the Chambers for them	010	0	0	
To the Lord Keeper *Bacon* his Cup	011	12	0	
Besides his Book not valued				
To the Mr. of the Rolls his Cup	010	14	8	
To Justice *Manwood*, and Dr. *Forth*	013	6	8	
To *John Parker* Esq; his Legacy of Plate	150	0	0	
To his God-Daughters a Legacy	020	0	0	
To his Grand-child *Matthew Parker*	003	6	8	
To the Children of his Brother *Thomas Parker*	050	0	0	

To

LEGACIES.

To his Brother *John Baker*, Gent.	200	0	0
To the Children of *Simon Harleſton*	010	0	0
To the Children of *Kath. Whiting*	010	0	0
To certain ſelect Servants	098	16	0
To *Alexander Nevyl*	100	0	0
To the Poor of *Lambith*, and elſewhere	063	8	4
To his Superviſors	050	0	0
To his Executors, *Osborn*, *Parker* and *Baker*	060	0	0
To his Servants board Wages	095	14	6
To his Servants the quarters Wages	112	00	0
To his Succeſſors, if the Arms had been accepted in lieu of Dilapidation	166	17	10
	2078	14	8

DEBTS and Funeral Charges.

	l.	*s.*	*d.*
For Dilapidations	450	0	0
For *Boughton* Dilapidation	050	0	0
For cering the Body and finiſhing the Tomb	023	0	0
Black Cloth to the Mourners	726	8	0
Exſequies to the Harolds	201	0	0
For the Burial Dinner and other Expences then	050	0	0
For breaking the Ground and other Charges at *Lambith* Church	010	14	6
His Gentleman Uſhers, and Uſhers of the Hall, their Fees by accord	020	0	0
Paid the Lady *Heron*	020	0	0
Paid to *Hun* for Books	015	8	10
To *Tottil* for Books	001	11	6
To *Iken* and *Baker* Praiſers of the Stuff	005	0	0
To *Johnſon* for Books	004	0	0
To *Richard Ing* Printer in full	004	0	0
To Mr. *Harleſton* for Fee	006	0	0
For certain other Bills of Debts	064	9	2
Certain other Bills of Expenſes	014	10	4
To the Priſers of the Plate	001	2	0
To redeem Mr. *Macbet* out of Priſon	026	13	4
To Mr. *Colby* for a Gilding	004	0	0
Charges of a Suit at Law	007	8	0
Mulct in the Exchcq.	066	13	4
Subſidies and Arrears	167	2	3½
	1959	1	3½

Other LEGACIES given.

	l.	*s.*	*d.*
Earl of *Suſſex* Lord Chamberlain a Salt of Chriſtal	4	10	0
Earl of *Leiceſter* a Laver of Silver and Gilt	7	8	8
Biſhop of *Lincoln*, who preached the Funeral Sermon	1	5	0
My Aunt *Baker* his own drinking Pot	3	17	0
	17	1	2

LEGA-

	l.	s.	d.
Legacies as before	2078	14	8
Debts and Funeral Expences	1959	1	3½
Legacies more	0017	1	
Summ Tota lof Legacies and Debts	4044	17	1½2

LEGACIES unvalued.

The Ivory Table of Chriſt's Life and his Twelve Apoſtles, given to the Queen.
His beſt blew Sapphire, and an Ivory Bottle, to the Lord Treaſurer.
The Cane Staves, to the Biſhops of *London* and *Ely*.
The ſilver and gilt Baſon and Ewer, to the Maior and Citizens of *Norwich*.
Plate and Books to *Bennet* College, *Trinity* Hall, and *Caius* College.

NUMB. CIV.

Alexander Nevyl, *one of the Archbiſhop's Servants, to the Archbiſhop: Giving ſome Account of the Order of his Family, and the Employments of his Domeſticks.*

REVERENDISSIMO in Chriſto Patri, D. MATTHÆO *Cantuarienſi* Archiepiſcopo, *Angliæ* Primati ac Metropolitano, *Alexander Nevyllus.*

DIvinitus contigiſſe puto (Præſul Ampliſſime) ut quam Deus Opt. Max. Amplitudini tuæ Sedem & Domicilium eſſe voluerit, eadem ſit etiam hoc difficillimo tempore mœrori meo ac ſolitudini perfugium. Nam cum inſigni ac propè admirabili laude apud omnes bonos circumfluas, cumq; tibi ſummum dignitatis decus univerſi tribuant, & ſingularis cujuſdam ſapientiæ atq; conſtantiæ laudem impertiant, in his tantis moleſtiis, quibus undiq; circumfuſus ſum, quid mihi accidere potuit, vel ad præſentis vitæ conditionem illuſtrius, vel ad præteriti temporis ſolatium jucundius, vel ad futuræ ætatis ſpem præſtantius, quàm in Domo tanti Pontificis, tantâ virtute, facilitate, & morum elegantiâ abundantis, aſſiduè verſari? Itaq; ſic afficiebar interdum, ut quoties iſtius rei mihi in mentem veniſſet (venit autem ſæpiſſimè) toties omnes illæ curarum undæ quæ in animo perpetuò efferveſcebant meo, (quaſi mare ventis ceſſantibus) continuè deferbuerint. Et certè, dum nihil undiq; niſi pudicum, nil niſi pietatis, pudoris ac continentiæ plenum intueor, ſit, neſcio quo pacto, ut deſiderio acriori, ac multo (ut mihi videor) vehementiùs incenſo, ad illarum rerum imitationem inflammer. Accedit huc etiam, quod non plus opibus & potentiâ, quàm illuſtri humanitatis laude præcellas; néq; ſolum eos, qui tibi famulantur, fortunis ac facultatibus juves; verum etiam gratiâ, favore, conſilio, auctoritate, beneficentiâ ſuſtentes.

Ante Tractat. intitul. *Kettus*

Undè adeò factum eſt, ut tacitam inconſideratæ temeritatis meæ reprehenſionem non magnoperè pertimuerim, quòd Amplitudinem tuam his meis Literulis tam

fidenter affatus ſum. Néq; enim fieri poteſt, ut humillimum ampliſſimus, aut ſui obſervantiſſimum humaniſſimus Pontifex aſpernetur. Quapropter ardentiſſimis votis ac precibus obteſtor, ut hos induſtriæ meæ floſculos, verius quàm fructus, quos honori tuo obtulero (obſequii & amoris monumentum erga te mei) lætâ fronte ac benignâ ſuſcipias. Quod te facturum pro illâ tuâ præſtanti pietate, quâ omnes omnium Literatorum hominum conatus, ac ſtudia proſequeris, magnopere ſanè confido.

Etenim labores hos meos, quos in civium *Norvicentium* rebus geſtis, te auctore, explicandis ſuſcepi, Amplitudini tuæ conſecrare decrevi. Qua in re tum cultûs & obſervantiæ in te meæ, tum mentis meritorum erga me tuorum non immemoris, excuſatione, tam inſcitiæ labem, quàm impudentiæ crimen deprecabor. Nam cum tua me Amplitudo ad ſcribendum potiſſimùm impulerit, & mihi (quod aiunt) currenti quaſi calcar adhibuerit, inhumanum me eſſe certè oportebat, & non ſolum bonitatis tuæ oblitum, verùm etiam officii prorſus immemorem mei, ſi tibi néq; hortanti obſequerer, néq; imperanti.

Præterea, cum te, tantâ dignitate, conſilio, prudentiâ, ætate, vigilantiâ, & (quod caput eſt) graviſſimis plerúmq; rei Chriſtianæ publicæ muneribus implicitum, Præſulem, eâ ſemper mente præditum perſpexerim, nullæ te unquam cogitationes à præclariſſimarum diſciplinarum ſtudiis, & Muſarum veluti complexu, abſtrahere potuerint: Dum omnia omnium antiquorum hominum monimenta ſcrutaris, omnium doctrinarum ac diſciplinarum omnes libros exhauris; cúmq; domi ſemper tuæ Academiam quaſi quandam Literatorum hominum florentem animadverterim; qui perpetuò præceptis, adhortationibúſq; inflammati tuis, ſui quotidie fructus ingenii proferre conſueverint; profectò mihi niſi inertiæ nequitiæq; maculas inuri voluiſſem, aliquid tale præſtandum, aut certè conandum fuit, in quo ſignificatio ſaltem nonnulla induſtriæ meæ, ac voluntatis oſtenderetur. Præſertim, cum tu (Vir talis ac tantus) mihi ſemper & ad ſuſcipiendam, & ad ingrediendam horum ſtudiorum rationem, auctor & princeps exſtiteris.

Videlicet in hanc cogitationem (prudentiſſime Pontifex) perpetuò incumbis, ut domi ſemper tuæ, doctrinæ ac humanitatis ſtudia à cunctis celebrentur; maximáq; delectatione perfunderis, quoties domeſticos tuos literis ac bonarum artium Diſciplinis deditos conſpexeris. Soléſq; eos, quos in familiam aſciſcis tuam, imprimis cohortari, ut eruditionem & pietatem ardenti deſiderio conſectentur.

Quæ quidem me impulerunt, ut ego quóq; mihi in iſtiuſmodi rebus pro virili parte elaborandum ſtatuerim, non tam ut tibi gratificarer (quanquam quid eſt quod flagrantiùs exoptem?) quàm ut mihimetipſi prodeſſem, planúmq; cunctis facerem, quibus Domi tuæ ſtudiis ac cogitationibus tempus traduxerim. Fecítaq; quod debui; & feci equidem non invitus, ut onus illud quod tu mihi imponendum putâris, alacri mente ſubierim. Quod ſi me quandóq; oppreſſerit (fieri enim non poteſt, quin tanto impar oneri ſuſtinendo, ſæpenumerò ſuccumbam) tuæ erit humanitatis (Præſul optime) jacentem patrocinio ſublevare tuo. Præſertim, cum, dum tibi imperanti, & ad hanc me quæſtionem pertractandam crebriùs excitanti, non parere nefas eſſe duxerim, plus in me forſitan oneris quàm perferre potui receperim. Utcúnq; erit, non patitur tua te tam excellens naturæ bonitas, cujuſquam indignitatem aſpernari, & ego is ſum, qui cum in præſtanti tuâ virtute ſpes meas omnes defixerim, nullius alterius judicium reformidem.

Et quanquam non defuturos quoſdam ſuſpicor (ut ſunt nonnulli hujus ætatis homines moroſi nimium & difficiles) qui mihi neſcio quod temeritatis & imprudentiæ crimen infligent, tamen & aliorum exemplis me conſolabor, & tempora magis amica virtuti ſperabo; nec me felicem minùs, ſi probris onerarint, quàm ſi laudibus onerarint, exiſtimabo.

Alterum eſt genus hominum eruditiſſimorum, atque in bonarum literarum diſciplinis aſſiduè verſantium, quibus ego magnopere cupio ſtudium & induſtriam meam probari. Hii, ſi forte in Scriptis noſtris pauca admodum (imo potius nulla) deprehenderint, quæ ſitim illam ſuam rerum præclariſſimarum inexplebilem reſtinguant, ſic habeant, cupiſſe me optima, præſtitiſſe mediocria, polliceri uberiora.

Dent igitur tenuitati meæ & inopiæ veniam; ſciantque hæc quæ nos hiis libellulis aridè ſanè & jejunè complexi ſumus, non ex Academicorum fontibus, ſed ex induſtriæ noſtræ rivulis, profluxiſſe, &c.

Tu

Tu autem, Præſul digniſſime, favoris tui radios in hos teneros ingenij mei fœtus transfundere digneris, eóſque patiaris tui nominis amplitudine illuſtrari. Quàm ſint imbecilles, quàm tenues, quàm nullarum virium vides, ſine ſanguine, ſine ſucco, neque religata oſſibus, neque nervis aſtricta. Lucem medius fidius perferre non poterunt, ſi non admirabilis tua bonitas illorum cœcitati clementiæ tuæ lumen prætulerit. Nihil erit mihi vel ad opem firmius, vel ad deſiderium optabilius, vel ad nominis mei exiſtimationem elegantius, quàm ſi tu mihi præſidio contra importuniſſimos malevolorum hominum impetus fuiſſe videbere. Qua quidem in re quantum poteris non ſum certè neſcius, (potes enim quantum vis) ut autem velis quantum potes, es mihi, per illam tuam incredibilem, quâ vincis pœnè omnes, humanitatem, vehementius obſecrandus. Nihil habet fortuna tua majus, quàm ut poſſis, nec natura tua melius, quàm ut velis, ſubſidio eſſe quam plurimis.

Perge itaque, quod facis, (Præſul ampliſſime) favere bonis, odiſſe improbos, virtutem extollere, oppreſſis opitulari, eruditos tueri, præmiis amplificare, conſilio, auxilio, miſericordiâ, ſublevare. Nihil, mihi crede, magnificentius, nihil præclarius, nihil admirabilius, nihil neque naturâ, neque moribus tuis, omni elegantiâ & ſuavitate perpolitis, accommodatius.

Veruntamen non committam, ut qui ad hanc ſcribendam Epiſtolam, ut tibi labores hos dicarem meos, initio me contuli, nunc te hominem omnium ſapientiſſimum, ad eas vitæ rationes horter & excitem, quas ab ineunte ætate perpetuò complexus es, ne aut inſolens viderer, ſi prudentiſſimum, aut impudens, ſi præſtantiſſimum, aut meæ conditionis oblitus, ſi illuſtriſſimum, admonere coner.

Itaque finem ſcribendi faciam; illud tamen prius profitebor, quamvis ubique gentium exiſtant multi, quos ſingularis tua bonitas liberalitate ſuâ non leviter conſperſerit, ſed planè obruerit; mortalem tamen vivere neminem, qui plus ſe tibi debere exiſtimet, quàm ego debeam, neminem qui id libentius præ ſe ferat, & agnoſcat, neminem denique qui, ſiquando opus fuerit, tenuiſſimas vitæ ſuæ facultates pro dignitate tuâ alacrius profuderit. Cujus voluntatis ac officii ſervitute, quo teſtatior omnibus eſſe poſſet, tibi poſteriſque tuis harum literarum teſtimonio ſempiterno obſtrinxi.

CHRISTUS Opt. Max. amplitudinem tuam, nobis & Chriſtianæ Reipublicæ (cum ſummâ ſemper dignitatis amplificatione) quàm diutiſſimè ſoſpitem ſervet, & incolumem.

Amplitudini tuæ devotiſſimus,

Alexander Nevyllus.

NUMB. CV.

An Inſtrument Teſtimonial of Archbiſhop Parker's *Gifts to the three Colleges in* Cambridge.

MSS. D. *Joh.* Ep. *Elien.* No. 757.

TO al true Chriſtian People to whom this preſent Writing ſhal come, Greeting in our Lord. KNOW ye, that we *Thomas Aldrych*, Clerk, Maſter or Keeper of the College of *Corpus Chriſti*, or of our Lady, in *Cambridge*, commonly called *Benet College*, and the Fellows or Scholars of the ſame College: And we, *John Caius* Maſter of the College of *Gunwel* and *Caius*, founded in the Honour of the Annunciation of Bleſſed *Mary* the Virgin in the Univerſity of *Cambridge*, and the Fellows of the ſame College: And we, *Henry Harvey* Clerk, Maſter of the College or Hal of the Holy *Trinity* in the Univerſity of *Cambridge*, and the Fellows or Scholars of the ſame; Calling to remembrance the Benevolence, and favourable Zele, which the moſt Reverend Father in God *MATTHEW* now Archbiſhop of *Canterbury*, hath had to good Letters, and to every one of our ſaid Colleges, do teſtify by theſe Preſents, teſtified by our Common Seal, that the ſaid *MATTHEW* hath given and granted unto us theſe Parcels following.

Firſt, We teſtify that the ſaid *MATTHEW* hath purchaſed and procured to the ſaid College of *Corpus Chriſti* the Alteration and Change of the old Arms of the ſaid College into a better Form, ſo confirmed by certain Heralds, as by their Writing thereof made doth appear. And alſo the ſaid *MATTHEW* ſometime Maſter of the ſaid College, in the time of his Government hath procured a more plain Order and Diſpoſition of their Common Statutes within their ſaid College. And hath alſo deviſed a Latin Hiſtory of the firſt Foundation and State of the ſaid College, as at large by the ſame Hiſtory may appear. And furthermore, hath founded and eſtabliſhed a perpetual Grammar School in *Rachdale*, in the County of *Lancaſter*. The Overſeers whereof he hath Conſtituted, the Maſter and Fellows of the ſaid *Corpus Chriſti* College for ever; as appeareth by an Indenture Tripartite, bearing Date the Firſt day of *January* in the Year of the Reign of our Sovereign Lady *Elizabeth* by the Grace of God, of *England*, *France* and *Ireland*
1564. Queen, Defender of the Faith, *&c.* the Seventh.

Alſo, We do teſtify, that the ſaid Archbiſhop hath provided and purchaſed certain Exhibitions for three Scholars of the City of *Norwich*, to be ſuſtained within the ſaid College, as appeareth in an Indenture thereof made, bearing Date the 4th day
1567. of *June*, in the Ninth Year of our ſaid Sovereign Lady, with certain Books and Bedding given to the ſaid three Scholars, to their Uſe for ever. And alſo, we the ſaid Maſters and Fellows do teſtify, that the ſaid moſt Reverend Father hath given and granted divers and ſundry Books of his Library, as appeareth by Indenture Tripartite made, and bearing Date the 6th day of *Auguſt* in the Year of our
1569. Lord God 1569, with a certain Writing of new Orders and Diſpoſitions concerning the ſaid Books, as appeareth by a Deed of the ſaid *MATTHEW* made and Sealed, and to be joyned to this former Indenture of Books, which beareth
1571. Date the firſt day of *January*, in the Year of our Lord God 1571. And alſo hath born the Expences and Charge of the Second inward Library with Walls and Shelves accordingly, and with the Reparations and Edifications of the Bible Clerks Chamber ſet over and above the ſaid ſecond Library. And alſo hath given and procured to the ſaid *Corpus Chriſti* College, and their ſucceſſors for ever, the Patronage of S. *Mary Abchurch* in *London*, as appeareth in the Deeds thereof made. And alſo hath procured to the ſaid College of *Corpus Chriſti*, and to their Succeſſors, three certain Tenements in *Weſtminſter*, for the maintenance of three Scholars within the ſaid College for ever, as appeareth by an Indenture made the laſt day of *May*,
1569. in the 11th Year of our Sovereign Lady Queen *Elizabeth*, *&c.* And hath alſo procured out of the Hoſpital of *Eaſtbridge* in *Canterbury* 6 *l.* 13 *s.* 4 *d.* yearly, during the Term of two hundred Years, for the Maintenance of two Scholars within

in their ſaid College, as appears by Indentures thereof made, bearing Date the 22d day of *May*, in the 11th Year of our ſaid Sovereign Lady. 1569.

And furthermore, the ſaid moſt Reverend Father hath purchaſed Exhibition for ever, for two Fellows and two other Scholars of *Norwich* within the ſaid College, to be Students, as appears by the Indenture made, bearing Date the 6th of *Auguſt*, in the 11th Year of our ſaid Sovereign Lady, with procuring four certain Prebendal Advouſons for the ſaid two Fellows, and for two other Fellows of the ſaid College. 1569. Alſo the ſaid moſt Reverend Father hath procured and purchaſed of our ſaid Sovereign Lady one Charter of *Mortmain*, to the Sum of one Hundred Pounds by the Year. And alſo the ſaid *MATTHEW* hath given, and partly delivered to the ſaid Maſter and Fellows, and to their Succeſſors for ever, certain Plate Gilt, to the Sum of 309 Ounces three Quarters, as appeareth by Indenture Tripartite made, bearing Date the 6th day of *Auguſt*, in the 13th Year of our Sovereign 1571. Lady. And alſo hath given and delivered to the ſaid College at the enſealing of this preſent Writing Teſtimonial, one great Pot with a Cover, weighing 16 Ounces and an half. And alſo the ſaid *MATTHEW* hath given and granted one Hundred Pounds of Lawful Mony of *England*, partly for the Maintenance of one perpetual Fire within their ſaid Hal al Dinner and Supper-time, and partly for the Maintenance of one Dinner at their Common Table, to the Sum of 13 *s.* 4 *d.* when they ſhal entertain the Maſters or Fellows of the ſaid two Colleges coming to view yearly the ſaid Books, and all other the Ordinances and Foundations of the ſaid moſt Reverend Father in any Reſpect within the ſaid College. To which ſaid two Maſters, Fellows or Scholars, ſhal be granted, to either of them, the Sum 3 *s.* 4 *d.* for their Labour, as appeareth by Indenture Tripartite therof made, bearing date the firſt day of *January*, in the Year of our Lord God 1571. 1571. In which Indenture alſo is ſpecified, that the ſaid *MATTHEW* Archbiſhop of *Canterbury* hath given and granted to the ſaid Maſter and Fellows, and others for the Term of 17 or 18 Years yet to come, the Sum of 13 *l.* 8 *s.* yearly: Which amounteth in the whole almoſt to the Sum of four Hundred Mark, as in the ſaid Indentures more at large appeareth.

And furthermore, We, the ſaid Maſter and Fellows of *Gunvile* and *Caius* College in *Cambridge*, do teſtify by theſe Preſents, that we have received of the ſaid moſt Reverend Father the Sum of Threeſcore Pounds 13 *s.* 4 *d.* for the Foundation of one Scholar or Student in Phyſic within our ſaid College: Which ſaid Scholar to have yearly paid to him the Sum of 3 *l.* 8 *d.* toward the Exhibition of the ſaid Scholar after 14 *d.* the Week, as in the laſt recited Indenture more largely appeared. And further, we the ſaid Maſter and Fellows of *Gunvil* and *Caius* College do teſtify, that the ſame moſt Reverend Father hath given unto us, and our Succeſſors, one ſtanding Cup Gilt, with a Cover, weighing 15 Ounces and three Quarters and half.

And further, We, the Maſter and Fellows of *Trinity* Hal do teſtify, that the ſaid moſt Reverend Father hath given unto us and our Succeſſors, one ſtanding Cup Gilt with a Cover weighing 37 Ounces: And alſo, we have received of the Gift of the ſaid moſt Reverend Father, at the Sealing of this Writing Teſtimonial, one Pot Gilt with a Cover, weighing 15 Ounces 3 Quarters.

And alſo, We, the ſaid Maſters and Fellows of the ſaid three Colleges, do teſtify, that there is given and granted to the Townſhip of *Maſtal* in the County of *Norfolk*, the Sum of 50 *l.* of Lawful Mony of *England*; partly for the yearly relieving of the Poverty of the ſaid Town, and partly for their yearly Inſtruction in God's Word: The Preacher whereof to be choſen out of the Fellows of the ſaid *Corpus Chriſti* College, or in their Default, out of the Fellows of *Gunvil* and *Caius* College: Having for his Pains yearly 8 *s.* 4 *d.* As the ſaid Preacher of the ſaid College of *Corpus Chriſti* by Foundation doth yearly receive for one Sermon at *Thetford*, 6 *s.* 8 *d.* and for one Sermon yearly to be made within the Pariſh of S. *Clement* in *Norwich* 10 *s.* And for one other Sermon at *Wymondham* 6 *s.* 8 *d.* And for one other Sermon to be made within the Greenyard at *Norwich* 6 *s.* 8 *d.* with other certain Diſtributions there yearly to be made; as by Indenture thereof made, bearing date the 24th of *June*, in the Ninth Year of our Sovereign Lady 1567. doth more largely appear.

And

And finally, We the ſaid Maſters and Fellows do certify by theſe Preſents, that the ſaid moſt Reverend Father hath cauſed certain Walls right over our Common School at *Cambridge*, to be erected and builded with their Returnes into the midſt of the Univerſity Lane, and with the Coping of the ſaid Walls, and alſo with the paving of the ſaid Strait-Lane, ſo far as the ſaid Walls and Houſes extend.

Which ſaid Writing Teſtimonial, We the ſaid Maſters and Fellows wil and diſpoſe one of them to remain with the ſaid moſt Reverend Father and his Aſſignes, and three others ſeverally and interchangeably to remain in our ſaid three Colleges for ever, To the Intent that where divers of theſe Foundations aforeſaid, being but in the private Cuſtody and Knowledge of ſome, may now remain for their better Obſervation, partly, of us in vertue of the ſaid Ordinances as is aforeſaid; and partly, for the better Knowledge and Remembrance of ſome other Perſons, whom they or any of the ſaid Ordinances may concern.

All and Singular which Grants, Gifts, Purchaſes and Edifices, We the ſaid Maſters and Fellows do juſtly acknowledge to have been made moſtly to the Behoof of us, the foreſaid three Colleges. And therefore we of our Duties cannot but by theſe Preſents Acknowledge and Confeſs the ſame. In Witneſs whereof, we the ſaid three Maſters and Fellows ſeverally in our Colleges, being aſſembled for the ſame, have put our Common Seal, the firſt day of *February*, in the Year of the Incarnation of our Lord and Saviour Chriſt, according to the Computation of the Church of *England*, A Thouſand Five Hundred Threeſcore and Eleven:
1571. And in the Year of the Reign of our ſaid Sovereign Lady *Elizabeth*, by the Grace of God Queen of *England*, *France* and *Ireland*, Defender of the Faith, *&c.* the Fourteenth.

NUMB.

NUMB. CVI.

A private Letter of the Archbiſhop to Secretary Cecyl; *To decline Perſonal Conference with the Biſhop of* Aquila.

SYR, after my right hartie Commendations, I cannot be quyet tyl I have diſcloſed to youe, as to one of my beſt willing Frends, in Secrecye myn Imperfection. Which greavyth me not ſo moche to utter in reſpect of my own Rebuke, as it greavyth me, that I am not able to anſwer your frendly Report of me before tyme: Wherebi to my moche Gryef of Hart I paſs forth my Life in Hevynes, beyng thus intruded, notwithſtanding my Reluctation bi oft Letters to my Frendes, to be in ſuch rome, which I cannot ſuſteyne agreably to the Honor of the Realme, yf I ſhould be ſo far tryed. The truth is, what with paſſing thoſe hard Yeris of *Mary*'s Reigne in Obſcuritie, without al Conference, or ſuch maner of Studye, as nowe might do me Service; and what with my natural vitioſitie of overmoche ſhamfaſtnes, I am ſo abaſhed in my ſelf, that I cannot reyſe up my Hart and Stomake to utter in talk with other, which (as I maye ſaye) with my Pen I can expreſs indifferently, without great difficultie. And agayn, I am ſo evyl acqueynted with Strangers, both in their maner of utterance of their Speche; and alſo in ſuch foreyn Affayres; that I cannot wynne of my ſelf eny wayes to ſatisfye my Fancye in ſuch kynde of Interteynments. And ye knowe, *Caput artis eſt, decere quod facias: Et, Infeliciter eveniunt quæ tentes invita Minerva, & Fatuis dicunt, qui confidentius audent.* MSS. *penes me.*

Wherupon this is to requyre you, for al lovys, to helpe me to ſhadowe my cowardnes, tyl better maye be; and to declyne from me ſuch Opportunityes, wherin I ſhuld worke a lacke to my Promotors, and a ſhame to my ſelf. As for the orderyng, overſeing and compaſſing common Matters Eccleſiaſtical, in Synode, or out therof, among myn acqueynted famyliar Brethern, I dout not, but with Godis Grace, and helpe of Counſel, to ſerve ſomewhat that Torne within the Realme: And ther my Stomake wil ſtand by me, (to do ſo far, as theſe *exulceratiſſima tempora* will ſuffer, or the onruly Affections of Men can be wonne:) But yf ye dryve me out of this Courſe, wherin I have only ben brought up, as traded in a lytle Experyence of ſmaller matters at th'Univerſytie, ye ſhal dryve me utterly out of Conceyt; and then can I do nothing. I parceyve, what for bodely and payneful Griefes, with which I am oft moleſted and vexed, not yet known or compleyned of to many Folkes, and partly with anſweryng al ſuch Interpellations as be made to me from my Brethern in the holl Province in ther Cauſes of Reſolutions, and ſuch other matters Eccleſiaſtical, my Studye is done. My Life belike muſt be ſpent *in Actione*: Wherin I am content to ſerve to my uttermoſt Power, wiſhing yet *redemptionem corporis hujus*, in Reſpectes aforeſaid, rather than moche joying in the delyte of my State. Wherin my deſire is, to pleaſe God, to ſerve my Loving Prynce, and natural contrye, and to content, as I maye, my godly Frendes. And thus prayeng your goodnes to kepe pacyence with me, in ful Confydence of your Chriſtian Affection, *Qui poſſis compati infirmitatibus aliorum*, I commend your Honor to God as my ſelf.

After I had thus far brought forth my Letter, this cam to my heed, as foloweth. Wher the Biſhop of *Aquila* deſiered Conference, yt were wel he were ſatisfied. And as he doth prudently juge, that it might be ſiniſtrally taken, eyther me to go to hym, or hym to come to me: So I think for us to mete together at your Houſe, that were neyther good to your Fame or mine. And ſtrangely it wold be conſtrued among the *light Brethren* in dyverſe Reſpects. Furthermore, ye knowe, that he ſhuld come *præmeditatus*, and I, *tanquam novus hoſpes* to his matters onprepared: And ſo the matche more onequal. Beſides, that my Bokes ſhuld not be nye to me to avouche Authorytie, where it ſhuld nede. If therfore your Honor thinke it good, that he wer advertiſed to conferr with me *Scripto*, I would

wold then be ready in anſwering hym again *candidè & ſuccinctè*. And this way my Stomake and Audacytie wold ſerve me: Douting not by Godis Helpe, but to anſwer hym reaſonably with his own Authors, for eny Alteration in Religion ſtabliſhed in the Realme. And yf in the end of our Conference he wold wiſhe the Originals of his Writings to be remytted to hym agayn, to avoyde any Suſpicion that might run upon hym amongſt his owne, yt might ſo be, that none ſhuld knowe of our Conference, but your ſelf to be *Honorarius Judex* betwixt us. And thus with long Wryting I troble your ſpare tyme; prayeng youe to Pardon all.

I praye youe laye not this aſyde, but rather bren yt, red or onred, at your Pleaſure.

Abſq; Subſcriptione Nominis.

The End of the *Appendix*.

A TA-

A TABLE OF THE Records, Letters, Instruments, AND OTHER Original Papers, Made use of in this *HISTORY*; And contained in the *APPENDIX*.

BOOK I.

Number I. THE Pedegree of Sir *John Parker*, Knight; Son and Heir of *Matthew Parker*, Archbishop of *Canterbury*. Taken at an Inquisition in *Kent*, made by the Heralds in the Reign of Queen *Elizabeth*. HISTORY. Chap. I.

Numb. II. Mr. *Nicolas Bacon*, Counsellor at Law to *Parker*, Dean of *Stoke* College; In Answer to certain Cases put to him, relating to the said College. Chap. II.

Numb. III. Mr. *Parker* Dean of *Stoke*, to Dr. *Stokes*, an *Augustin* Friar in *Norwich:* Who came into those Parts to undermine his Doctrine. Chap. III.

Numb. IV. Dr. *Stokes* to *Crumwel* Lord Privy Seal, being imprisoned for opposing the King's Proceedings.

Numb. V. King *HENRY* VIII. To the Fellows of *Benet* College; Recommending to their Choice Dr. *Parker*, to be their Master. Chap. IV.

Numb. VI. The Dean of *Stoke* to Queen *Katharine*'s Council; In behalf of his College, in Danger of Dissolution. Chap. VI.

Numb. VII. A Learned Discourse of Dr. *Parker*'s against Alienation of the Revenues of the Church.

Numb. VIII. Rules for the Order and Government, as it seems, of the Ministers of the Foreigners Churches, planted in *England*. Chap. VII.

Numb. IX. The Archbishop's Parchment Roll: Containing his Journal of Memorable Things happening to him; Commencing from the Year of his Birth, to the Year wherein he was made Archbishop. Chap. VIII.

Numb. X. *Parker* and other Bishops Elect, their private Address to the Queen; Against the Exchange of Bishops Lands; and for other reasonable Favours to be shewn to the Clergy. Chap. IX.

BOOK II.

Chap. II. *Numb.* XI. ARticles for the Dioceſes: To be enquired of in the Archbiſhop's Metropolitical Viſitation.

Numb. XII. Archbiſhop *Parker*'s Statutes for the Government, and Settlement of the Hoſpitals of St. *John* the Baptiſt in *Canterbury*, and S. *Nicolas* in *Herboldowne*.

Chap. III. *Numb.* XIII. *Sandys* Biſhop of *Worceſter*, to the Archbiſhop: Apologizing for himſelf in ſome things, for which the Archbiſhop had taken Offence at him.

Numb. XIV. The Archbiſhop's ſecret Letter to the Queen; Perſuading her to mary. Signed by himſelf, and two other Biſhops.

Numb. XV. The Queen to the Archbiſhop, the Biſhop of *London*, Dr. *Bill* her Almoner, and Dr. *Haddon* Maſter of Requeſts: To alter ſome Leſſons appointed to be read by the Book of Common Prayer; and for the better and more comely keeping of the Churches.

Chap. VI. *Numb.* XVI. The Qneen's Lerter to the Archbiſhop; To Viſit *Eton* College.

Chap. VIII. *Numb.* XVII. The Archbiſhop to Secretary *Cecil*; Upon ſome Speeches uttered to him by the Queen, againſt the Mariage of the Clergy.

Chap. IX. *Numb.* XVIII. *Flacius Illyricus*, to the Archbiſhop, concerning Ancient MSS. Dated from *Jene*.

Numb. XIX. A Letter of Biſhop *Jewel*, concerning the Lawfulneſs of Marying two Siſters ſucceſſively.

Chap. XIII. *Numb.* XX. The Ignorant Curate of *Cripplegate*'s Letter to Mr. *Peerſon*, the Archbiſhop's Almoner.

Chap. XIV. *Numb.* XXI. The Queen's Letter to the Archbiſhop: Authorizing his Prayers and Orders for Faſting, during the Plague.

Numb. XXII. A ſhort Form of Thankſgiving to God, for ceaſing the contagious Sickneſs of the Plague. To be uſed in Common Prayer on Sundays, Wedneſdays and Fridays, inſtead of the Common Prayers that had been uſed in the Time of Mortality: Commanded by the Lord Biſhop of *Ely* to be uſed in his Cathedral at *Ely*, and the Reſt of his Dioces.

Chap. XV. *Numb.* XXIII. The Titles of the Common Places of Archbiſhop *Cranmer*'s two Volumes of Collections out of the Fathers.

Chap. XIX. *Numb.* XXIV. To the Archbiſhop from the Queen's Majeſty, *Jan.* 25. 1564. Requiring him to confer with the Biſhops of his Province, and others, having Eccleſiaſtical Juriſdiction: For the redreſſing of Diſorders in the Church, occaſioned by different Doctrines and Rites. And for the taking Order to admit none into Preferment, but thoſe that are conformable.

Numb. XXV. *Pilkington* Biſhop of *Durham*, his Letter to the Earl of *Leiceſter*; In behalf of the Refuſers of the Habits.

Num. XXVI. The Archbiſhop to the Biſhop of *London*; Upon the Queens Letter for providing for Conformity.

Num. XXVII. *Whittingham* Dean of *Durham* to the Earl of *Leiceſter*; To uſe his Intereſt, that Conformity to the Habits might not be impoſed.

Chap. XX. *Num.* XXVIII. *Ordinances* accorded by the Archbiſhop of *Canterbury*, and others in Commiſſion, to be obſerved in his Province. Called alſo *Advertiſements*.

Num. XXIX. Dean *Nowel*'s Letter to Secretary *Cecil*; In juſtification of himſelf for ſome Words ſpoken in his Sermon at Court.

Chap. XXII. *Num.* XXX. A Letter of *Sampſon* and *Humfrey*, to the Archbiſhop of *Canterbury*, and the Biſhops of *London*, *Wincheſter*, *Ely* and *Lincoln*, the Queens Commiſſioners Eccleſiaſtical: To bear with their Non-compliance, relating to the Ceremonies.

Chap. XXIII. *Num.* XXXI. An Anſwer to the Reaſons, that the Apparel of Prieſts ought not to be worn. By which Anſwer it will appear, that the Apparel of Prieſts may be worn. Written by *Gueſt* Biſhop of *Rocheſter*.

[*Numb.* XXXI.] The Univerſities Letter of Thanks to the Archbiſhop of *Canter-* Chap. XXV.
bury; Upon their obtaining a Licence to eat Fleſh on *Wedneſdays*.

Numb. XXXII. The Manner how the Church of *England* is Adminiſtred and Governed. Drawn up by the Archbiſhop.

BOOK III.

[*Numb.* XXXII.] THE Archbiſhop to the Biſhop of *London*; Concerning Li- Chap. II.
cences for Preachers.

Numb. XXXIII. A *Dietary*; being antient Ordinances for the Prices of Victuals; and Diet of the Clergy. For the preventing of Dearth's.

Numb. XXXIV. Cauſes of the Dearth of Corn; And Remedies.

Numb. XXXV. A Form of Licence for Preaching of old Cuſtom uſed: grant- Chap. III.
ed by Biſhop *Fiſher* Chancellor of *Cambridge*.

Numb. XXXVI. A Form of Licence for Preaching now uſed.

Numb. XXXVII. A Clauſe of Privilege for Licencing Preachers: Sued to be granted by K. *Edward* VI. to the Univerſity; but not obtained.

Numb. XXXVIII. Q. *Elizabeth*'s Grant to the Univerſity, for Licencing Preachers.

Numb. XXXIX. Dr. *Beaumont* and other Maſters of Colleges in *Cambridge*, to their Chancellor: To ſtay a Proclamation that was coming forth for the Univerſity to wear the Apparel.

Numb. XL. An old Appointment for Orders in Apparel and other Things at *Oxford*.

Numb. XLI. The Chancellor of *Cambridge* to the Vicechancellor; Directing him how to procede againſt certain Preachers, and many others in S. *John*'s, and other Colleges, that had in a Tumultuous manner preached againſt, and caſt off the Orders Eſtabliſhed.

Numb. XLII. A Copy of a Writing from Sir *William Cecyl*, Chancellor of the Univerſity; for the Maſter of S. *John*'s College to Tranſcribe and Subſcribe.

Numb. XLIII. *Clerks* Letter to the Chancellor of *Cambridge*, concerning ſuch as diſturbed the Univerſity for Matters of Apparel.

Numb. XLIV. A Liſt of Lenten Preachers: Appointed by the Archbiſhop. Chap. V.

Numb. XLV. *Herle* Warden of *Mancheſter*, to the L. Treaſurer: Concerning ſome Injuries offered ſome of the College there, by Papiſts.

Numb. XLVI. The Earl of *Darby* and others, to the L. Treaſurer and Secretary *Walſingham*; In behalf of *Mancheſter* College.

Numb. XLVII. Mr. *Lever*'s Letter to the Earl of *Leiceſter*, and Sir *Will. Cecyl* Chap. VIII.
Secretary of State: In favour of thoſe that refuſed the Habits.

Numb. XLVIII. The Archbiſhop to the Biſhop of *London*: Upon ſending him Chap. IX.
the Book of Orders; And upon Suſpenſion of ſome Refuſers in his Dioces.

Numb. XLIX. A brief and lamentable Conſideration of the Apparel now uſed Chap. XI.
by the Clergy of *England*: Set out by a faithful Servant of God, for the Inſtruction of the Weak.

Numb. L. *John Fox*'s Letter to the Commiſſioners Eccleſiaſtical: Concerning the preſent Controverſies in the Church.

Numb. LI. The Miniſters and Elders of the Churches within the Realm of *Scot-* Chap. XIII.
land, to their Brethren the Biſhops and Paſtors of *England* (Who have renounced the *Roman* Antichriſt, and do profes with them the Lord Jeſus in Sincerity) deſire the perpetual Encreaſe of his Holy Spirit.

Numb. LII. A Draught of a Pardon for the Firſt Fruits of certain Miniſters deprived, *Anno* 1566.

Numb. LIII. Articles to be enquyred of, in the Metropolitical Viſitation of the Chap. XVII.
moſt Reverend Father in God, *MATTHEW* by the Providence of God Archbiſhop of *Canterbury*, Primate of al *England*, and Metropolitan, in al and ſingular Cathedral and Collegiate Churches within his Province of *Canterbury*.

Numb. LIV. *Reſponſiones Perſonales Magiſtri* Georgii Gardyner *fact. Articulis Miniſtratis in Viſitatione Metropolitica Reverendiſſimi Domini* MATTHÆI Cant. *Archiepiſcopi.*

Chap. XVIII. *Numb.* LV. Dr. *John Caius* to the Archbiſhop; When he ſent him his Book of the Hiſtory of *Cambridge.*

Numb. LVI. The Archbiſhop to the Lady *Bacon:* Vindicating himſelf upon ſome Diſpleaſure taken againſt him by the L. Keeper.

Chap. XIX. *Numb.* LVII. The Queens Majeſties Letter to the Archbiſhop; For Viſitation to be made within his Province; concerning *Strangers*, lately come into the Realm.

Chap. XXIV. *Numb.* LVIII. Archbiſhop *Parker*'s Satutes for the Hoſpital of *Eaſtbridge* in *Canterbury.*

BOOK IV.

Chap. I. *Numb.* LIX. DR. *Bomelius* to the Archbiſhop; Portending ſome great dangers impending over the Nation.

Chap. IV. *Numb.* LX. Dr. *Yale*'s Collections out of the Regiſters of the Archbiſhops of *Canterbury:* Concerning their antient Cuſtoms and Privileges.

Chap. V. *Numb.* LXI. The Form of the Excommunication of the Biſhop of *Glouceſter:* Pronounced by the Archbiſhop in the Synod, *An.* 1571.

Numb. LXII. The Commiſſioners Eccleſiaſtical to al Church-Wardens: Concerning the *Puritan* Miniſters.

Chap. VI. *Numb.* LXIII. A Letter to the Biſhop of *Norwich* from the Maior his Commiſſioner: Concerning ſome Controverſies ariſen in the *Dutch* Church there.

Chap. VIII. *Numb.* LXIV. The Biſhop of *Peterburgh* to the Queen: To confirm the Statutes of their Church; for the better redreſſing of the Non-Reſidency of the Prebendaries.

Numb. LXV. The Order made by the Archbiſhop of *Canterbury*, between the Biſhop of *Lincoln*, and Archdeacon *Elmer*, about their Juriſdictions.

Chap. IX. *Numb.* LXVI. Mr. *Gualter* of *Zurich* to the Reverend Father in Chriſt the Biſhop of *Ely:* Excuſing a former Letter, Written in the Year 1566, in favour of ſuch as refuſed to wear the Habits.

Numb. LXVII. Part of a Letter of *Henry Bullinger* to *Robert* Biſhop of *Winton* Mar. 12, 1572. Lamenting the Obſtructions of the Goſpel, occaſioned by certain Men in *England*, as there had been with them in *Switzerland.*

Chap. X. *Numb.* LXVIII. The Popes Bull in *French*, for a Jubilee: For the ſucceſs of the *French* King againſt the Proteſtants; for the preſervation of *Flanders*; for the Victory againſt the *Turk:* And for the Election of the King of *Poland*; favourable to the Catholic Faith.

Numb. LXIX. *Scriptum cujuſdam Sanguinarii Pontificii, acceptum in Octobri, Anno* 1572, *à quodam magni Nominis Viro.*

Num. LXX. The *Vidame* of *Chartres* to the L. Treaſurer *Burghley*; Upon his Eſcape hither from the *Paris* Maſſacre.

Chap. XII. *Numb.* LXXI. Dr. *Whitgift* to the Archbiſhop: When he ſent him the firſt Part of his Book againſt *Cartwright.*

Numb. LXXII. *Balkius* and *Vosbergius*, to the L. Treaſurer: In the Name of themſelves and other Strangers; intending to ſettle at *Stamford*, and ſet up their Trades there.

Numb. LXXIII. Certain Articles, containing the Effect of the Petition and Requeſt of the *Strangers* that ſhall be willing to go, and keep their Reſidence at *Stamford:* Whereby the ſame *Stamford*, and other Places lying thereabouts, by the Grace of God, be like in a ſhort time to flouriſh wonderfully.

Chap. XV. *Numb.* LXXIV. Mr. *Norton*'s Advice, for proceeding with *Campion* in Diſputation, *Anno* 1581.

Numb. LXXV. An Extract of ſeveral Paſſages out of a Letter and Book of *Nicolas Sanders* the Jeſuit, *Anno* 1570.

Numb. LXXVI. The *Engliſh Romaniſts* in *Bruxelles* to the King of *Spain:* That he would procure of the *Pope*, that *Sanders* might be made a Cardinal.

Numb. LXXVII. *Sanders*'s Perſuaſive to the *Roman* Catholicks in *Ireland*, to rebel: Written in the Year 1580.

Numb. LXXVIII. Mr. *Edward Derings* Letter to the Chancellor of *Cambridge*: Upon the new Statutes made for that Univerſity. Chap. XVI.

Numb. LXXIX. The Archbiſhop's Letter to the Queen: In behalf of Dr. *Bartholomew Clerk*, Official of the *Arches*. Chap. XVII.

Numb. LXXX. *Nicolas Brown* Fellow of *Trinity* College in *Cambridge*, to the Chancellor of that Univerſity; Complaining, that the Vicechancellor and Heads, had put him upon a public Recantation of certain Doctrines, that he was falſely charged to have preached. Chap. XVIII.

Numb. LXXXI. *Oratio* D. MATTHÆI *Archiepiſcopi* Cantuar. *coram Synodo* 9 *Maii* 1572, *auſpicante*. Chap. XIX.

Numb. LXXXII. A Protection granted by the Archbiſhop to the Servant of the Dean of *Glouceſter*, during the Convocation.

Numb. LXXXIII. Archbiſhop *Parker*'s Preface before the Old Teſtament, ſet forth by him. Chap. XX.

Numb. LXXXIV. The Archbiſhop's Preface before the New Teſtament.

Numb. LXXXV. *Laurence*'s Notes of Errors, in the Tranſlation of the New Teſtament out of the *Greek*.

Namb. LXXXVI. The Dean and Prebendaries of the new erected Cathedral Churches and Colleges to the L. Treaſurer *Burghley*: For their Confirmations by Parlament, againſt the Inconvenience of *Concelers*. Chap. XXI.

Numb. LXXXVII. *Obrien* Biſhop Elect. of *Killalow*, his Letter to the L. Treaſurer; concerning the Hypocriſy of *Malachias*, another *Iriſh* Biſhop. Chap. XXII.

Numb. LXXXVIII. *Malachias* the *Iriſh* Biſhop, his Submiſſion to the Queen's Privy Council.

Numb. LXXXIX. Archbiſhop *Parker*'s Letter to the L. Treaſurer; Concerning ſome Books he ſent him: and particularly his *Antiquitates Britannicæ*. Chap. XXIII.

Numb. XC. *MATTHÆUS*: Being the Life of Archbiſhop *PARKER* wrot in Latin. Chap. XXIX.

Numb. XCI. *De la Tour*, a *French* Lord's Advertiſements; Concerning an intended Invaſion of *England* by Foreign Princes.

Numb. XCII. *Tenor Injunctionum Reverendiſſimi in Chriſti Patris Dom.* MATTHÆI *Archiepiſcopi* Cantuar. *in Metropolitana & Ordinaria Viſitatione Cathedralis Eccleſiæ Chriſti* Cant. *die* 7 *Octobris*, *Anno* 1573. Chap. XXXI.

Numb. XCIII. Mr. *Sampſon* to the L. Treaſurer: Exciting him to promote a Reformation in the Government of the Church. Ch. XXXIII.

Numb. XCIV. Mr. *Sampſon* to *Grindal* Archbiſhop of *York*: Cenſuring his *Lordly* State, and Title. Ch. XXXIX.

Numb. XCV. The Archbiſhop to the L. Treaſurer, with relation to the Earl of *Leiceſter* and the *Puritans*; Who practiſed his Ruine. Chap. XLI.

Numb. XCVI. The Archbiſhop's Licence for his Sons Chapel, and Chaplain. Chap. XLII.

Numb. XCVII. An Indenture of the *Univerſity Street*, and for repairing the Books in the Univerſity Library: Which were of the Archbiſhops Gift.

Numb. XCVIII. A Letter from an *Engliſh* Fugitive Papiſt at *Antwerp*, unknown, to the Earl of *Leiceſter*: Pretending to diſcover a dangerous Conſpiracy by Proteſtant *Strangers* and *Puritans*. Chap. XLIII.

Numb. XCIX. The Archbiſhop's laſt Letter to the L. Treaſurer: Concerning filling the See of *Norwich*, and Care of the Church againſt Innovations.

Numb. C. A Copy of the laſt Wil of Archbiſhop *Parker*. Taken out of a MS. belonging ſometime to *John Parker* Eſq; Son and Heir to the ſaid Archbiſhop. Chap. XLV.

Numb. CI. The Order of the Exequies of *MATTHEW* Archbiſhop of *Canterbury*: Appointed under his own Hand Writing.

Numb. CII. A Brief of the Goods and Chattels of *MATTHEW* late Archbiſhop of *Canterbury*; with the Apprizement in the Inventory.

Numb. CIII. A Liſt of Bequeſts, Legacies, Debts, and Funeral Charges, paid for the ſaid Archbiſhop.

Numb. CIV. *Alexander Nevyl's* Epiſtle to the Archbiſhop.

Numb. CV. An Inſtrument Teſtimonial of Archbiſhop *Parker*'s Gifts to the three Colleges in *Cambridge*. Chap. XLVII.

Numb. CVI. A private Letter of the Archbiſhop to Secretary *Cecil*; To decline Perſonal Conference with the Biſhop of *Aquila*, the *Spaniſh* Ambaſſador. Obſervat. Sect. I.

MANU-

Manuſcripts made uſe of, or mentioned, in the foregoing *Hiſtory*.

MSS. in Bibliothec. C. C. C. C. *Viz.* Vol. intitul.
Miſcellan. *Cantabrig.*
Miſcellan. B.
Certificator.
Epiſt. Principum, *&c.*
Epiſtol. Illuſtrium viror. *&c.*
Synodalia.
MSS. in Bibliothec. Cottonian. *Viz.*
Vitellius C. 9. D. 7. E. 14. Titus F. 3. B. 2. Cleopatra F. 4. Veſpaſian. D. 18.
MSS. *Cecilian.* and *Burghlian.*
MSS. in Bibliothec. *Guil. Petyt*, Armig. Nuper Cuſtod. Record. & Rotul. Turris.
MSS. in Biblioth. Reverend. admodum Patr. *Joh.* D. Epiſc. *Elien.*
The Queen's Paper Office.
K. *Edward*'s Book of Sales.
Sir *James Ware*'s Extracts.
MSS. Archiep. *Uſher.*
MSS. Archiep. *Abbot.*
Memorial. D. *Henric. Sydney*, Equit. Aur.
MSS. in Biblioth. *Lambethan.*
MSS. in Biblioth. Hon. D. *Rob. Harley*, Armig.
MSS. in Biblioth. Rev. admodum D. *Henric.* Epiſc. *London.* in Domo Petrenſ. *Lond.*
MSS. D. *Michael Hickes*, Equit. Aur. D.
Theſaurar. *Burghley*, quondam à Secretis.
Archiv. Eccleſ. *Landaven.*
Apolog. D. Epiſc. *Juelli* in MS^to.
MSS. Rev. *Tho. Baker* B. D. D. Johan. Coll. Cantab. Soc.
MSS. Archiep. *Whitgift*, penes D. *Geo. Holmes*, Vice-cuſt. Rotulor. Turris.
MSS. *Foxii.*
Collectan. *Rog. Gale*, Armig.
MSS. *Johan. Parker*, D. Archiep. *Cantuar.* fil.
MSS. Epiſt. in Biblioth. Eccleſ. Belgic. *London.*
MSS. in Offic. Armor. *London.*
Journal of the Convocat. 1562.
Biblioth. public. Academ. *Cantabrig.*
Regiſtr. Epiſtolar. Acad. *Cantabr.*
Regiſtr. Acad. *Cantabr.*
Sir *Wil. Herbert*, a Learned Kt. His Anſw. to *Campion*'s 10 Reaſons.
Septem dierum Sermones. Per *Alex. Citolinum*, Italum.
Regiſtr. Curiæ *Cantuar.*
Acta Inquiſition. *Tonſtal.* Epiſc. *London.*
Roll of Archbiſhop *Parker*'s Pedigree.
Regiſtr. Archiep. *Parker.*
Regiſtr. Epiſcop. *Grindal.*
MS. of divers Proceedings of Archbp. *Parker*, by way of Journal.
Herald's Book of Inquiſition of the County of *Kent*; in the Reign of Q. *Elizab.*
Regiſtr. *Elienſ.*
Regiſtr. Decan. *Cantuar.*
Hiſtoria de Fundation. & Statu Colleg. *Corpor. Chriſti, Cantab.* ſive *Hiſtoriola.*
Gervaſius Tilberienſis.
Topogr. Dictionary. By *Wil. Lambard.*
Rocheſter Book: Called *Textus Roffenſis.*
Biblioth. Eccleſ. *Cantuarien.*
Epiſt. in Biblioth. *Tigurin.* in *Helvet.*
Leland de Antiquitat. Britannica.
Idem, De Illuſtrib. viris.
Whitgift's Letters.
Archbp. *Cranmer*'s Collect. out of the Fathers, and Antient Writers.
The Book of *Dover.*
MSS. Penes me.

BOOKS Printed, made uſe of, or mentioned, in the foregoing *Hiſtory*.

Matthew Paris.
Hiſtory of the Church of *Peterburgh.* By *Symon Gunton.*
Life of Biſhop *Jewel*, by Dr. *Humfrey.*
Dr. *Whitgift*'s Defence of his Book againſt *T. Cartwright.*
Cartwright's Reply.

A Defence of the Eccleſiaſtical Regiment: Againſt *Cartwright*'s Reply.
Eraſmi Epiſtolæ.
A Sermon of the Cauſes of the burning of S. *Paul*'s Church. By *Jam. Pilkington* Biſhop of *Durham.*
Sermons preached by *Curteſs*, Biſhop of *Chicheſter.*
Academiæ *Oxonien.* Apologia. per *Brian. Twine.*
Bale's Centuries.
Biſhop *Sparrow*'s Collections.
Antiquitates Britannicæ: By Archbiſhop *Parker.*
His Table of Mariage.
His Defence of Prieſts Mariage.
Dr. *Martin*'s Book againſt the Mariage of Prieſts.
Apology for the Mariage of Prieſts: In Anſwer to Dr. *Martin.* By Dr. *Ponet.*
The Book of *Pſalms*, turned into *Engliſh* Metre: By Dr. *Parker.*
Hiſtory of the *Reformation:* By Dr. *Burnet:* Now L. Biſhop of *Sarum.*
Vindiciæ Eccleſiæ Anglican. per *Maſon.* B. D.
Champneys, of the Ordination of Proteſtant Biſhops.
Conſecration of Proteſtant Biſhops, Vindicated. By *Bramhal*, Biſhop of *Derry.*
Legacy left to Proteſtants. Print. at *Doway*, 1654.
Treatiſe of Catholick Faith, and Hereſie. Print. at *Roan*, 1657.
The Politicians Catechiſm. Print. at *Antwerp*, 1658.
Hiſtory of St. *Paul*'s: By *Dugdale.*
Athenæ Oxonienſes: By *Anth. A Wood.*
Caſaubon. Exercitationes, contra *Baronium.* Prolegomena.
Life of the Seventieth Archbiſhop of *Canterbury.*
De Antiquitate Academ. Cantabrigien. Per *J. Caium.*
Fox's Martyrology.
Monaſticon Anglicanum.
Camden's ELIZABETH.
Union of Honour. By *York.*
De *Ketti* Rebellione. Per *Alexand. Nevyl.*
Norwicus. Per *Alex. Nevyl.*
Buceri Scripta Anglicana.
Epiſt. *Nic. Carri, Joanni Checo*; de morte *Buceri.*
Dr. *Geo. Downham*'s Sermon, at the Conſecration of Biſhop *Mountague.* Anno 1608.
Bezæ, De Miniſter. Evangel.
—— Epiſtolæ.
Part of a Regiſter.
Foxes and *Firebrands.*
Hunting the *Romiſh* Fox.
Fuller's Hiſtory of *Cambridge.*
Archbiſhop *Parker*'s Life in Latin, intituled, *MATTHÆUS.*
Aſſertio Antiquitat. Oxonienſ. Per *Tho. Caium.*
Act 8 *Eliz.* ca. 1. for Making and Conſecrating of Archbiſhops, and Biſhops, to be good, Lawful and Perfect.
Gildas.
De Neceſſitate reformandar. Eccleſiar. Per *J. Calvin.*
Biſhop *Jewel*'s Apology.
Hiſtoria *Catharinæ Vermiliæ, D. Pet. Martyris* uxoris. Per *Conrad. Hubert.*
Dr. *George Abbot* againſt *Hill.*
Life of Archbiſhop *Whitgift.* By Sir *Geo. Paul* Knight.
Vindication of the Church of *England*, as to the Clauſe of the Churches Power, in the 20th Article of Religion. Pr. 1710.
Lord *Coke*'s Inſtitutes. Pt. 4.
Catalogus Teſtium Veritat. Per *Flac. Illyricum.*
Godly Prayers, printed with, and added to the End of the Common Prayer, *An.* 1560.
Firſt Book of the Homilies, Printed *An.* 1560.
Admonition concerning Mariage: Set forth by Archbiſhop *Parker*, An. 1560.
A *Declaration* of Faith, to be read in the Church, by all Miniſters. Pr. *An.* 1560.
Collection of Records, at the End of the Biſhop of *Sarum*'s Hiſtory of the Reformat.
Synodus Anglicana. Pr. 1702.
Rights and Powers of an *Engliſh* Convocation. By Dr. *Atterbury.* Pr. 1701.
Ant. Corranus his Lectures upon the Epiſt. to the *Romans.* Pr. 1575.
His Articles of Faith.
Marlorat. Theſaurus.
Liber *De Diſciplina.*
Bullæ Papiſticæ contra Sereniſ. *Angl. Fra.* and *Hib.* Reginam *ELIZABETHAM*, & contra inclytum *Angliæ* regnum, promulgatæ, Refutatio, &c. Per *Henricum Bullingerum.*
Alex. Nowel's Reproof of *Dorman*'s Proof.
Dorman's Diſproof. Preface.
Admonition to the Parliament, *Anno* 1572.
Dr. *Whitgift*'s Anſwer thereto, 1572.
Rod. Gualter's Epiſt. Dedicatory to the *Engliſh* Biſhops, before his Homilies on the 1. Epiſt. to the *Corinth.*
Mr. *Hen. Wharton*'s Specimen.

Zanchii Epiſtolæ.
Thuani Hiſtoria.
Hollingſhed's Chronicle.
Execution for Treaſon, not for Religion. Pr. 1583.
Catalogue of *Engliſh* Biſhops. By *Godwin*.
De Primatu *Romani* Pontificis. By *Gil. Coventre*, B. D.
Hiſtory of *Ireland*. By *Campion* the Jeſuit.
Ten Reaſons. By *Campion*.
Dr. *Whitaker*'s Anſwer to them.
Concio Apologetica contra *Campianum*. Per *Tobiam Matthæum*, 1638.
A Letter to a pretended *Roman* Catholick. Wherein the 12th 13th and 14th Chap. of the *Revelations* are expounded. By Sir *William Herbert* Kt. Print. 1586.
Adverti ſements: Partly, for due Order in publick Adminiſtration, *&c.* partly, for the Apparel of Perſons Eccleſiaſtical. Pr. 1564.
John Bale's Regiſter.
Scriptores *Anglici*. Per eundem.
Leland's New-Years-Gift.
Catalogue of *Engliſh* Cardinals. By *Fra. Thinn*.
Archbiſhop *Laud*'s Trial.
Saxon Sermon of the Paſcal Lamb. Tranſlated by *Elfrick*.
Faſciculus Rerum expetendar. & fugiendar.
Anglia Sacra. Per *H. Wharton*.
Antiquæ Literaturæ Catalogus. Per *Humphred. Wanley*.
Balthazar Caſtillion; De Aulico.
De Rep. *Anglor.* inſtaurandâ, Carmina. Per *Thomam Chaloncrum*, Equit. Aurat.
Journal of Parliament. By Sir *Sim. D' Ewes*.
Life of *Dubritius*. *Capgrave*.
Preface to the Hiſtory of *France*; Tranſlated into *Engliſh*.
Stow's Chronicle.
Lambert's Perambulation of *Kent*.
Villare *Cantianum*. By *Philpot*, Herald.
Hiſtoria Literaria. Per *Guiliel. Cave S. Th. P.*
Funeral Monuments. By *Wever*.
Camden's Ep. Dedicat. to his *Britannia*.
Archbiſhop *Parker*'s Preface to *Aſſerius*.
Lambert's Juſtice of Peace.
His Ἀρχαιονομία.
Image of both Churches. By *J. Bale*.
Scripta Normannica, *&c.* Per *Camden*.
Lanquet's Chronicle.
Epiſtle Dedicatory to *Muſculus*'s Common Places in *Engliſh*. By *J. Man*.
Joſephus Antiquities.
Doom, warning all Men to Judgment. By *Batman*. Pr. 1581.
Sleiden's Hiſtory.
Book of Homilies.
Martin Marprelate.
De Regno Chriſti. Per *Martin. Bucer*.
Sumner's Antiquities of *Canterbury*.
Polodore Vergil, De Inventoribus.
Jewel's Apology, Engliſhed by the Lady *Bacon*. Pr. 1564.
Maner, how the Church of *England* is adminiſtred and governed. By Archbiſhop *Parker*.
Caſe of Impropriations. By Dr. *Kennet*.
Hunting of the Wolf. By Dr. *William Turner*.
Howel's Epiſtles.
Troubles at *Frankford*.
Preface to the *Geneva* Tranſlation of the Bible.
Fulk's Defence of the *Engl.* Tranſlation: Againſt *Gregory Martin* of *Rheims*.
Engliſh Geneva Book.
Dr. *Godolphin*'s Repertorium Canonic.
Watchward to Catholicks. By Sir *Fra. Haſtings*.
Wardword. By *Rob. Parſons*.
Thomas Lever's Sermons. Printed 1573.
The Right way from the danger of Sin and Vengeance, *&c.* By the ſame.
A Brief Expoſition of the Leſſons of the Old Teſtament. By *Cooper*, Biſhop of *Lincoln*. Pr. 1573.
N. Saunders, De Viſibili Monarchia.
A Brief and Lamentable Conſideration of the Apparel now uſed by the Clergy: Set out for Inſtruction of the Weak, 1566.
Whether it be mortal Sin, to tranſgreſs the Civil Laws, which be the Commandments of Civil Magiſtrates.
A *Declaration* in the Name and Defence of certain Miniſters in *London*.
A brief Examination of that *Declaration*.
Becon's Poſtills. Pr. 1566.
MEMORIALS of Archbiſhop *Cranmer*.
The Life and Acts of Archbp. *Grindal*.
ANNALS of the Reformation of Religion under Q. *Elizabeth*.
The Life of *Aylmer*, Biſhop of *London*.

FINIS.